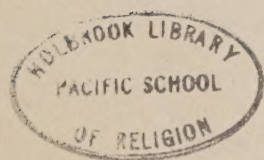


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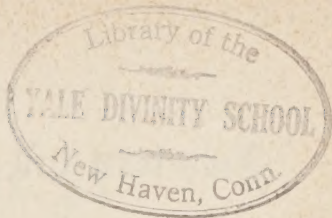




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THE



Christian World.

EDITOR:

REV. HENRY M. BAIRD, D. D.

Though all the winds of doctrine were let loose upon the earth, so *Truth* be among them, we need not fear. Let her and Falsehood grapple: who ever knew her to be put to the worst in a free and open encounter?—*Milton*.

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THE CHRISTIAN WORLD.

Vol. 30.

JANUARY, 1879.

No. 1

EDITORIAL NOTES.

TO FRIENDS AND SUBSCRIBERS.—As we again greet our friends at the commencement of another year, we may be pardoned for reminding them that we shall be gratified if they will seize the present opportunity to lend us assistance in the prosecution of our work. While subscribers are requested so soon as practicable to forward their subscriptions for the coming year, both they and others entitled to the Magazine by reason of past gifts are solicited to forward such further contributions both to our Publication and Missionary Work as they feel able to make. The usefulness and attractiveness of the Magazine, not less than the effectiveness of our missionary work, depends greatly upon the volume of the donations that may come in. And if those who are *intending* to help will send their donation *now*, their aid will be peculiarly appreciated.

OUR THIRTIETH YEAR.—We desire again to lay before our readers some considerations that strike us as of great weight, in connection with the claims of our Magazine to the continued, and, indeed, increased support of our friends. Never before have the questions with which the CHRISTIAN WORLD is principally concerned assumed such importance as at the present time. Romanism is on the increase in the United States. No longer the faith of a few immigrants only, it is professed by several millions of people. Its churches dot the land. Its priests are numbered by thousands. Monks and nuns are not now, as formerly, rare sights on the streets of our great cities. Convents, monasteries, and other institutions belonging to the Roman Catholic Church meet the eye in every part of the country. Rome has begun to assert the right not only to control the political system of the United States in the interest of its spiritual and material advancement, but to shape the education of our youth. Laws have indeed been

passed to prevent the diversion of funds raised by common taxation from their appropriate destination to sectarian uses. But the Roman Catholic Church is law-abiding only so far as suits her own convenience. She neither respects the written prescriptions of our constitutions, nor the unwritten traditions of our form of government; and is as ready as ever to turn to her own uses whatever advantages the State has declared to be the right of no one particular sect. If bold measures fail, she resorts to underhand intrigue. If she cannot get the people to a law what she claims to be her quota of the Public School Fund directly for her own schools, she offers to change her parish schools into unsectarian schools, by merely banishing her distinctive religious teaching from the regular school-hours. She suppresses the fact that the teachers are all her own, and that before and after the school-hours they teach the Roman Catholic catechism, and engage in the devotions of their Church in the same building, as much as ever—in short that, as Father McSweeney, of Poughkeepsie, in his now famous confidential letter to Father Lings, expressed it, “the schools are just as Catholic as ever.” Then, detected in this violation of the spirit, if not the letter, of a Constitutional provision, her representative men exhibit little or no shame. It matters little to them, apparently, if only their end is attained.

How shall such a growing evil as Romanism be met? The question confronts not merely the Protestant, but the intelligent American citizen, whatever his politics or his religious bias may be. Certainly one of the most important things to be done, is to enlighten the people respecting the Roman Catholic Church. This it is one of the main objects of the CHRISTIAN WORLD to do. There may be some of our readers to whom this seems to be a superfluous work. We assure them that it is not. The ignorance of many ordinarily well informed persons respecting Rome is simply appalling. They are familiar neither with the doctrines, the practices and the claims of Rome, nor with its history. Not a few, who have seen enough of the ritual of the Romish Church to induce them to stigmatize it as tiresome and puerile, yet fancy that after all the errors of that Church are venial and that the republic need entertain no fears of injury from that quarter. If they have read of some dark scenes in its history, and faintly recall the fact that centuries ago it persecuted relentlessly all that rejected its authority, they believe that the spirit of the Papacy has changed with the times, and that even were the Pope to recover his temporal power and again wield the wonderful influence he possessed in the middle ages, he would lack the inclination to repeat the bloody scenes then enacted. No better service can be done to the cause of Protestantism, and, indeed, of religious liberty, than to disabuse the public of such erroneous impressions,

by exhibiting the Roman Catholic Church in its true light, and by placing it beyond question that, if it has become somewhat more prudent, it has not learned the first lesson in toleration of dissent.

THE CHRISTIAN WORLD with the present number enters upon the thirtieth year of its existence. For nearly a generation has it been engaged in its chosen department of usefulness. Successive laborers have taken part in its conduct, but their aim has been one and the same. The treasury of important facts and views its volumes contain would probably greatly surprise even those who believe themselves tolerable familiar with the subject and what has been written upon it. But whilst there is thus laid up a great mass of information of the most trustworthy kind for the use of such as may wish to refer to it, the benefits it has conferred in stimulating interest and shaping public thought in this department are to be regarded as still more important. We trust that all who value it as an instrument in the diffusion of sound views respecting Romanism, and the duty which Protestants owe to the deluded followers of that system, will rally to its support and, by their encouragement, render it for years to come even more effective than it has proved in the past.

PROTESTANTISM AND ROMANISM IN THE EXPOSITION.—That is a significant paragraph in which Dr. De Pressencé calls attention in a recent letter to our London contemporary and namesake, the *Christian World*, on the one hand, to the characteristic display made by Rome at Paris, and, on the other hand, to the simpler and very different exhibition of Protestantism. Of the latter he says:

"Protestantism has had its own exhibition. An entire week was devoted to a review of the great evangelistic agencies at work in the World. Bible societies, home and foreign missions, all were represented by men thoroughly acquainted with their subject, and able to give a graphic description of the work, and their reports were received by large and attentive audiences."

Of the comparison of this intellectual and moral exhibition and that of Rome, he adds:

"It is impossible not to be struck with the contrast between Catholicism and Protestantism in relation to this great Exhibition. The former was represented only by what it calls *objects of piety*, such as priestly ornaments, sacred vessels, and especially statues of the Virgin and of the saints. It has made no attempt whatever to exert any moral influence over the masses, and instead of sending forth missionaries to teach its doctrine, it has been content with silversmiths, like Demetrius of Ephesus, whose business it was to cry, *Great is Diana of the Ephesians*,

because they made much money by this merchandise of her shrines. Catholicism makes its appeal to the masses increasingly through the eye, because it finds it more and more difficult to reach the hearts and consciences of men. There is a restless craving for great spectacles like those of Lourdes and of La Salette, for miraculous waters, apocryphal miracles, the unhealthy excitement of pilgrimages. Thus the minds of the people get lulled and stupified, and in this condition they are more easily brought under the yoke of the deified Pontiff.

“In the Exhibition, therefore, Catholicism had nothing to produce but the paraphernalia of its worship, while Evangelical Protestantism—the religion of the World—spoke to immortal souls in the Divine language which has for eighteen centuries been mighty to console and purify.”

THE PROSPECTS OF PROTESTANTISM IN FRANCE are thus sketched by the same writer :—

“To return to Protestantism. The movement of thought is still going on which is drawing towards the Protestant faith many Frenchmen who have not yet embraced a positive creed, but who are persuaded that such a faith is necessary, and that that which Catholicism offers them is incompatible with the existing conditions of society. Recently in the department of Ain, whole communes have been asking to be organized as Protestant parishes. I say parishes, not churches, because all that they seek is to be allied externally with Protestantism. In this way the field of Evangelical missions would be widely enlarged, for we must be careful not to rest satisfied with a merely superficial reformation. The question of starting a new popular journal, at once political and religious, is for a time in abeyance. We heartily wish it success, for it would be, in our opinion, a very useful instrument in the dissemination of right principles all over the country.

“With regard to the ecclesiastical crisis in the State Church, the summer has been a time of tranquility, although grave discussion has arisen on the subject of the nomination of a new professor of theology at Montauban. Under the second Empire, a Protestant commission of consultation called the Central Council was created, which was to be the medium between the churches and the civil power. It was to exercise its office specially in transmitting the choice of professors of theology by the Consistories. Now it is found that this Council has lost most of its members. The orthodox party would like to dispense with it, saying that after all, it was only the box which carried the letters of the churches, and that the breaking up of the box should not prevent the letters reaching their destination. The anti-Synodal Protestants wish

for a new nomination of the Central Council, in the hope of putting it in the place of those synodal institutions the dogmatic authority of which they reject. Thus the question constantly arises, whether Protestantism as by State established shall or shall not have this authority in matters of doctrine. The Evangelicals are quite right in desiring that there should be such an authority, but they are wrong in associating the State with it. Here is their inconsistency, and a large number of them feel it keenly. Hence in the great Protestant Conference lately held at Ganges, in the department of Gard, a strong desire was expressed to form a semi-official Synod, if the Church refused to authorize an official one. Such an unauthorized Synod would be really the proclamation of the impotence of a united Church and State to restore order in the Church, and it would be a great step towards disestablishment. This project, therefore, commands all our sympathies, for we are convinced that anything short of entire separation will be but a vain attempt to palliate existing evils."

GAMBLING AT THE R. C. CATHEDRAL.—The daily and religious press has been, for a month or more past, full of accounts of the magnificent fair opened in the new structure on Fifth Avenue intended for a Roman Catholic Cathedral to take the place of the more unpretending building in Prince Street. Nor have the journals failed to call attention to the fact that gambling has constituted a great part of the affair. Comparatively few articles have been offered for sale, while almost everything has been set up at so much a share. Of the details we need say nothing more, since we reproduce elsewhere the letter of an intelligent gentleman, who visited the fair expressly to inform himself on the subject. In view of the facts, the first impression is one of profound surprise, that a religious denomination professing to be Christian should stoop to so unworthy a means of money-making. For the immoral tendencies of the practice of gambling are now universally acknowledged. It was different, indeed, a couple of generations ago. At that time the lottery was still regarded as a legitimate institution, and the legislation of our States did not hesitate to confer upon certain colleges the privilege of raising endowments by this means, nor did the pious and conscientious friends of those colleges decline to avail themselves of the privilege. It is otherwise now. The disastrous effects of the lottery upon the habits of patient industry and thrift of all classes of the population are now well understood. The delusive hope of rapidly attaining riches, not by hard and perhaps poorly remunerated toil, but by the turning of the wheel, saps the very foundation of energy. It is the parent of discontent, covetousness, thrift, and almost every sin in the decalogue. Civilized countries have so clearly

recognized this, that France, England, Bavaria, and almost every other nation of Europe have declared the lottery a nuisance, and passed stringent laws for its abatement. How greatly they have, in this action, consulted the best interests of the people, appears from the reported fact that, in a single month after the suppression of lotteries of France, the savings banks received on deposit over a half a million francs of the earnings of the [industrious classes more than in the corresponding month of the previous year. The "States of the Church," until their absorption in the kingdom of Italy, afforded, however, a striking exception to the general rule of this wholesome legislation. And it is to be noted that, while Protestant Churches with great unanimity have placed the stamp of disapproval upon gambling in all its forms, the Roman Catholic Church has refrained from pronouncing against this profitable form of an admitted evil.

A LAW-BREAKING CHURCH.—Independently of the immoral tendency of the lottery, there is a significant feature of the performance in the Roman Catholic Cathedral. We refer to the open defiance of law. In this respect we do not remember a parallel in our recent history. It is true that in many church fairs, both Protestant and Roman Catholic, unwise or ill advised persons have resorted to lotteries, disguised, perhaps, under the name of "raffles." But these have been conducted on a small scale, holding a subordinate place; not unfrequently, they have been broken up on the mere suggestion that they came strictly under the prohibition of the law, and, for the most part, have been discountenanced by the spiritual leaders of the churches, especially the Protestant churches, when their attention has been drawn to them. But in the recent Roman Catholic Cathedral Fair, they have constituted the staple attraction, and have assumed a distinct ecclesiastical form, each separate raffle being under the management of a church or religious society, and the patronage, therefore, of some saint. Not only so, but they have been maintained in the face of a strong public sentiment expressed in the undenominational prints. We have, however, yet to see the first word of disapproval on the part of a Roman Catholic bishop or archbishop, priest, deacon or representative layman, either of the thing in itself considered or as a violation of civil law.

HAVE WE AN ESTABLISHED CHURCH?—This leads us back to the question often on men's lips in these days, "Have we not in the Roman Catholic virtually the *Established Church* of the City of New York?" When we say that no other Church would have dared to do what has been done in the new Roman Catholic Cathedral in Fifth Avenue, or, had it dared,

would have been suffered to do it—when we say this, we affirm only the notorious truth. We can safely challenge a denial. In fact, the Roman Catholic Church has assumed *more* than the rights of an Establishment, more than any Established Church in Europe would dare assume. It has arrogated the right to *nullify the laws*. The most absolute of European monarchs cannot do that, or, if he can, would not hazard his popularity, or his crown, by doing it. The very Autocrat of the Russias bows before the laws made with his sanction. The story is told, we believe, of Nicholas, that his coachman, having, by accident or carelessness, run over a person in the streets, the Emperor instantly alighted and sent his equipage, horses and all, to the Police Station, in deference to a law which declared any carriage that had run over a man, woman, or child, to be confiscated to the State. The Emperor must not be the last to show his ready submission to the law. He preferred to walk back to the palace afoot. Not so with our Established Church. It cannot bring itself to obey the recognized laws. And there is no one apparently among the ministers of the law to notice or attempt the punishment of the infraction. This was made clear by the reporter of the *Daily Witness* (see the issue for December 2d). Lager beer, whiskey, rum, gin, and champagne were publicly sold in great quantities, but neither the police officers on duty at all hours to maintain order, nor their superiors, nor the prosecuting officers of the city and State gave themselves any solicitude on this account. This sale took place without a license, so Excise Commissioner Merkle distinctly assured the reporter, adding that the trustees of the Cathedral neither had a license nor could have obtained one if they had applied. Yet the Captain of the Police Precinct within which the Cathedral is situated, when his attention was called to the facts, positively refused even to speak to the reporter on the subject, assuring him that “he (the reporter) was altogether too fresh.” Others in high office, to whom he applied, pretended to be utterly ignorant of this violation of the statutes of the State of New York, committed in the light of day, and in a fair opened in the presence of the Mayor of the city!

A MEMORIAL OF HUGUENOT WORSHIP.—The announcement of an important work just published in Paris marks in a striking manner the altered relation of Protestantism to the State. In the land where it was once a capital offense to sing one of the Psalms in the translation by Clement Marot, the *government presses* are now printing a work in two volumes devoted to “*Clement Marot and the Huguenot Psalm Book*!” M. O. Douen, an enthusiastic student, has for eight years been engaged in the investigation of this subject, collecting and collating all accessible editions, and indeed everything calculated to throw light upon those

remarkable productions, which whether chanted in the secluded meeting in the wilds of the Cevennes, by the crowds of Huguenots who gathered there at the risk of their lives, or sung by martyrs at the stake until their voices were stifled by fire and smoke, or triumphantly intoned by the armies of Condé or Henry of Navarre at the charge, played so striking a part in the history of French Protestantism. He has made (so we hear, for we have not yet seen it) a magnificent work, which on being submitted to the members of the five Academies which together constitute the "Commission for gratuitous printing of the Imprimerie Nationale," was unanimously judged by them to deserve to be printed *at the expense of the State*. The first volume, which is just out, is a book of about 750 pages; the remaining volume, which is to appear in the course of the present year, will contain 400 pages of ancient music. If any of our readers are curious to see this worthy memorial to the Huguenot forefathers of many of our best people, they can doubtless order it through one of our foreign importing houses in New York—Messrs. Stechert, Westermann, or Christern. The price is stated to be 30 francs per volume.

A RETROSPECT OF 1878.

A very brief glance at the past year will suffice to show that, if not one of the most critical periods in the world's history, this year has witnessed important events the bearing of which it is impossible for us as yet fully to estimate. It will also enforce the lesson of gratitude to God for the manifold tokens of the progress of religious liberty and of real vital piety throughout the world.

If we turn, first of all, to *Italy* as the centre of the Papal world, we behold in the external relations of the Church, two noteworthy changes. Victor Emmanuel, after a rule of nearly twenty-nine years, died in the month of January last—a king who, if not possessing abilities of the first order, yet knew how to recognize merit in others, and, by a wise choice of advisers, distinguished his reign above that of any of his predecessors. Few monarchs have ever obtained the crown under more trying circumstances, or laid it down in the midst of greater prosperity. It was his glory not merely to have added to his scanty patrimonial kingdom the whole of the peninsula proper and Sicily, thus increasing the number of his subjects from a little over five millions to nearly twenty-seven millions of souls. Nor yet that he conferred equal rights upon the inhabitants of every part of Italy, now for the first time, after many

centuries, united and independent of foreign dictation. The fact that under Victor Emmanuel the conscience was liberated will ever be the chief honor of his reign, and grateful posterity will recall that never since the Church of Rome acquired its extravagant power had the profession of the pure Gospel been possible until Victor Emmanuel threw around it the mantle of his protection.

In the next month, on the 7th of February, another man died in the same country, whose name is also destined to immortality—the aged head of the Roman Catholic Church, Pius IX. His eventful pontificate of nearly thirty-two years—the longest by far in the Papal annals—was as remarkable for its vicissitudes as for its duration; as signal for its bold ventures, as it was noteworthy by reason of losses and failures. In person, venerable, in aspect, gracious and kindly, in bearing dignified yet conciliatory, this man had defied the dictates alike of reason and of religion by the formal claim of the divine attribute of infallibility, had alienated by his revival of antiquated claims almost every government in Christendom, and had reaped the natural reward of his course by the loss—final as we believe—of the temporal power of the Papacy.

His successor, Leo XIII., the present pontiff, selected after a very brief interregnum, on the 20th of the same month, was believed by many to be likely to desert the policy of Pius. It was confidently expected by the more sanguine, that, under his judicious management, the feud between the Papacy and the Civil Power would be readily healed, and that renouncing any concern in secular affairs, which had always proved detrimental to its spirituality, the Roman Catholic Church might yet be seen conforming itself to the altered posture of affairs. But the fears of those who deemed such a transformation morally impossible have thus far proved true. The Papacy under Leo shows no signs of being different in any essential point from the Papacy under Pius. The fiction of a *captivity* in the Vatican is still maintained, the same irreconcilable hatred to modern thought is displayed, the same unwillingness to acquiesce in the extension of religious liberty, the same hatred of the preaching of the Gospel to the Romans. And yet, under a change of pontiffs and of kings, the work of God goes on bravely in Italy. There is little outward demonstration, but a growing ripeness. The converts are not yet numerous, but they are increasing in spirituality, as the laborers at work in that country, though of many different branches of the Christian Church, are becoming more and more united in sentiment, and more and more efficient. In spite of repeated manifestations of ill will, and occasional attempts at active opposition, on the part of the priesthood, the truth makes steady progress.

Of active persecution *Spain* has witnessed more instances during the past year than Italy. Both native converts to Protestantism and foreign teachers have been its victims. The most recent exhibition of intolerance, in the case of Rev. Ben Oñel, has shown that what is most to be feared is the injustice of prejudiced magistrates, unwilling to concede rights to which Protestants are entitled under the constitution and laws of the country. The Pope's injunction against the holding of any sort of intercourse with heretics has had considerable influence in fostering bigotry, but the almost incredible violence of the preaching of monks and priests, on occasion of Lent and of "missions," has been even more marked in its effects upon the populace.

Elsewhere in Europe the signs of progress are bright. *Belgium* has thrown off the yoke of servile attachment to the clerical party. It would seem that a new day had dawned in that land devoted, ever since the bloody holocausts of Alva, to the service of Rome. More encouraging, however, than any mere success of the Liberal party in the national legislature (which, after all, may signify only the triumph of skepticism or open infidelity over degrading superstition) are the tokens of a spiritual awakening among the masses, evidenced in such appeals for the preaching of a pure Gospel as reach the small body of devoted Protestants in Belgium, and in the rapid growth of the doctrines of the Reformation, crushed three centuries ago by violence, but now asserting themselves irresistibly as at Sart-Dame-Avelines, and gathering to themselves a large constituency of former Romanists.

In *France*, too, and on a much larger scale, an inviting field lies open, full of promise to those who will enter in and secure the ripening harvest. Never has there been, since before the bloody civil wars, such readiness among Roman Catholics to listen to the preaching of the Word of God. Reflecting men, like Raveilland, on a calm examination of the situation, in the light of the history of the past, have reached the conclusion that in Protestantism alone is the hope of the future. Romanism, by its superstition the cause of infidelity, cannot supply a cure for the ill it has induced.

Germany, presenting the same scene of unreconciled hostility between the State and the Pope, does not seem to have neared the end of the struggle. Between the two contending parties the inalienable rights of man to liberty of religious worship receive too little consideration. Yet, in spite of the absolutism forced upon the government by the attitude of the clergy, the Emperor William, in his outspoken assertion of Protestant independence as against the pretensions of Rome, still enlists our ardent sympathy and admiration.

In *England*, the war between a true Protestantism and a Ritualism that disdains even the Protestant name, has been waged with undimin-

ished earnestness. A disestablishment, from which pure religion has nothing to fear and everything to hope, appears to be in the not distant future. Meantime the current of perversions to Rome has sensibly diminished. In *Scotland* the agitation attending the reëstablishment of the Roman Catholic hierarchy has had no other effect than to draw renewed attention to the subject of Romanism and the dangers to which the overthrow of the Protestant Reformation would lead. From *Ireland* come cheering tidings of a growing readiness to give to the arguments for Protestantism a fair and respectful hearing. Twenty or thirty years have operated a wonderful change in this regard.

The his ory of Romanism on our own continent has not been devoid of interest. In *Mexico* the truth is steadily advancing, but it is in the teeth of a determined opposition. Our fellow believers, converts gathered in under different societies and agencies, have been subjected to fiery trials, and no inconsiderable numbers have been called upon to seal their testimony to the truth in their own blood. Ahualulco, Guadalajara, Atzala, and other places have passed through a discipline that, we trust, will verify in the end the truth of the saying, that the blood of martyrs is the seed of the Church.

In our own country, in the midst of great apathy on the part of the masses of our Protestant population, the discussion of those problems that affect most nearly the interests of future generations continues to be carried on. The Church of Rome persists in her attempt to secure, either directly or indirectly, a part of the school fund raised by universal taxation, and in the endeavor seems to be careless as to the consequences. Happily the good sense of the people, enlightened by recent disclosures of the Romish design by her own priests, may be trusted, with God's blessing, to render futile all such unfair machinations. Meantime, to save the colored population of the South for whose conversion to Romanism so much effort is now being expended, is a problem pressing upon Protestants for solution.

THE FALSIFIED BIBLES—WHICH ARE THEY, AND WHO ARE THE FALSIFIERS?

Translated for the CHRISTIAN WORLD from *El Evangelista*, Montevideo.

By REV. A. M. MILNE.

(Conclusion.)

THE NEW TESTAMENT OF FATHER VAUGHAN.

In the year 1874 there was witnessed in South America a thing such as was never before heard of in the history of the world—a Roman Catholic priest soliciting funds for the popularization of the Holy Scriptures. The extraordinary character of the case lent a charm to the enterprise, and in a very short time Father Vaughan realized the large sum of \$15,000 gold, and, according to *El Mensajero del Pueblo*, he left for England “to give the finishing touch to his work.”

After the lapse of some three years Father Vaughan returned with several boxes of Spanish New Testaments, and after having left one or two copies with each of his subscribers, he deposited the rest in the office of *El Mensajero del Pueblo* where they are still on sale.

At the beginning of the book there is the decree of the Archbishop of Santiago, Chili, authorising its publication, dated Dec. 27th, 1873

THE PUBLIC HAS PAID THOUSANDS OF DOLLARS FOR WHAT?

The translation is simply that of Padre Scio, with some errors that make it contradict the editions published by the author himself (See for example Mateo xiii. 58). But passing over unnoticed the defects of the text, I shall, for the present, confine myself to the intentional falsifications by means of *foot-notes and indices, doctrinal and chronological*, at the end of the Volume. And in these is to be found all that the public has obtained in exchange for the \$15,000 that Father Vaughan took away. For the entire Bible as translated by Padre Scio was published without these appendices by the American Bible Society more than fifty years ago.

So faithful was this reprint to the author's original, published 1797, in Madrid, that it contains the apocryphal books, preserves the antiquated orthography, and even reproduces the typographical errors of the printer. Nevertheless the simple fact of its being published by a Bible Society has sufficed to make it be classified as *falsified and truncated*, by Romanists in their zeal for the suppression of the Bible. As no proof has ever been attempted, I offer a premium of \$500 gold to

the person who shall show in it any falsification whatever as a reprint of the text.

Of the New Testament of Padre Scio without notes there are in the Republics of the River Platé thousands of copies introduced by the British and Foreign Bible Society, and these, equally well printed and better bound, are sold for one half the price asked for those introduced by Father Vaughan.

The public, therefore, after contributing \$15,000 for the publication of those *foot notes and indices*, without having been informed as to the manner in which the money was spent, have now to pay a price double what it ought to be before they can obtain the book that contains them.

Of the value of these notes the reader will be enabled to judge by a few examples.

FALSIFICATION BY NOTES.

1st. On the very first leaf of the book we find a good example.

The text of the 25 ver. of the 1 ch. of St. Matt. *And he knew her no until (hasta que) she brought forth her first born son.*

The foot-notes say.

“*Hasta que* (until). Helvidius and with him other heretics have impiously inferred from these words that the blessed Virgin Mary had other children besides Jesus: but S. Jerome adduces examples to prove that this was a manner of speaking usual among the Hebrews to denote by the word (*hasta*) “until” only what is done without regard to the future, as when it is said in Gen. viii. 6 and 7, “Noe sent forth a raven which returned not (*HASTA QUE*) *till* the waters were dried up on the earth.” That is, did not return any more.”

The annotator, jealous for the dogma of his church called in question by the obvious meaning of this text, forces the word (*hasta*) *until* to make it suit his dogma, and to do this, instead of seeking the true sense of the word in the same chapter where it has already been used three times (see verse 17), or in the following chapter where it is used three times more (see verses 9, 13 and 15) in the same obvious sense, he makes a leap in history clearing at one bound more than two thousand years in search of a case in which the word has been used in a sense that does not contradict his dogma.

FALSIFICATION BY DOCTRINAL AND HISTORICAL INDICES.

2d. The doctrinal index is a collection of references to the text in defense of Romish dogmas, or rather *pretended* references to give an *appearance* of defence, for, in many, if not most of the cases, the texts referred to have no application whatever.

In examples on page 413, under the word *Purgatorio*. It is pretended that this *lurative* doctrine of salvation by flames of fire, equally contrary to the Holy Scriptures and common sense, can be defended by the following passages of Scripture : Matt. xii. 36. "But I say unto you that every idle word that men shall speak they shall give an account for it in the day of judgment." Here, however, there is no mention made of purgatory, much less of the sums that should be paid to get souls out of it. The second reference is to Revel. xxi. 27, which says, "There shall not enter into it anything that defileth, or that maketh abomination, or maketh a lie, but they that are written in the Lamb's book of life." Neither in this do we find the shadow of a reference to any purgatory. On the contrary this text confirms the doctrine taught in so many other parts of Scripture, that those who are inscribed in the Lamb's book of life are heirs of heaven and as citizens of the holy city, freely enter without having to pass through the prison house of the church of Rome built specially to order for the revenue it yields.

But the most curious of all the references is the third, S. Matt. v. 26. where we read "Verily I say unto thee, thou shalt not come out from thence (the prison) *till* thou hast paid the uttermost farthing." Still we see nothing of purgatory even in this, for it is the friends of the prisoner who have to pay for the release from purgatory. Yet we do see what the annotator would have us understand, namely, that the word *till* (*hasta que*) cannot be interpreted as referring to hell from which the condemned never come out.

But this destroys completely the interpretation of the same word already quoted in Matt. i. 25, and with it fatally destroys the dogma of the perpetual Virginity of Mary. Thus to prove one false dogma the annotator has to put it in conflict with another, leaving two interpretations of the same word in contradiction.

Thus have men dared to falsify the word of God in order to make it support their erroneous doctrines. Thus have thousands of dollars been collected from Protestants,* with the ostensible object of popularizing among Catholics the reading of the Scriptures; while it is manifest, from these notes and indices, that the real object was to perpetuate Romish errors, doomed by the free circulation of the pure word of God. I leave this point, reminding the reader of one of the many previous texts of Scripture that forever banish the very idea of a *purgatory* where souls can be purged from sin by payment of money and the en-

*It appears from a subscription list published by Padre Vaughan at Cordoba in the Argentine Republic, May 19. 1876, that 1 apostolic delegate to S. America 5 Archbishops 16 Bishops, 7 Presidents of Republic, in all 29 gave less money than the sums given by the 26 persons of Anglo-Saxon names who were doubtless Protestants, imposed upon.

duration of temporal punishment. It is found in 1 John i. 7, "The blood of Jesus Christ, his Son, cleanseth us from all sin."

The lack of space does not permit me to proceed further with the examination of this class of falsifications, but the specimens given are a fair sample of the whole of the Doctrinal Index.

From the historical and chronological index, I shall give but one example. This fixes the coming of Peter to Rome in the year 68, A. D., but a note, on page 357, says that he was at Rome in the year 48, A. D. Another note page, 351, says he died 34 years after the death of our Lord, which would give us 67, A. D., as the year of Peter's death.

The prefatory note to the second epistle of Peter, by Padre Scio, the translator of the text of the Testament, to which these notes and indices by some one else, have been added, says that Peter died 66, A. D., and the chronological index added to the translator's own edition says that Peter died June 29, in the year 70, A. D.

Amat gives dates differing from all these.

In the midst of all this confusion, it is important to remember that it cannot be proved, either by Scripture or profane history, that Peter ever went to Rome at all.

FATHER VAUGHAN'S WORK CONTRADICTS HIS WORDS.

I have given this long outline of the different classes of falsification with which the New Testament, as introduced by Father Vaughan, abounds, because in the columns of a daily journal he stigmatizes the version of Valera as "Mutilated," "defective," "impregnated" and "poisoned," and when proof was demanded he made no reply. After all this, the text he has brought out is accompanied by margined emendations taken from the notes of Padre Scio, and, of these, 570 emendations make the passages, as thus corrected, identical with the version of Valera published by the American Bible Society.

We have stated facts, and leave the public to form its own judgment of the merits of the case. But we believe that few of the readers of this paper will ask further proof that the detractors of our work are themselves the falsifiers, or that our books are entirely in accordance with the guarantee that accompanies each copy we dispose of. Should, however, further proof be necessary, it can be supplied.

If any one should put in doubt the exactness of the references made to the different editions of the Bible here mentioned, the books are placed at his disposal, and he can satisfy himself whenever he pleases by calling at the Bible Depot, Calle de las Camaras, 98.

CONCLUSION.

If the gentlemen who have so often accused the American Bible So-

tiety of propagating falsified Bibles had had the prudence to take the beam out of their own eye first, they would have been the better prepared to take the mote out of their brother's eye.

Had they been familiar with their own Bible instead of making themselves ridiculous by laying charges, which they are unable to sustain, upon a noble and honorable institution like the Bible Society, they would, we think, have had sense enough not to provoke the discussion of a question, the solution of which can only be unfavorable to themselves.

I take this opportunity to advise Dr. Soler, His Illustrious Lordship, the bishop, Rev. R. Yéregui, Monsenor Estrazulas and Father Vaughan to dedicate a portion of their spare time to the examination of the Bible we circulate, and have their proofs established by the original languages already, before they again tell the public that it is "apocryphal," "falsified," "adulterated," "unholy," "mutilated," "impregnated" and "poisoned."

In conclusion I recommend these gentlemen to study and practice the sound teaching of a holy man of God, for them the Prince of the Apostles. It is found in 1 Peter 2 Ch., 1-3 verses, in the following expressive words: "Wherefore laying aside all malice, and all guile, and hypocrisies and envies, and all evil speaking, as new-born babes, desire the sincere milk of the Word, that ye may grow thereby; if so be, ye have tasted that the Lord is gracious."

OUR NEW GAMBLING HOUSE.

Letter of "Huntington" in the *Congregationalist*.

New York does not propose to be left far in the rear in the race of modern improvement. After twenty years' work upon it, we have opened, while yet unfinished, a gambling house and liquor saloon, beyond doubt the largest and costliest on earth. It occupies an entire block on Fifth and Madison Avenues, between 50th and 51st Streets. In the Gothic style, built in the form of a Latin cross, with nave, choir and transepts, much as they build churches in Europe. The base is of granite, the superstructure of white marble. Its interior length is 306 feet; width 120, or in the transepts 140 feet. The central aisle is 48 feet wide and 108 feet high, and is divided from the side aisles by 32 clustered marble columns. The side aisles are 24 feet wide, by 54 feet high. The Fifth Avenue front is 156 feet high, with door-opening 30 by

51 feet, flanked by two towers, 32 feet square, to be surmounted by spires 330 feet high. Within and without the marble is elaborately carved, the windows (the largest two of which are 28 by 58 feet) are of the finest stained glass, and everything is done on the most lavish scale, although the land virtually cost nothing—the city taking its pay in the honor of having such a structure on its grandest street, and in services at election times—the outlay is to be nominally some \$3 000,000; actually, a sum that will not be known to the multitudes. Towards this outlay the members of the late lamented Tweed Ring made large contributions; but that body being now scattered by circumstances beyond its control, and the next largest givers—our Protestant households through their servant girls—not filling the coffers rapidly enough, other help is called in to complete the structure. Accordingly 46 of the 55 congregations of “our established church” have organized a “Fair” for the purpose, which has now been three weeks in successful operation in the building, and is expected to be kept up until at least \$250,000 are raised. On the opening night, when the Romish Cardinal, the Mayor of the city, and other great men, took part, it is said that 25,000 persons were present, and an average daily attendance of 10,000 is claimed for these three weeks. The readiness of churches, with their “Fathers” and best women, to risk the penalties for this illegal gambling and liquor selling, under the name of a fair, is no doubt due to the expectation that the building, when completed, will be cleaned out, consecrated with holy water, and used as a Roman Catholic Church—a cathedral, in fact.

But no one would suspect that now. The vast structure is crowded with tables, loaded with almost every imaginable article of use and ornament, each table having the name of a church blazoned over it, and attended by a bevy of ladies, young and middle-aged, and frequently visited by their pastor. Yet in a pretty thorough visitation of every table, the only two articles offered for actual *sale* were refreshments and button-hole bouquets. All the other articles offered were to be won by lottery, in the way of raffles, drawing of cards, roulette tables, wheels of fortune, or other like devices. Not the articles themselves, but the tickets for “chances” (and the purchasers), are sold. The cost of tickets ranges from five cents for a chance of some toy or trinket, to a dollar or more for the supposed possibility of drawing one of the really elegant and valuable prizes, most of which are gifts from friends of the enterprise. To name the articles to be gambled for would be just to catalogue the goods for sale on Broadway; from cheap trinkets and toys of all sorts and materials, to costly pictures (there is one “guaranteed original Carracci,” at \$5,000, and a Murillo at \$10,000, silver ware, diamond

jewelry, gold watches, clocks, wagons, a live pony, billiard tables, yacht, grand pianos, organs, rich furniture, sewing-machines, a kitchen range, Edison's phonograph, sacred vestments in satin and gold (to be presented to the "Fathers" by the winners), superb missal cover for the Cardinal, tons of coal, barrels of potatoes, chests of tea, and so on. The "post-office," fortune-tellers' booth, Punch and Judy show, electrical and weighing machines, machinery hall, and the like, bring in their dimes. As also does the privilege of voting for your favorite priest, general, editor, or policeman. For ten cents one can buy a chance to present an (\$80) gold and diamond badge, if he wins it, to his favorite police inspector. Possibly the prospect of this badge (and it is a tempting beauty) has something to do with securing the immunity which this entire operation enjoys, and which any other body of people in this city would stand small chance of enjoying.

The visitor should have more than one evening at his disposal; for it takes several hours to get used to seeing a lager beer saloon and "sample room" in a church restaurant, with liquors served as called for, and wine coolers on its counter holding "Piper Heidsieck" in ice, as at any unsanctified bar. And there is an odd look (for a church) to those huge signs, stating that at least two brewery firms had given twenty hogsheads of ale each, of which the outside price is fourteen dollars a hogshead, and barrels seven dollars; but the church price will be ten and seven dollars, and "chances" for barrels twenty-five cents. One much frequented table is devoted to cigars and tobacco. The "chances" are a dime, and the returns for it are decided by a "wheel of fortune." Among the chief prizes to be raffled for are a \$500 U. S. Bond: a free ticket, each, to and from Havre, Liverpool, Havana, Florida, San Francisco, etc., understood to be given to the Fair by the proprietors of those lines of steamers. There is also a really noteworthy full-length painting of the Cardinal, and smaller portraits of most of the "Fathers" of these churches, which one would suppose those gentlemen would shrink from having disposed of by raffle in a promiscuous crowd. Probably, however, the fateful goddess who presides at the wheel will see that the most precious articles go where they will do the most good, and be sure to appear again at the next periodic Fair. This sort of distribution, however, most concerns the parties themselves. They are on the spot to prevent it if they choose. And there are portraits of the present Pope, which his followers here may raffle for, if they will; for very few of them ever saw him, or have for him personally any feelings to be so wounded. But there were also lifelike portraits of Pius IX., and it pained even a stranger of another faith to see such use made of them, recalling as they did, so distinctly, that bright

Roman day, years ago, when, passing in his carriage a little group of Americans bowing, uncovered, in sincere respect, those benign, fatherly features lighted up, and, leaning from the carriage window, he raised his aged hands and gave them his blessing. The honest blessing of a good old man is not to be despised.

But, worst of all, here were pictures and statuettes of Him on whose features no man of decent feeling, not to say piety, can look without reverence. And to see these gambled for—how could one but think of that time when his crucifiers parted his raiment among them, and for his vesture did cast lots. Passing out under the stars, from the church desecrated before it is consecrated, was it merely “the wind from some bleaker quarter” that chilled the frame from crown to sole, as the question came: If HE were here who of old, with a scourge of small cords, drove the traders and money-changers from the Temple, saying, “Take these things hence; make not my Father’s house a house of merchandise,” what might HE not say and do to these who are making God’s house a place of temptation to our youth—an easy introduction to the gambler’s den and the haunts of the drunkard?

DIVISIONS OF FRENCH CATHOLICISM.

LETTER FROM DR. PRESSENSE.

From the *London Christian World*.

To a merely superficial observer French Catholicism presents to-day a spectacle of glorious unity. The almost regal honours with which Monseigneur Dupanloup was buried in the Cathedral of Orleans might be supposed to be a striking proof of this unity. More than thirty bishops, deputies, senators, and religious writers surrounded his coffin, in which, according to custom, the face was left open to view. And yet there was enough, even about these obsequies, to prove that there are divisions in that Church, which makes such a proud boast of its unity. The extreme Ultramontanes were conspicuous by their absence, and that of their leader, M. Veuillot, who, a few days before, had, in covert words, outraged the memory of the departed bishop, almost before the breath was out of his body, by giving it to be understood that his influence had, in its ultimate issues, been baleful to the Church. This strange funeral oration on the most distinguished member of the French clergy, called forth the strongest protestations—a convincing proof that the old divisions are still in existence. *Silentium faciunt et*

pacem appellant. Another indication of the same thing has recently presented itself.

I think I mentioned to your readers, some time ago, the imprudent, almost impudent demonstrations of the extreme Ultramontanes on the occasion of the recent gathering of Catholic workingmen's clubs in the diocese of Chartres. You know that on that occasion M. de Mun, the fiery leader of the extreme Romanists, and the champion of the Syllabus (whose election to the post of deputy is about to be cancelled on account of culpable irregularities in the mode of procedure), spoke in most bitter terms against our modern institutions, not only against those which date from 1870, but against the great emancipation of 1789. He openly unfurled the banner of counter-revolution amidst the enthusiastic acclamations of his hearers. These acclamations woke an echo long and deep in the Ultramontane Church. This was too much for the remaining Old Liberal Catholics. For a long time they had kept silence, brooding moodily over the humiliation of their submission to the Council, with a lingering hope that the successor of Pope Pius IX. might give them some gleam of satisfaction. But they had left out of reckoning the fanaticism of their conquerors. This audacious proclamation of a counter-revolution to be identified with the cause of Catholicism awoke in them both indignation and alarm. Unhappily for them, they have lost all their great leaders. Montalembert, Lacordaire, Gratry, and now the Bishop of Orleans, who had become indeed of late strangely tolerant to the escapades of the Ultramontanes. They have still, however, one eminent man among them, who took, five-and-twenty years ago, a great part in the religious and political controversies of the time. I refer to M. de Falloux, formerly Minister of Public Instruction, a member of the French Academy, and an able and eloquent man, who has done at least one great service to the whole Catholic Church, for in 1850 he had a leading share in the passing of the law for liberty of teaching, which has so largely thrown the education of the people into the hands of the religious bodies. M. de Falloux belongs to the most moderate section of liberal Catholics. He has never recognised religious liberty as an absolute principle, but simply as a measure of necessity or convenience in the present position of things. It was he who used in his biography of the French Inquisitor-Pope, Pius V., this significant phrase: *Toleration is the virtue of sects that have no belief*; whence it may be concluded that intolerance is the virtue of believers. All that he meant to say was that we are no longer in the Middle Ages, and must acquiesce in the altered conditions. This sort of resignation has always been condemned by Ultramontane fanatics. Hence, M. de Falloux, in spite of his incontestible orthodoxy,

has been already more than once the object of vehement attacks from M. Veuillot, who, after drawing his portrait with that cruel irony of which he is master, concluded by these insulting words: "Falloux comes from *jallar*, a false man." The Academician-Count had once even to endure a sharp reprimand from Pius IX., for having paid a sort of faint homage to the date 1789.

For many years now M. de Falloux has kept a prudent silence. He has just been moved to break it by M. de Mun's imprudent harangue, to which he would have attached little importance but for the response given to it in the Ultramontane Church. That Church seemed ready to take up as its watchword the formula of a *counter revolution*. It appeared to M. de Falloux that this would be a most unwise course, and that, at a time when the Church had already aroused strong antipathies to itself, and the Republic was triumphant, it would be nothing short of insanity to take up an aggressive position against the entire modern world. Not content with his first letter, which was addressed to a provincial journal, M. de Falloux has just sent forth a cry of alarm. "Christians," he says, "let us draw closer our ranks, and present a firm and serried front to all attack. But this is not enough. We must understand each other; we must not set up cannon which will go off in the breach and kill only those who try to use them. We must not mistake the dangers which threaten us, and pursue paths which lead nowhere. You are striking like blind men; you are fighting the air, when you propose to aim a blow that shall subvert all modern society. Twice within eight years certain false counsels have blasted the hopes of the monarchy. Have a care that like counsels do not inflict on the Church, which cannot be destroyed, a wound from which much blood may flow, and, more terrible still, which may cause many souls to perish." (*Correspondent*, Oct. 25, 1878.)

We make no attempt to decide the question at issue between M. de Falloux and his opponents. It seems to us that, logically, his opponents are clearly right, and that they have an invincible stronghold in the Syllabus, which to all who have not received the special grace of Jesuitical interpretation, means the formal denunciation of modern society. M. le Comte de Mun takes the true orthodox ground, and M. de Falloux really differs from him only on considerations of prudence and political expediency. But prudence is an element not to be despised in human affairs. It is possible fully to admit that the Catholic Church of to-day professes in principle all the doctrines of the Syllabus, without feeling it obligatory to take up a position of declared enmity to modern society, and without engaging in open warfare with the French Revolution. Again, it would be a mistake to imagine that old Liberal Catho-

lies who were liberal, not only by condescension, like M. de Falloux, but in principle, have disappeared as by enchantment. They keep silence, indeed; but they are none the less alarmed and distressed by the extravagances and follies of the Ultramontane faction, intoxicated as it is by its triumph of 1870. More than one Liberal Catholic is quietly biding his time in town or country parsonage. M. de Falloux's letter will be violently attacked—libelled, that is to say—for the lay agents of Romanism do not understand the distinction between discussion and calumny. It will be, therefore, a very searching test of the pretended unity of the Church.

We shall soon have the opportunity of proving whether any courage yet remains in that timid Liberal Catholicism which has just reappeared upon the scene. Father Hyacinthe, also, has just put forth a manifesto, by the publication of his conferences on the "Principles of the Catholic Reformation." He is about to begin in Paris an important work of propagandism, and I shall hope shortly to devote a letter to this new phase of the religious movement, so nobly personified in him.

We await with impatience the result of the Senatorial elections of last Sunday, for the re-election of one-third of the Senate. If, as there seems every reason to expect, the elections give the victory to the Moderate Republic, its triumph is complete. The unexampled success of the Universal Exhibition of 1878, and the patriotic and constitutional tone of the President of the Republic on the occasion of the distribution of the prizes, are most favorable auguries for the future of France.

E. DE PRESSENSE.

EVANGELICAL WORK IN ANDALUSIA.

BY THE REV. HENRY R. DUNCAN.

From Times of Refreshing.

The Lord has not deserted his work since my last report, but has protected us completely against the growing power of the Ultramontane party. I cannot say that we do not feel the hostility of our enemies, but, as a general rule, where their efforts have been directed against us they have failed, and more than that, they have given us a firmer hold and consolidated our position. It is true that in some places we have been unable to secure a foothold, but even in them the little we have been able to do in spite of the local authorities has been evidently under the directing hand and the protection of One who is mightier than all

the powers of earth and hell, and a foundation has been laid for vigorous work when things change for the better, as some expect them to do soon. The fact is that the fanatics in their fight against the work of the Lord's Anointed in Spain, are revealing their true character, the intolerant spirit of the hated inquisition, more and more clearly; they are straining their own and the Government's relations with the people to the utmost, and it seems as if the chain must quickly snap. The people feel the coils tightening about them, they dare not make their effort to burst the bonds until some opportunity offers, but they are quickly approaching the state of desperation, and unless it be arrested by a relaxation, there will be, I fear, a terrible day of reckoning. The friars and Jesuits are seizing the present favorable occasion to renew their foothold in the land, and their nests are multiplying, but the oppression and espionage that they bring with them are not borne passively as in the days in which the people did not know what freedom was. It is no longer a matter of course that the people be driven about like a flock of sheep at the will of shepherds, only to be devoured at last, and the power of the confessional is very small compared with what it used to be. If true Christianity have not yet reached the heart of the Spaniards as a rule, rebellion against the Church of Rome and her arrogant pretensions, with their concomitants of tyranny from fanatical local authorities, is becoming more and more deeply rooted, and the struggle between a feeble dawn and a dark superstition is more marked and wide-spread than ever.

As you have a translation of my article on Villafranca, and my attempt at itinerant work there, from La Luz, I shall not repeat that experience here, but I desire that your readers' attention be drawn to it, as an illustration of the greater part of the preceding remarks. But these things would be little indeed to us, who have the cause of Christ at heart, did they not bear with them cheering indications that the hatred which the Romish Church is stirring up against herself, leads far further, for it is only a stepping stone, in many instances, to an earnest search for better things. We find that, although in the better educated classes, who dare not burst the fetters of society, and bear the disdain of their neighbors, this spirit leads to nothing better than indifference, the most intractable of all spiritual maladies, yet among the people generally, the Spanish turn of mind, while fickle and frivolous from its upbringing, is essentially religious. That is to say, the people, as a rule, take it for granted that some religion is necessary, and when they break from one, they either concoct a rudimentary one for themselves, or they are glad to have another presented to them, Christian in its substance, but free from the absurdities, idolatry and bond-

age which have made the Romish religion abhorrent to them. This is the hope of victory for Christ which our Master has set before us, and our hearts are often rejoiced by seeing, where our individual influences have only been brought to bear in a very secondary way, an earnest groping after light, and clinging to the Word of God as a sheet anchor.

One woman, a servant of ours, of whom on previous occasions I have written, may be mentioned again to bring out the state of things among those of her station. Three years ago she was a blind fanatic, clinging to the Virgin Mary for protection and salvation, but now she is an ardent propagandist of the Word of Life, when she has the opportunity. She goes annually to baths prescribed to her by her doctor. There she is joined by her old friends and some relatives. Some of them, like herself, have been devotees of the Virgin. But she goes well supplied with tracts which I select for her, telling her which are most suitable for special cases. At first there was great horror expressed at her becoming a heretic, but as year after year passed, and she returned more and more confirmed in her change, the horror gave way and her words began to tell. Last July her friends, all but one who is mother of a priest, and dare not suppose her son's religion false, far from shunning the subject, would gather about her in their idle hours, hear what she had to say, listen to her reading of the Word, join in her prayers, for she is now capable of praying well in public—and examine for themselves the tracts which expound the doctrines of the Protestants. One who had been a devotee, having got this length, took up a tract, read part of it, and laid it aside to read it, quietly afterwards saying:—"That is good." She then took another, with the same result, and another and another. At last she looked up among her companions, and said,—“I ask myself if the Protestants teach such good things, why are they so much spoken about as heretics?” This is only a specimen of how the light begins to dawn on the blinded minds. These sincerely religious Romanists are those who, when they embrace the gospel of Christ, give us most satisfaction, for they are thoroughly in earnest about their salvation. But, through her father, this woman and her sister have been able to influence a circle of workingmen as well, where there are no ordinances. The father, once also a fanatic, had broken loose from Romish rites, but had the usual bad opinion of the Protestants until his fanatical daughter became one. When he found out what she is and believes, his essentially religious nature grasped the truth so far as he had received it, and he and others about him now call themselves Protestants, are enthusiastic about the doctrine, and wish that we could be with them to help them on in knowledge and worship. To those who are in the work, there is

nothing very remarkable in all this, for it is just what we are taught by experience to expect, but it may be interesting to some, as showing one of the many ways in which the heaven is working. And it is encouraging to know that there is indeed a good field for real work in Spain, even in the face of the most virulent opposition.

I have visited most of our stations in Andalusia during the last three months, and I am happy to be able to report that all of them seem to be in as flourishing a condition as in better times. Granada church and night schools are well filled, and a good work is being done. Escornaz, where all the power and wealth of the proud landlord and his smaller imitators are brought to bear against the cause, is an active station, well attended in its schools and services by those who are threatened with persecution in one of its most telling forms. Cordova is going on as usual; when one minor mission in the town has to be closed because of the priestly influence being brought to bear on the house owner, another has been opened; and so in various parts of the city, one after another, the gospel has been proclaimed to those who probably would never otherwise have heard it. It has been found difficult to open the surrounding towns to stated and regular preaching as yet, not for want of hearers, who long for more light, but because of the local authorities. During my absence from this station, I have left Señor Calamita in charge, and his accounts of the progress that is being made, even during the excessive heat, are satisfactory. I hope to send him to Utrera on my return, to help to consolidate the most encouraging mission there, undertaken and kept up by Señor Alonso.

Our new house in Utrera is now too small for the meetings there, and we are preparing to take a larger one, which will also be more suitable for day schools. Señor Gutierrez is having much encouragement in the night school work over which he has been for the present placed, but I earnestly trust that friends will come forward with funds for a day school there, which is greatly needed for the children of our adherents, who cannot receive their education in the schools of the town.

The church in Seville is also prosperous, and Señor Alonso has now twelve stations for his itinerant work, and hopes that when Utrera, which is rapidly being consolidated into a church, has its own special pastor, he will be enabled to do a similar work in Carmona, a town of great importance in the province. Señor Alonso's ceaseless activity is, under God, who uses means, one of the great causes of his wonderful success in this itinerant work, and his prudence, perseverance, and talent for clear, chaste and interesting exposition, with no small portion of the fire which Christian zeal kindles, prove him a singularly apt

agent for such labors. But I regret to say that we have suffered a heavy loss in Seville. Our schoolmaster, of whom we were so justly proud, and who raised the school to a height of excellence, far surpassing any of its class in Andalusia, so far as our knowledge goes, has been obliged to leave us. Señor Alonso, seeing the triumph it would be to the enemy to see our school, which had attracted so much attention, closed, resolved to carry it on himself during the months in which the extreme heat made it impossible to carry on the itinerant work, beyond keeping up the services in Utrera. He has done so up to this date, rather sacrificing his own strength and comfort than allowing our prestige to fade, and the good work to remain incomplete; all the more as the Romanists opened on the 1st August, in a street close by, a new, well-mounted school. This was done with a great flourish, the Archbishop, the Governor, the Ayuntamiento, and a number of wealthy ladies and gentlemen being present, and gifts being distributed to the children attending.

In Huelva the congregation continues in a better condition than it has been in for years. The young women's night-school having been impossible in the summer months, because of the late hours of work, Señor Jimenez resolved to utilize such materials as he had for a day school for girls during these months, and with unexpected success, as I can testify. He has between twenty and thirty girls, and tries himself to make up what is lacking in the female teacher's powers. He has also been continuing the services, from time to time, at the Rio Tinto mines, with marked acceptance.

A good deal might be said about Cadiz, did time permit. The congregation and boys' school are thriving, the four missions stations are vigorously kept up, and the new girls' school promises to be a great success, and I believe that the modest young Christian at its head may yet be owned as a power for good among the girls. When Señor Hernandez had inaugurated the first mission services in the school house, the place being crowded, and some 200 being in the street and balconies in front, the parish priest, Medina, was seen inciting some men to create a disturbance. Some youths rushed up the stair, after the service was over, banged at the door, and called out "Death to the heretics!" rushing off again at once. Señor Hernandez went down to the street and saw what the priest was doing, inciting some to stone the house. So he went at once to the Governor, to whom he returned shortly with the U. S. Consul, he having a special power, as the children of an American subject attend the school. The Governor at once gave orders to have the street guarded, and the consequence is that the school is now protected by a pair of municipal officers, as is also the church whenever there

is service. We are thus put in a better position than ever, through the violence of our opponents. This is one of many proofs of what I said in my opening sentence. The work is the Lord's, and He takes care of it, let the enemies of the truth do what they may. I cannot now tell of instances, since my last, of the courage, strength, wisdom and firmness which God gives to His people in their times of trial and persecution. I have several such from Utrera and Cordova, where the poor and little-lettered have made and kept their stand against priests, beatas, and high ecclesiastical functionaries. It almost seems to me as if the apostolic times were being renewed, and miracles were being wrought through these despised poor. Let our brethren pray for help in the time of need, both for our missionaries and for our poor and tried ones. I have often earnest requests for prayer from our missionaries, who greatly value its power.

MISSIONARY INTELLIGENCE.

Davenport, Iowa.—Rev. C. Hoffman.

Our German Missionary in Davenport, Iowa, and vicinity, Rev. C. Hoffman, reports for the month of November:

"At our recent meeting in Shiloh the attendance was good, and those present declare that it was the most interesting and profitable service ever held there. The few Americans residing in the community attend, and are delighted to see the Germans, who have been in the past hostile to religion, now taking a part in the exercises. The prospect is very encouraging. Thirteen visits were made in the community,

"In the vicinity of Calamus a great work is progressing. Special services are being held at two different places, with a large attendance at each. The Germans in the section of my field were without religious privileges until I visited them several months ago. From the very beginning we have had

manifestations of the Divine presence, and some have been converted. During the past month fifty families were visited, and twenty-four subscribers were obtained for a German religious paper. The latter fact indicates the substantial character of the reformation. Although busily engaged at other points, I visited ten families in Davenport and nine in Durant."

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. Zvolanek, our Bohemian Missionary in Muscoda, Wis., and vicinity, writes concerning his labors during the month of November:

"The delightful weather has been favorable for missionary work. The people in this region continue to talk about 'hard times,' and some skeptics ridicule my theory that these reverses are designed to lead men to religious reflection. One of that class recently said to me that he suffered enough in this world from adversity and affliction.

tion, and therefore deserved no future punishment. It affords me pleasure to feel that I am doing some good by my conversations in the sick room, where I meet diversified cases.

"The Romanists are more reticent, but I succeed in calling attention to some passages in the Bible, which I pray may direct their minds to the truth. How sad the fact that so many of them are in moral darkness, because the priests themselves are strangers to vital piety. Both in the pulpit and out of it, I endeavor to instruct my countrymen, so many of whom are as 'sheep having no shepherd.'"

St. Louis, Mo.—Rev. A. Vanderlippe.

Rev. A. Vanderlippe, who succeeds Rev. A. G. Scheele as our German City Missionary in St. Louis, Mo., sends this statement for the month of November;

"In accepting the position of a laborer in the special part of the Lord's vineyard which your Society seeks to cultivate, I am aware of the difficulties to be encountered. The Roman Catholics are so strongly attached to their superstitions that it requires wisdom and patience to labor among them.

"I reside in the midst of a Roman Catholic population, and within a few squares of me stands a large Romish church. From morning until night they hasten along the street to attend as if their salvation depended upon it. Although I pity them because of their ignorance of spiritual truth, I am impressed with their fidelity to their Church and their strict observance of external ceremonies. Their practice of what they regard as duty might be profitably imitated by many Protestants who are negligent of their religious vows and obligations.

"During the month I made about fifty calls, praying with the people, and conversing with them on the vital subject of religion. The southern portion of the city is settled by German, Bohemian, and Irish Romanists. In some cases they permit their children to attend the Protestant Mission Schools."

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, Ill., writes concerning his labors during the month of November:

"The weather has been very pleasant, and the multitude of poor people in this city no doubt enjoyed it, but this favorable circumstance did not improve their financial condition. Hundreds of laboring men are out of employment, and those who find work receive such low wages that they can scarcely maintain their families. Hence there is great destitution and suffering.

"I am visited by large numbers of this class almost daily, and importuned for help, which I obtain from the 'Relief Society' of the city. All my time could be employed in this noble work of charity. As many of the destitute cannot speak English, it is necessary that I should personally solicit aid for them. This service, however, yields its spiritual benefits, as it gives me access to many irreligious people and members of the Roman Catholic Church.

"During the month I visited one hundred and two families, distributed Bibles and tracts, and presented the claims of the Gospel to many hearts. A man died leaving a wife and four children very destitute. I secured means to defray the funeral expenses, and preached the sermon on the occasion.

I also visited the County Jail and Hospital, where I am warmly welcomed. The inmates gladly receive the tracts I give them."

Cleveland, O.—Rev. J. Yauch.

Rev. J. Yauch, our German City Missionary in Cleveland, O., sends the following account of his work during the month of November:

"In going about from house to house, a city missionary finds that it is not an easy matter, at least among irreligious Germans, to engage many in religious conversation. Some will occasionally volunteer to talk for the purpose of assailing Christianity.

"An unbeliever recently conversed with me concerning the authenticity of the Bible. He urged the absurd and stale objection relative to the marriage of Cain. I soon learned that he, like many skeptics, had very little knowledge of the Bible. Having answered his question, I told him how unfairly the Bible was treated by its enemies. He mentioned all the contradictions in the Bible that he could remember, and closed by saying that he was not a sinner. I then informed him that he must certainly be an exception to the rule that 'all had sinned and come short of the glory of God.' After he had discharged his artillery, he became more docile as I exhorted him to believe in Christ and keep His commandments.

"On a recent Sabbath I visited a house, and found a shoemaker at work on his bench. In a friendly manner I reminded him of the sinfulness of violating God's law. He claimed that it was a case of necessity; but I told him that while he might think so, God would not hold him guiltless. Then I related to him a circumstance concern-

ing a decided Christian who, under the severest trials, refused to work on the Sabbath, and thereby for some time suffered great loss; but he trusted in the promises of God, and at length had financial prosperity.

"Another professed infidel whom I met was seventy-five years of age. He claimed that his faith in religion had been shaken by the inconsistencies of Christians. In reply I showed him how unreasonable it was to measure religion by hypocrites, and that he did not act thus in temporal matters by refusing all money because some was counterfeit. In this and the preceding cases my instructions were kindly received, and, I believe, will produce fruit."

Louisville, Ky.—Mrs. J. M. Sadd.

Mrs. Sadd writes, under date of December 3d: "Our Sunday school and Industrial school are prospering. In the latter we are careful to have every scholar commit at least one verse from the blessed Bible. In this way many Roman Catholic girls have learned Bible truths that cannot be taken away from them. One young lady (Roman Catholic) I visited frequently, and found her clinging to Jesus only. Rejoicing in God's forgiving love, she became a member of a living Church. When I last saw her she told me: 'The blessed Bible is dearer to me every day, although my relations urge me not to read it.' She was faithful unto death. Another said, a few days since: 'I shall never enter the (Roman) Catholic Church again, though I have not united yet with any other. My chief comfort is in studying the Bible and in prayer.'"

Cincinnati, O.—Misses Schiller and Purlier,

Miss Schiller writes; "Besides the usual visitations of families during the month of November, I have had the opportunity of making numerous calls upon the mothers of my sewing school class, and have met too, some who were once in the sewing school but have grown up, and have home and household duties. Also I have revived some old acquaintances, some of whom I have not seen for years. This extra work I have tried to combine with missionary efforts, in soliciting aid for a fair now being held in behalf of the Church of which I am a member, in order to remove a debt which has pressed heavily for quite a while. Many have responded very kindly if not liberally; even Roman Catholics have seemed interested and have done something toward helping. A few have refused saying: 'Oh, I don't belong to any Church. I don't feel like giving to religious objects. I'm not interested in Church matters, etc. Such answers as these opened my way for religious conversation which perhaps could not have been done in any other way, and I trust with some good results.

"In one visit to the Cin. Hospital, I went from cot to cot talking, reading, or praying as seemed best. While thus engaged I was requested to go to the couch of a woman who was supposed to be dying. She had hitherto refused to talk with any one on religious subjects. Oh, how thankful I feel that she allowed me to speak about her soul's welfare and then to pray with her. When leaving she urged me to come again, but I fear I shall never again see her alive.

"A large number of tracts and pa-

pers have been sent out to fulfil their mission among the high and lowly.

"Sewing school has a good attendance, and considerable interest is manifested on account of the active part taken in the fair, and this interest the scholars carry home with them as I could plainly see while making my round of calls."

Miss Purlier writes respecting her work in November: "The poor prisoners have not been forgotten, and the hospital has been visited by me as usual and the inmates furnished with counsel and reading.

"Two hundred and fifty visits have been made, beside responding to various other calls. The usual work of dispensing reading matter in the streets has not been suspended. About fifty garments, of considerable value, have been given to the needy, including stockings, shoes, underwear, dresses, bonnets, overcoats, and some household articles. Small amounts of money have also been conferred. The missionary is uniformly received with kindness. Messages of love, as well as charitable gifts, are followed sometimes with tears of joy, and occasionally is heard a deep drawn sigh for a better life."

CHILI.

SAN FELIPE.

The Valparaiso *Record* gives the following extract from a recent letter of Mr. Mac Lean:

The work has assumed a somewhat different phase now, as the Romanists have here adopted the policy observed by their church for so many years past, of dogged silence. They said before: "Touch any one of the teachings of the Church and we will see whether

we cannot show up the skeleton that is called Protestantism," etc.; but, finding that by discussion they lost ground, they have let the "skeleton" rest lately, and retired from the contest. The work goes on, however, and though there are not so many interested as we might wish, yet we have great reason to be encouraged. There is one thing peculiar about the work here, and that is the fact that so many who attend our meetings and become interested are called away to other places. I think we can see the hand of the Lord in this, for thus the seed is being sown over a large field.

One woman came with her son from Los Andes and became very much interested. She took away some little books and tracts, and asked permission to hold little gospel meetings among her lady friends at home.

Another came from Santiago and having attended one meeting sent to ask for tracts. I saw her at the station as she was returning to Santiago, and had quite a long conversation with her. She expressed a desire to learn more of the truth and also declared her intention of trying to do something among her friends.

One day a man stopped with others to read from a Bible that Mr. Canut had laid open in his window. After a few minutes one of the party began to say some hard things about Evangelical Christianity, on which this man took up the defence. That night he came to our meeting and appeared much interested. Two weeks later he brought his wife and little girl, and last Sunday evening brought them again. I think that one person who is with Canut has been truly converted and is seeking with all her heart to follow the Saviour. She deliber-

ately tore up and threw away her book of devotion to Mary.

We do not have a great many inside the house, to listen to the service, but there is usually a larger audience outside at the window. I always endeavour to preach so as to be heard distinctly by all who come to listen. There has not as yet been the slightest disturbance or discourtesy among those listening. Many have hesitated about entering on account of the smallness of the room which we have thus far occupied. This week, however, we have fitted up a larger room and hope to use that next Sunday. I once thought that I wanted a room removed from the street, but now am convinced that one on the street is better as we can thus have listeners who would not enter.

Last week I received a neatly printed invitation to attend the inauguration of a new Artizans' School, one that is to be entirely free from clerical influence. Their motto, as painted on the outside, is "Virtud, Dios y Patria." At first I said to myself that it would be wrong to go—but upon second thought decided to go, as education is in our line. I sometimes think we must do with the people here as the Indians on the plains do with a herd of cattle that they want to run off. Their first work is to *stampede them* and then they trust to being able to guide them in the right direction.

In the establishment of such schools as the "General Freire," I see a stampede from clerical domination, and I pray that God may give us grace and power to guide the throng into the ways of truth and life. My brother and myself attended the opening and think we can see the hand of the Lord in the work.

RECEIPTS

*In behalf of the American and Foreign Christian Union for the month ending
November 30th, 1878.*

MASSACHUSETTS.

Salem, A friend.....	\$1.00
Randolph, Cash.....	1.00
Newton, Mrs. A. C. Warren.....	2 00
	\$4.00

CONNECTICUT.

Meriden, Julius H. Yale.....	\$1.00
Norwich, A friend.....	1 00
Rockville, Rev. Giles Pease.....	2.12
	\$4 12

NEW YORK.

Glauce, Mrs. Rev. J. J. Buck.....	\$10.00
Poughkeepsie, Mrs. C. M. Hovey.....	11 10
Kingston, Rev. J. C. F. Hoos.....	1.00
Auburn, Daniel Hewson.....	1 00
N. Y. City, A reader of the C. World....	1.00
Guilford, Dea. D. Beebee.....	1 00
Churchville, Rev. L. Brooks.....	5 00
N. Y. City, F. T. Locke.....	1 00
	\$41.10

NEW JERSEY.

Flemington, Rev. G. S. Mott.....	\$1 00
Newark, A friend \$1.00, W. P. Vail, M.D.	
\$10.00.....	11 00
	\$12 00

PENNSYLVANIA.

York, Mrs. Sam'l Small.....	\$2.00
Philadelphia, M. Magee.....	5 00
	\$7 00

MARYLAND.

Baltimore, Mrs. Purviance.....	\$1.00
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KENTUCKY.

Louisville, N. Bloom \$15; W. H. Byers,	
M. L. Belknap, R. A. Robinson,	
J. L. Wheat Miss C. Robinson,	
each \$10; Jos Allen. \$6; C. H.	
Pettitt, J. E. Hardy, H. Just	
Jr., W. C. Nones S. E. Jones,	
Cochran & Fulton, G. S. Morne	
& Co., G. A. Hibbitt, \$5 each;	
Mrs. Caspari, A. B. Dean, J.	
Teabue, D. Ferguson J. Werne,	
\$1. each; Bowne & Pritchard	
\$2; O. Gathright, 50cts.....	\$118 50

MISSOURI.

St. Louis, H. Hitchcock, \$10; Norman	
Brown, \$5; W. Stobie. \$2 50....	\$17 50

OHIO.

Dayton, Lutheran Church, Josiah Gebhart	
Alexander Gebhart, \$10 each;	
Ezra Bimm, \$5; J. Phelps. S.	

Dayton, Gebhart, \$2 each; J. F. Beaver,	
G. P. Gebhart, Chas. Weichert. W.	
S. Hoach, J. L. H. Frank, J. S.	
Robertson, Berk & Fey, F. Schulle,	
\$1 each; W. F. Gebhart, D. K.	
Baur, W. H. Kite, 50c each.....	\$38.50
3d Street Presb Ch., C. L. Hawes	
\$5; P. & C. N. Mitchell, J. Han-	
cock, L. H. Webber, C. A. Mich-	
inas, S. T. Bryce, T. S. Babbitt, L.	
Reibold, D. Wilcox, Mrs. A. Pritz,	
\$1 each; Wensthoff & Miller, 50c	\$19.50
1st Presb. Ch. E. Parrotte, \$3;	
A. Nixon, \$2; W. Bellville, Lowe	
Bros., Dr. Reeves, O. P. Boyer,	
Mrs. J. Stockstill, \$1 each; J. J.	
Bellville, 50c.....	\$10 50
Park Pres. Church, J. H. Weller,	
J. Morehouse, Dr. Crum, Jos.	
Light, J. A. Marten, \$1 each; Dr.	
C. H. Lesman, J. B. McLardie,	
J. McGeagor, J. McMaster, 50c.	
each; Mrs. Davis, 25c.....	\$7.25
4th Presb Ch., E. Brennaman....	\$2.00
1st Bapt. Ch., Prof Roberts, J. M.	
Gottschall, \$1 each.....	\$2 00
Rapier Chapel M. E. Ch J. F.	
Baker & E. Lewis.....	\$1.00
Ref'd Ch., G. W. Shearer.....	.50
Grace M. E. Ch., H. E. Parotte,	
\$2; J. Applegate, Dr. W. Webster,	
\$1 each; D. W. Chaffer, S. D. Con-	
over each 50c; cash 25c.....	\$5.25
Various Sums.....	5.35
	\$91.85

IOWA.

Crawfordsville, U. P. Church.....	\$20.50
Presb. Church.....	5 25
South Prairie, Meth. Prot. Church.....	25.15
Webster, Union Meeting.....	21.50
	\$72.40

*Received for the CHRISTIAN WORLD, in
addition to items specified above:*

Wm. Orr, \$1; Mr. Caldwell, \$1 10; B. F.	
White, \$1 10; Rev. H. Warner, \$2;	
Prof. J. S. Sewall, \$2; Mrs. E. U.	
Childs, \$1 12; W. W. Stone, \$5; Mrs.	
R. Lansing, \$1; Dea E. Flint, \$1.10;	
F. G. Elliott, \$10; S. P. Phillips, \$4;	
Smaller sums, 85cts.....	\$30 27

Total Receipts for the Month \$389.74

THE CHRISTIAN WORLD.

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No. 2.

EDITORIAL NOTES.

A WORD ABOUT OUR MAGAZINE.—Contrary to our ordinary practice, we have concluded to give place in this number to one or two unsolicited expressions of opinion, on the part of prominent subscribers who read the CHRISTIAN WORLD with close attention, to the importance and efficiency of this means of enlightening the public upon the subject of Romanism.

The first is from the pastor of a flourishing church in the State of New Jersey, himself an author of great ability in the departments of history and theology. In a note, under date of November 12th last, he says :

"Perhaps it may be a word of encouragement to write, that yours is one of the few Monthlies of which I keep a file. Each number contains something so valuable as to be worth preserving. I do not know that I shall need them in the future, but with them I know that I can at any time inform myself of the current history of Romanism. There are facts which I shall not know where else to find. You are a chronicler to whom some historian will yet turn with advantage. God bless you in the work."

LETTER FROM REV. HOWARD CROSBY, D.D.—While the writer of the above looks at the important niche filled by the CHRISTIAN WORLD as a repository of facts for consultation, the Rev. Howard Crosby, D.D., Chancellor of the University of this city and late moderator of the General Assembly of the Presbyterian Church, turns his attention chiefly to our Magazine as a means of arousing the public to the dangers threatening us from the Papal crusade upon our civil and religious institutions. Here is his letter entire :

"NEW YORK, December 17th, 1878.

"MY DEAR MR. EDITOR:—

"I have been in the habit of reading the CHRISTIAN WORLD for years, and have always been led, by its attractive style, to read it *through*. I am convinced that its position as a sentinel to warn American Chris-

tians against the encroachments of Rome on our liberties is a most important one, and should be filled with the dignity, learning and discrimination that now mark the "CHRISTIAN WORLD." Unless attention is specially summoned by a faithful watchman, the assaults on our public schools, as at Poughkeepsie and Yonkers, and on our public morals as at St. Patrick's Cathedral, would be passed by without comment on the part of a people who are proud of their liberties, but too absorbed in other matters to preserve them.

"I hold that *the American and Foreign Christian Union* does a noble and most valuable work, if it only sustain and circulate this its admirable publication. Patriotism and piety alike are interested in its success.

"Yours very truly,

"HOWARD CROSBY."

COMMENDATION FROM THE CHRISTIAN STATESMAN.—As these lines go to press we receive the last issue of the *Christian Statesman* of Philadelphia, which, after quoting a portion of our remarks in the CHRISTIAN WORLD for January, upon the lawlessness of the Roman Catholic Church as evidenced in the Fair in the Fifth Avenue Cathedral in this city, adds: "The same excellent journal, which by the way, at the opening of its thirtieth year, we cordially commend to all the friends of Protestantism, notes the difference between the Catholic and Protestant churches as represented in the Paris Exposition," etc.

APPEAL OF DR. FISCH FOR THE EVANGELICAL SOCIETY OF FRANCE.—It is with pain that we have received a note from Rev. Pastur Fisch, of Paris, enclosing an appeal. *Pain*, we say, because it is sad that an appeal of this kind should be necessary. The "Evangelical Society of France" has done and is doing a great and good work. Quiet, unostentatious, but efficient, she is entitled to the honor of having accomplished a considerable portion, if not indeed the greatest part, of what has been accomplished in the way of bringing the light of the Gospel to the ignorant masses of that country, during the past two score years and more. It is an undenominational, union work. Ought it to flag, or be dropped? Ought the workers to be harassed with solicitude respecting the means for doing the work? Dr. Fisch writes us: "I send you the enclosed appeal, knowing the interest which your excellent Society takes in God's work in France. You see that we have admirable openings, but that the present state of business in Great Britain deprives us of a great part of our income. Now that the wave of commercial depression has crossed the ocean, leaving your shores to invade Great Britain, we recur confidently to our friends in America, to

ask them for the good work of *saving from destruction a Society which has worked so successfully since 1833, in bringing to the light thousands of Roman Catholics.*"

Will not our readers come to the aid of this deserving and most promising cause? We shall be happy to forward their contributions to Dr. Fisch. Here is the appeal :

"PARIS, November 30th, 1878.

"The Evangelical Society of France wishes to draw the attention of English-speaking friends of the Redeemer's kingdom to the singularly encouraging prospects which France now presents. When we would judge of an edifice about to be built, we look to the plan drawn by the architect. Is it not evident that God has great and glorious purposes for France when we consider the following signs of the times?

"1. Already more than four million copies of the Scriptures have been sold (exclusive of those given) among the thirty-five millions of French Roman Catholics.

"2. Between the years 1832 and 1870, 500,000 young Frenchmen, whilst in the army, have been taught in the military reading-schools, organized by Roland, an elder in the Protestant Church, and in which the only class-book allowed was the Gospel of St. John.

"3. An unprecedented dispersion threw 103,000 soldiers of the French army upon the hospitable soil of Protestant Switzerland, where they were cared for with indefatigable charity. They brought home the news that the Protestant faith was the true religion.

"4. Since the holding of the last Oecumenical Council, the Roman Catholic clergy have made desperate efforts to bring France under the abhorred yoke of the Syllabus. Hence the nation is becoming awake to the fact that they cannot secure their liberties unless they break with Popery altogether. A most interesting movement has arisen among the *cite* of the seven millions of Roman Catholics who have rejected Popery, but who did not know anything better. Gifted men, like Bonchard, Réveillard and Renouvier, show in their writings that France has need to adopt the Protestant religion. A daily political paper is on the point of being started expressly to advocate this view. M. Réveillard, who was recently converted in a wonderful manner, and who knows his country well, expresses the opinion that within forty years France will be Protestant.

"5. The striking success of the meetings of the Rev. R. W. McAll shows that Frenchmen when they hear of a free saving Gospel flock eagerly to its preaching.

"6. We enjoy now a perfect religious liberty under a Government

which is in a large part Protestant. Dr. Fisch, Secretary of the Evangelical Society, obtained recently the permission to lecture on Protestantism in the theatre of Guéret, capital of the Department of the Creuse, in the centre of France, a bigoted Roman Catholic city. A similar permission was given in Argentan, a sub-prefecture of Normandy, where the Gospel had never been preached since the evocation of the edict of Nantes. In each instance the theatre was crammed, hundreds were unable to obtain admission, and the audience listened with serious and breathless attention, even testifying their approbation of the sacred doctrines, for them a new discovery, by enthusiastic cheers. Similar opportunities for proclaiming the Gospel could be obtained everywhere in France. We might preach to large popular gatherings in each of our 36,000 townships.

“The Evangelical Society which has pursued for 46 years its work among our benighted Roman Catholics, is now in a situation like that of the disciples when “their nets brake.” In addition to its former Mission stations in the districts surrounding, where a new desire of hearing the Gospel has been aroused, “a great door and effectual” is opened before its labourers in localities hitherto unvisited. Our missionary at Guéret, in the department of the Creuse, visits regularly thirty-four different townships. Every month he opens three or four new meetings. Not only has he an aggregate of 2,000 hearers in his various stations, but marked instances of conversion attest that the Holy Spirit is at work in men’s hearts. Another missionary in the same department attends the various fairs in the district, where he is surrounded by people from the neighbouring towns, who plead with him to come and preach to them also. The same is the case in Burgundy, Champagne and the Nivernais. In Chateaucensoir, a town of the Nièvre, where our missionary has preached only ten months, seventy Roman Catholics have already, by a written declaration, renounced Popery and entered the Protestant Church, and the number is constantly increasing. In Lormes, in the same department, where the Gospel was introduced at the same time, besides a settled congregation of two hundreds, there is already a little flock of new converts who bear patiently the severe persecution of their neighbours. Around the town of Ervy, in the Aube, our evangelistic efforts extend to six townships, in one of which two-thirds of the inhabitants attach themselves to us; but our missionary regretfully states that the pressure on his time had obliged him to leave some of these outlying places unvisited for six months. The same thing occurs in the Cote-d’Or. Our agent beseeches us, in the name of Christ and perishing souls, to send him a co-worker.

"But in consequence of the financial distress which prevails in Great Britain and America, we are even threatened with the interruption of our former work through inadequacy of funds. And this occurs at a crisis in which we ought to multiply our agents by hundreds. The mayor of Ery, an enlightened Roman Catholic, told us lately, "France is for you. You will succeed; only TAKE HOLD OF THIS UNIQUE TIME. Do not lose a single day!" These words ought to be laid to heart. Whilst our scattered agents are failing through excessive exertion, using up their energies so as to become prematurely old, the popish hierarchy in France, besides her 45,000 priests, has a well-drilled army of 200,000 monks and nuns, all burning with fanaticism. The friends of evangelization in our country are very few, and the weight of hundreds of societies and institutions lies upon them. With few exceptions, they do not belong to the wealthy class; for, in fact, the great body of the 800,000 French Protestants has to be won for Christ as well as the Roman Catholics. However, to this little flock the Lord says, as to the church of Philadelphia, "I have set before thee an open door."

"Is it not the evident duty of the evangelical community throughout the world to improve 'this unique time,' in which the great papal fortress may be stormed, and to strengthen the hands of the assailants. But help must come speedily, and in a large measure. It is imperatively necessary that the Evangelical Society should obtain £4,760 before the 1st of April. We know, indeed, that the English speaking countries are just now labouring under a commercial crisis; but we know also that the resources of Christian charity are inexhaustible, and that those whose heart the Lord shall touch on our behalf will do wonders of self-sacrificing love which will be glorious in his sight."

A STATUE TO ADMIRAL COLIGNY.—The public prints have already called attention to the project now fully determined upon of erecting a monument to the celebrated Admiral Coligny. Our friend M. Raoul de Cazenove, in a letter enclosing an interesting article which we hope to insert in the CHRISTIAN WORLD, informs us that the Government has granted the ground, although the exact locality has not yet been decided upon. If it be thought fit to designate any particular spot, that where he was wounded while returning from the Louvre on the Friday preceding the general massacre, might have the best claim. Or, the spot where once stood the house, in the *Rue de Bethisy*, in which the great Protestant captain was murdered, two days later, might be marked in this way; for we believe that in the extension of the *Rue de Rivoli* by Baron Hausmann from the Louvre to the Hotel de Ville, the

street was entirely obliterated. It matters little, however, where the monumental statue be placed, so long as it occupies a conspicuous position in the vicinity of the scenes with which the Admiral's name is inseparably associated.

In honoring Gaspard de Coligny France will honor herself. She will give a tardy recognition of the merits of one of the most illustrious of her sons. It is true that in one sense Coligny stands in no need of any vindication. History has long since disposed of the calumnies with which it was attempted to overwhelm his memory and justify his dastardly murder. The reversal of the bill of attainder against him a few years after his death was prophetic of the utter overthrow of the guilty conspiracy to blacken his fame. Even viewed solely as a general, Coligny is entitled to rank among the most remarkable men of any age. Through three wars of self-defence forced upon his Protestant countrymen, his was the leading figure, his genius that which, under God, preserved the party from annihilation. As reluctant to lay down arms without thoroughly accomplishing the ends for which the war was undertaken, as he was uniformly averse to a resort to the stern arbitrament, he indeed gained few or no great pitched battles, and was more than once badly defeated. But he possessed the secret of keeping his forces well together and of maintaining the most thorough discipline, and he was unsurpassed in handling an army in retreat. Few military movements have ever been better planned or more successfully executed than that which he began on the morrow of the disastrous battle of Morecourt, when he was supposed to be effectually crushed. Starting with small numbers from the city of Saintes, but gathering strength as he advanced, Coligny swept with resistless force through south-western and southern France, up the Garonne, by Bordeaux, Montauban and Toulouse, and through the heart of hostile populations, to the coasts of the Mediterranean, to the Rhone and far up in the direction of Paris. There, after an expedition of more than twelve hundred miles, which had consumed over nine months, he compelled the court of Charles and Catherine de Medici to offer acceptable terms of peace. No wonder that the Venetian ambassador expressed his amazement that the Admiral, a simple gentleman with slender resources, had been able to wage war against his own powerful sovereign, who was assisted by the King of Spain and by German and Italian princes, and declared Coligny to be entitled to rank above Hannibal himself; the Carthaginian general having retained the respect of foreign nations by being uniformly victorious, while the Admiral had attained the same result in spite of almost uniform ill-success.

But the military merits of Coligny pale before his resplendent civic

virtues and pure religious character. Of these we have no room now to speak at length. His was the highest type of manhood, serving to show us what the Frenchman of to-day might have been, had the purer religion of the Bible been allowed to assert its sway, and the native impetuosity of the Gallic race been tempered by the influences of a religion of calm and rational convictions.

OUR AMERICAN CHAPEL IN PARIS.—REV. Charles Wood, of Buffalo, gives in the *Evangelist* a pleasant account of a visit to our American Chapel :—

“Passing out through the great doors (said to be the largest in the world, next to those of St. Peter’s at Rome), and between the beautiful Corinthian columns, I turned my face to a much more modest building, where I was sure a service was about to begin in which I would take a deeper interest. Not very far from the Champs Elysees, in the Rue de Berri, is a plain Gothic building, now well known in Paris as the American Chapel. When I entered, two things surprised me—the beauty of the interior, plain indeed contrasted with the gorgeousness of the Madeleine ; and the large and remarkably intelligent congregation which had gathered there.

“One needs to travel only a few weeks on the Continent to associate a service in English with the English service of the Established Church. In all the larger towns of Switzerland and Germany its chapels are opened at least during the Summer months. Here and there you may find a Scotch chapel, but it is exceptional. However much you may enjoy the Church of England service, our own Presbyterian form appeals to the Presbyterian heart with a force unknown to a liturgy ; and it is with a feeling of great delight that many Americans who have been away from their own Church for months, find on entering the gay French capital, a place so delightfully homelike as this chapel established by the Evangelical Alliance. (The American and Foreign Christian Union. Editor C. W.) It is a somewhat different assembly which meets there from Sabbath to Sabbath, but it is always large and most interesting.

“For some six years the Rev. Dr. Hitchcock, an American born and bred, has filled this pulpit with great acceptance. Few American preachers speak to so many of their countrymen in the course of a year. It is almost impossible for him to visit a congregation in any of our cities without meeting some who remember with pleasure the hours they spent in the American Chapel at Paris. I do not wonder, after listening to Dr. Hitchcock’s earnest and carefully wrought-out sermon

that the congregations are so good. With the text 'Thou knowest not now, but thou shalt know hereafter,' he sought to persuade all who are troubled with the strangeness of God's dealings with them to wait with confidence for the clearer light which is soon to dawn, when we shall know and understand the things which are now unknown and misunderstood. After having listened to magnificent chants in Romish churches, in which the people could take no part, it was a delight to unite in singing Rathbun and Dennis and Dorrance. After having witnessed the elevation of the host, amid the ringing of silver bells and the low prostration of the people, it was a great satisfaction to partake here, with so many friends, of the Lord's Supper. Multitudes all over the world remember, as I do, this chapel and its pastor with the greatest pleasure."

THE SUCCESS OF REV. MR. McALL'S WORK to the workingmen of Paris is also referred to by Mr. Wood in the same letter. He says: "I saw more workingmen in the meeting in the Rue de Rivoli than I had seen either in the Madeleine or the Notre Dame. Medals are abundant in America, and prized accordingly, but they are not so numerous in France, and when Mr. McAll's services were thus acknowledged by the great benevolent society of Paris, of which a large number of Catholics are members, many began then to see the importance of a work which they had before ignored. Since then "The Society for Promoting Popular Instruction and Education" has bestowed upon him a similar honor. It was a surprise to me also to find how large are the sums which are annually contributed to carry on these missions. For the year 1877 there was collected in Great Britain and on the continent (America has as yet done but little, except through Dr. Hitchcock's chapel) the sum of \$18,160. The city of Lyons has just sent a request for a station to be established there. Every wind sweeps the sparks still further. Who can say what blessings God may bestow on France through this Scotch mission, in which all Christian people are now becoming interested?"—

A MOVEMENT AMONG THE ROMANISTS AT YOUNGSTOWN, O.—We are pleased to see that the promising effort set on foot in this city by Rev. Mr. McNamara, a former priest of the Roman Catholic Church, is spreading to other places. At Youngstown, O., Mr. Patrick O'Connor, also a former member of the Roman Catholic Church, has begun a series of discourses to his friends of the same race and faith. We have before us the *Youngstown Register and Tribune* of January 7th, 1879, containing an account of the services held on the previous Sabbath evening

in the United Presbyterian Church. Mr. O'Connor's theme was, "God's love in the Gospel to Roman Catholics," and it would appear to have been earnestly and effectively handled. The church edifice was filled to overflowing, the aisles and even the pulpit steps being occupied by attentive hearers, until it became impossible to obtain even standing room. We are informed that a large number of Roman Catholics availed themselves of the invitation to be present, and listened to the discourse throughout with marked attention and evident interest. We see in the effort to gain over the Irish Roman Catholics by men of their own race, great signs of hope. The Protestant churches of our country have done much in individual cases, and many a man or woman once a Romanist is now enroll'd among the members of some Evangelical denomination. But something more is needed to break in upon the masses hitherto almost impenetrable to Christian assaults. Let Irish Roman Catholics who have been brought to recognize the difference between the religion once preached to and accepted in its essential purity by their ancestors, and the corrupted religion that justly styles itself *Roman*, and is *Apostolic* only in name, rise up and disclose to their countrymen what they have found out; and there may result what we have long desired but never seen fully realized, a reformation of the R. C. church from within.

A PLEA FOR THE TRIBUNAL OF THE INQUISITION.

[Two months since we paid our respects to the treatise of the Rev. John Perrone, of the Society of Jesus, entitled "Protestantism and the Church," translated for, and in course of publication by the *Catholic Review* of this city. We exhibited a few of the perversions of historical truth exhibited in one of the issues, exposed the slanders against the morality of the Reformation and the moral characters of some of the leading agents in the great movement, and offered some reasons, based on the flagrant unfairness of such attacks, for the prevalent hatred of Protestantism entertained by the ignorant laity of the Roman Catholic Church. Another installment of the same work, given in the *Catholic Review* January 11th, 1879, offers matter for still more careful consideration on the part of Americans, of whatever faith or political sentiments. We call attention particularly to Chapter XI, "The Inquisition"—a laboured defense of an institution reprobated by the civilized world. We only wish that the apology could be placed in the hands of every citizen of this great country, that he might ponder the dangerous nature of the doctrines here enunciated to the very liberties of the country

under whose protection the Roman Catholic Church exists in America.

We had at first intended to extract several of the more salient points and discuss them. On the whole we prefer to lay before our readers the whole chapter, or so much of it as appears in the *Catholic Review* of January 11th. They will be the better able to understand the grounds upon which the apologist of the Inquisition undertakes to support his audacious claims. — *Editor of the CHRISTIAN WORLD.*]

CHAPTER XI.—THE INQUISITION.

Is it true that the Catholic Church pretends to impose its belief by means of the gibbet, the sword and the stake?—This manner of persuading people by force is reserved to Turks and Protestants; but it has never been and never will be that of the Catholic Church, which does not want its faithful to be slaves but freemen.

If such be the case, with what object, then, was this horrible tribunal of the Inquisition established, which waded in human blood for so many centuries, which kindled so many funeral pyres and immolated so many innocent victims?—These are so many fables which you have learned from Protestants or read in some pamphlet or romance.

Disabling is of no use here. There is question of facts that are public and notorious to all the world. How can you pretend to deny them?—I repeat to you that all these assertions are only dreams of romances and fables invented by Protestants.

But is it true or is it not that at Rome, in almost every part of Italy and elsewhere, but especially in Spain, there were tribunals of the Inquisition and inquisitors?—The fact is quite exact; I add, besides, that in certain places these inquisitions are in existence even at the present day, and where there are no inquisitors appointed the bishops themselves are the natural inquisitors.

Ah! nothing more than that was wanted. Tell me now, is it true or is it not, that we must denounce to the inquisitors heretics, people suspected of heresy, those who speak heretical blasphemies and commit such crimes, and that the inquisitors then judge the causes that concern the faith?—Yes, that is also true.

Then it is equally averred that the tribunals of the Inquisition have condemned to imprisonment and to the flames hundreds of unfortunate creatures for purely speculative opinions.—Oh! no; that is false in every respect, and I will prove it in two words; the tribunal of the Inquisition is in reality an ecclesiastical tribunal established to discuss causes that concern the faith so as to keep it pure and unsullied amid the faithful people. Every society is entitled, and even bound in duty, to maintain its substantial and fundamental institutions firm and in-

fact. If the Church allowed every one the liberty to propagate as he liked among the Christian people, errors contrary to the faith, terrible ravages might be committed in the domain of the religious truths, to the great detriment of both consciences and souls. Its chief object is to preserve the faith in all its purity and integrity; and for this reason it ought to proceed against those who would injure or destroy it. It is with this object in view that the tribunals of the Inquisition have been established, which were charged with watching over the disturbers and those who propagate heresies and impieties.

As long as there is question of examining opinions and of pointing out by a process of law those that are good and those that are bad, I grant you that the Church has the right to use inquisitors for this object. But why exercise such severity against unfortunate creatures who are guilty of nothing unless a slight diversity of opinion? Why desire to compel them by main force to give up their belief? Have a little patience and you will understand all. And in the first place, know that no heresy is ever produced and propagated without bringing with it disorder and agitation, and often even revolt in society. Whence it comes that the political power, in very many Catholic countries, desiring to preserve the peace of the State, inscribed on its code, among the other crimes, that of heresy and religious innovations, and decreed penalties against those who were guilty of such pernicious misdeeds. But as the civil power could not be a judge in matters of faith, it left this examination to the ecclesiastical judges, reserving to itself the right of applying the penalties which the code enforced against the various degrees of this crime. We must not therefore, confound, as you do, the judgment of the ecclesiastical inquisitors with the severity of the punishments of which the civil power enacted the application.

I understand this also, and there is no answer to be made to it seeing that the same thing takes place in the case of plague. The physicians declare that such a disease is epidemic and pestilential, and the civil power establishes the *cordon sanitaire* in order to prevent this malady from infesting the country. But it is still impossible for me to understand why penalties so severe were decreed against simple opinions. How do you explain this point?—This point will explain itself, provided that you rectify the false ideas which you have in your head. You are always giving the name of “opinions,” “simple opinions,” “convictions,” to maxims and doctrines that are most pernicious both to the faith and to society. The Church has never proceeded against opinions as long as they remained within the limit of the conscience or the brain of those who held them. But she has always proceeded, and still

proceeds, against them from the moment that these opinions go abroad and are propagated among the people. And remark that the civil power acts in the same manner against those who preach maxims that are subversive of the public tranquillity. As regards the severity of the punishments decreed against the power of heresy, it depends, for the most part, on the character of the epoch, on that of the nation, and on the very nature of the errors. In past ages people looked upon the penalty of death—and that of fire—as the just chastisement of the crime of heresy. This is why we see it established in the codes of almost every nation, and particularly in those of Germany, Geneva, and England, that is to say, among Protestants themselves. I have said that this severity depends also upon the *character of the nation*. For some nations make the use of greater severity than others in the application of the established penalties. This is why executions for the crime of heresy were of much rarer occurrence in Italy than in Spain. At Rome we find very few examples, if one at all of a condemnation to death for the crime of heresy alone. On the contrary, the Popes have, on several occasions employed their influences, and even menaces, to try to mitigate and put a stop to the frequent and too cruel executions that took place in Spain. This ought to be an additional proof to you that the Popes and the Church are not guilty of measures which the civil power has been able to take in Spain and elsewhere. I have said in the last place that this severity depends also on the nature of errors, seeing that some among them are practical and directly subversive of public honesty and morality. This why they are proceeded against with greater severity.

My ideas are beginning to become clearer. I am perfectly well aware that a man must never precipitate his judgment even when the matter seems to have all the appearance of truth. But I would now like to know in what manner the tribunal of the Inquisition ordinarily proceeds against heretics and whether these latter ought to be punished by the secular power?—The tribunal of the Inquisition and the secular power ought to proceed against the crime of heresy, when an error, as a schism, is taking root, and when efforts are made to propagate it to the detriment of the faith and of public security. But if error comes to prevail and establish itself in such a manner that an attempt at repression would produce the contrary effect, then the theory of civil toleration presents itself, which, in certain cases, is indispensable to the public tranquillity. This distinction will make you understand at once what at first sight may appear contradictory. For example, the decrees of several Councils, and in particular those of the fourth Council of Latran, ought to be understood as referring to the times at which the

heresies began to appear in certain countries, when the heretics were yet few in number, and when the remedy for the evil was easy ; but when heresy has prevailed in a country, when it there assumes a political and legal significance then the theory of the civil toleration of heretics receives its application and the Inquisition ceases to proceed against them. And remark here in passing that the Protestants who upbraid us with the decrees of the Council of Lateran, count themselves among the heretics that the government ought to chastise.

This explanation which you give appears to me to be a subterfuge for concealing the obvious side of the Inquisition ?—This explanation is so far from being a subterfuge that it is based on public and constantly recurring facts. There is certainly no better interpreter of the decrees of the Councils against heretics than Rome itself, in the heart of which was celebrated this fourth Council of Lateran of which Protestants have such a horror. But Rome is so far from raging against Protestants that she receives them even with love. We see Protestants of all nations flocking to Rome. Some go there through curiosity, others to study the fine arts, and these latter are admitted to membership in the Academy of St. Luke. In a word, they enjoy all the privileges enjoyed by Catholics in the same circumstances. No one at Rome gives the slightest annoyance to Protestants, so long as they are content with professing the belief of the sect to which they belong. The only thing that is forbidden them is to spread Protestantism by means of their corrupted Bibles or in any other manner. This prohibition is of natural right for Catholic countries, and consequently for Rome before all others. Here are facts that speak, facts that show the absurdity and ridiculousness of the terrors and clamors of Protestants regarding the Inquisition. If their terrors are real, why do they flock to Rome at all seasons of the year ?

REMARKS ON THE ABOVE.

1. The writer pretends that the Roman Catholic Church *never has and never will improve its belief by means of the gibbet, the sword and the stake*. This he maintains is the manner of persuading people reserved to Turks and Protestants, but the Roman Catholic Church wants its faithful to be freemen, not slaves ! All that we have to say is, that if this be anything but an impudent falsehood, we must burn up all our books of history and forget every teaching coming to us from the past. We must admit that the sufferings of the Waldenses hunted down in the Valleys of the Alps were myths, the bloody crusade against the Albigenses of southern France a horrid dream and that religion had nothing to do with the fate of hundreds of thousands of pious men and women who in the 16th

century laid down life rather than abandon their faith in Christ as the only mediator between God and man, and his atoning death upon the Cross as the one sufficient sacrifice needing no repetition in the pretended sacrifice of the Mass.

2. The Jesuit Perrone asserts that no "heresy is ever produced and propagated without bringing with it disorder and agitation, and often even revolt in society." We recognize here the axiom which Romish ecclesiastics were never tired of ringing in the ears of monarchs, especially when they found them reluctant to obey their suggestions, and by means of which they converted princes at first adverse to bloodshed into determined persecutors. The axiom is only true in the sense in which Our Lord came, as he himself said, to bring a sword. The only commotion and disorder engendered of the Reformation proper was that stirred by its enemies in the struggle to repress it.

3. The principal assumption of our Jesuit writer is that the Inquisition being an *ecclesiastical* institution, and having in itself no power to put men to death, was not responsible for the acts of the *civil authorities* who upon its report of the guilt of the heretic put him to death. We do, indeed, know there was a set formula of the Inquisition when handing over its victim to the civil magistrate in these words: "Lord Judge we entreat you as affectionately as we can, as well by the love of God, as from pity and compassion, and out of respect for our prayers, that you do this wretched man no injury tending to death or the mutilation of his body." But we know also that this was meant as a sentence of *death*. We to the civil magistrate that should have dared to interpret it otherwise! We know that it was inquisitors of the faith that presided at every step in the application of torture, and that harried the reputed heretic with questions while quivering under the thumb-screw or on the rack, and that if they did not actually burn them with their own hands, it was only that they might impress the people the more with their superior sanctity.

4. The writer draws a distinction between the treatment heretics should receive when few in number and when they have multiplied exceedingly. We can account for that without Mr. Perrone's assistance. The Inquisition naturally stops when it can no longer execute its decrees.

5. He denies that the Roman Catholic Church has ever proceeded against *opinions* so long as they remained within the limit of the conscience or the brain of those who held them. Certainly not. How could she, if she wished to do it? But she has systematically elicited expressions of opinion. By means of the confessional *she has compelled* such

expressions; and the man or woman who would not go to the confessional was, because of the very fact, reputed to be heretically inclined. "Men, women, and children were burned," says Motley of the executions under the inquisitor Titelman in the Netherlands, in 1562, "and their 'cinchers' thrown away, for idle words against Rome, spoken years before, for praying alone in their closets, for not kneeling to a wafer when they met it in the streets, for thoughts to which they had never given utterance, but which, on inquiry, they were too honest to deny." (Rise of the Dutch Republic, I. 339.)

6. According to this intelligent Jesuit, the innocuousness of the Inquisition and the lamb-like character of the Roman Catholic Church, as illustrated in the decrees of the Fourth Lateran Council, A. D. 1215, (which demanded the extirpation of all heretics), is established by the circumstance that Protestant lovers of art—if they only abstain from spreading Protestantism by means of their "corrupted" Bibles or in any other way—are actually permitted to come to the city of Rome and go unharmed!!

By the way, we advise the *Catholic Review* to omit this argument when the "magnum opus" of Rev. John Perrone, S. J., is printed in a volume. It is a slight anachronism. "Nous avons change tout cela." The city of Rome is free; and Protestantism, the religion of the uncorrupted Bible, is free as the air to all that will embrace its saving truths; and copies of the Holy Scriptures can be purchased within sight of Leo XIII.'s apartments in the Vatican Palace. We bless God for that.

LETTER FROM REV. JOHN R. McDOUGALL, OF FLORENCE.

The following letter just received from Mr. McDougall will be read with great interest by those who are acquainted with the work of this active friend of Italian Evangelization. They will be glad to learn that he has so far recovered from the effects of his serious accident a few months since. —*Editor of the CHRISTIAN WORLD.*

CHIESA SCOZZESE, FLORENCE, 20 Dec., 1879.

Dear Christian Friends:

I think it well to send you a few notes of a very happy autumn's work, in the hope that they will deepen your interest in the future of Italy.

As to my health, in which so many of you take a kindly interest, I have no reason to complain, for, although my head and back continue to trouble me at times, I have been able, thank God, for all my Sabbath duties and much besides.

We had a delightful meeting here in October of the General Assembly of the Free Italian Church. The marked feature was the peace and concord that prevailed. All the reports given in showed progress.

Shortly after that I presided in Rome at the solemn re-opening of the College of the Free Italian Church, with sixteen students, other three studying presently under one of our Evangelists in the south. There are four teachers in the Theological, and three in the undergraduate Department. Gavazzi was the chief speaker, and all the heads of Italian Missions took part in the proceedings.

The College has cost us much money and energy, but it is worth them all, for here is the future of our work, and of much more than the work of the Free Italian Church.

Thereafter I had a run to the extreme south of Italy, and spent ten days among the young native churches of Bari, Grumo, Mottola, Taranto, Rocca Imperiale, &c., the Rev. Mr. Spence, of Galasniels kindly occupying my pulpit for a Sabbath. I was greatly delighted with my visit. What a splendid climate in these southern regions, with the cotton and liquorice plants, and all manner of fruit trees growing in the open fields.

And how white the fields are with harvest, when once we have a number of able and devoted Evangelists to send out. At Rocca 300 people listened to me attentively for two hours, and among them were all the authorities and town councillors and heads of families. The whole town is for the gospel. Pity that I cannot get the £100 needed to complete their church building, in this commercial crisis both in Italy and at home.

My wife's Bazaar, held annually in our drawing-room, on behalf of the Florentine Evangelical Italian Schools, brought in £70 three weeks ago—a goodly sum considering the bad times. I also received that week £50 for a soup-kitchen, and a system of tickets for bread, meat and plain dinners, which our Scotch Church has been led to inaugurate, on behalf of the underfed and starving people of Florence. Several of our members have done noble things in this direction already, but as a Church we felt bound to take action, and our method of procedure has become very popular, and is considered the wisest and safest way of reaching and helping the prevailing misery. Sir James Hudson, the English Consul, American and English clergymen and the general public are now purchasing and using our tickets. With the free gifts I have received, packets of the tickets have been given to the British and Italian residents of all persuasions, to be distributed judiciously among the real poor who come under their notice, so that this unsectarian charity is wrought from many centres. The soup-kitchen and the ticket

system will be carried on and enlarged according as the means are supplied. While I now write there is handed to me a most kind letter of thanks, in the name of the City of Florence, written by the Royal Delegate Reichlin (for we have no town council at present) who has privately heard of our efforts.

The Second Meeting of the Inter-missionary Conference, of which I am president was held in my study two weeks ago. The various heads of Italian Missions discussed a variety of subjects in a most brotherly way, lunched and dined with us, and in the evening we invited all the Evangelists of Florence and other friends to salute the brethren of the Conference. Is not this progress?

You will be glad to hear that the government, through its ministry of education, lately voted an annual grant of 300 francs to the schools in Rome of the Free Italian Church, and we hope their promise will soon be redeemed of granting recognition to the Free Italian Church as a moral corporation, capable of holding funds and property in its own name, and for Evangelistic purposes. It was promised us at the re-opening of Parliament, but you will have noticed that a change of ministry has taken place, which will cause delay.

I preached and presided on Wednesday of last week in Genoa at the ordination of a young minister for Cyprus, and took occasion to visit the church at Turin, and to inspect the De Sanctis Schools, now under our charge, and also to spend a day at Milan, where such an extension of our work has taken place, that, notwithstanding the low state of our funds, we have been obliged to hire a second place of worship, in which I preached to 300 people.

As one of a deputation of ten foreign residents in Florence, I had the pleasure lately of receiving the young King and Queen of Italy on their arrival at the station here, and also of conversing with them at the Pitti Palace on the following day. Nothing could exceed their frankness and courtesy. The Queen spoke to me in excellent English, without the slightest foreign accent. The King was greatly pleased when, in his own tongue, I informed him that I had had the pleasure seventeen years ago of similarly receiving his great father at the station, when he paid his first visit to Florence, as King of Italy—that every Lord's Day, these twenty-one years, we had prayed for the King, and now for the Queen of Italy, for their son and their advisers, and for the whole body of the people—and also that one of the first acts of his reign had been, in January last, to affix his signature to the Royal Decree, transferring the property in which we worshipped and dwelt to the Free Church of Scotland.

Their majesties, since the attempt on their lives in Naples, have most cordially received the Evangelists of various towns, enquired into the details of their missions and wished them all success in their Christian endeavors.

The telegrams from our Evangelization Committees and our Evangelical Churches, congratulating their Majesties on their escape from the hand of the assassin, have been most promptly and heartily answered.

And now I close, by thanking you, dear Christian friends, for all your kindness to Italy.

The times are bad, and next year will, I fear, be one of trial, but my humble prayer is that God would give to his workmen here their daily bread, and He has ever answered it—and I have always had “Jehovah Jireh” at the top of my cash-book, and God has stood true to His name.

I am, ever yours sincerely,

JOHN R. McDUGALL.

THE EVANGELICAL SOCIETY OF GENEVA.

The Evangelical Society of Geneva, the oldest of the Evangelical Societies of the Continent, was founded in 1831. Its field of operations, as our readers are aware, is principally in France, where it supports Pastors, Evangelists, School Masters, and Bible Colporteurs. In Switzerland, besides maintaining a series of *summer stations*, in favorite places of resort for strangers, it has a Theological College, unconnected with any ecclesiastical denomination, where Ministers are prepared for Churches in other countries. The object of the sketch forwarded to us by the Secretary and of which we give below the most important portions, is to make known the work of the Society, the annual expenditure of which—nearly \$40,000—is raised by means of subscriptions and donations from friends, who are seeking the advancement of the Kingdom of our Lord. We shall be glad to forward any contributions sent to us for this object.

EVANGELIZATION ABROAD.

Although the summer season is unfavorable to the work of evangelization, we have to relate some interesting facts, which prove that the seed has not been sown in vain. The Gospel has been preached in our seven Swiss summer stations to numbers who have come there in search of health, and it is impossible to estimate the amount of good accomplished. The Pastor of St. Moritz writes as follows:—“We cannot but praise God for the universal interest evinced in our public worship, and for the earnestness and marked attention of the worshippers. We have taken definite possession of our beautiful sanctuary, where divine

service is held with solemnity. The building being conveniently situated in a prominent position on a hill, it now constitutes, in itself, an appeal, and an invitation which is no longer possible to ignore."

Several students in the Theological College have been sent to labour in parishes where help is required, and have fulfilled their mission with zeal and fidelity. One has spent three months in a remote locality—Corsica—where an earnest movement in favor of the Gospel is manifested. M. Rostagno found an opportunity to strengthen his followers in their faith in the Gospel on the occasion of an interment he was called on to attend. He says:—"Our meetings are held in the house of the Mayor, who, it is needless to observe, has been excommunicated. My congregation numbers about 50, consisting principally of fathers of families, there being sometimes several women in the assembly. The first thing I endeavour to do is to tell them of 'Our Father;' afterwards I approach the subject of *the law* in such a manner as to make them conscious of their need of a Saviour, and then I introduce the Gospel. Our first Protestant burial—the body of T.—took place the day before yesterday, the number of persons present exceeded four hundred."

In our ordinary work of making known the Gospel, we find the door constantly open before the advancing steps of our beloved fellow labourers, some of whom are scarcely equal to the task imposed upon them by the actual necessities of the case. Take for instance the following extract of a letter from M. le Pasteur B.... of Charente :

"I have ever before my eyes and in my thoughts this large crowd—these 500 or more of my hearers at C...., eagerly drinking in the good news of salvation and asking when we shall return. Thank God the good work will be followed up. In the neighbourhood of C.... there are some Protestant families, at a distance from any place of worship. A family of English work people, who have for three generations invariably shown a sincere love for the Gospel, are at the head of an important factory, in which more than 200 hands are employed. On several occasions these friends came and urged me to preach, and immediately upon my compliance with their request, the news spread throughout the workshops and neighbouring hamlets. The large hall was soon found too small for the numbers who flocked in, and who, for more than an hour, though fatigued with their day's labour, listened to me with the closest attention. When the services were over it was with difficulty they were induced to leave. One woman whose husband was weeping exclaimed: 'Oh, my husband, my poor husband, he has never prayed to God since we were married!' At a second meeting the attendance

was still larger. Not having with me any copy of the revival hymns : I taught them the words of the beautiful stanzas commencing, *Venez au Sauveur qui vous aime !* Since my departure I have been applied to for Bibles, New Testaments and tracts."

The following extract from a letter written to one of our Evangelists shows how the conscience is being awakened. "Dear Sir, I have resolved, after mature deliberation, to join your Church, and the decision has brought me much happiness. I now comprehend what you have often stated, that in order to follow Jesus it is necessary to surrender everything He condemns. The religion I abandon I never adopted through choice, and I give it up without a regret."

A numerous class, which occupies much of the attention of our Evangelists, is the army. Monsieur le Pasteur D—in the Dept. of the Isère regularly visits the soldiers and receives them at his house. One of them before leaving said to him: "I shall now regard my parents with other sentiments than heretofore. My poor mother will rejoice to know that I have been brought, though through affliction, to love the Lord and that it is my earnest desire to glorify Him."

M. E. writes to us from the Dept. of the Vendée: "I wish you could have followed me amongst the soldiers quartered in our neighbourhood during the military manœuvres. I entered cafés, private houses, and schools, the furniture of which had been removed to make way for the mattress of straw. There I distributed tracts, which, though causing amusement to several soldiers, led to serious conversation amongst the greater number. 'Who sent us these?' they exclaimed; some said 'the priests,' others 'the republicans.' Occasionally they would crowd around me asking for the little messages, and many received them thankfully, saying, 'we like these little books, they contain some excellent things.'"

THE THEOLOGICAL COLLEGE.

The Theological College inaugurated its *forty-seventh* anniversary on Saturday, the 12th of October. The course was reopened on Monday, 14th of October. There are 48 students, of whom 6 have still to pass their last examination, 24 are students in Theology, 12 are on preliminary study, and six are assistants. These students belong to the following countries:—

France	20
Switzerland	12
The Piedmontese Valleys	9
Belgium	3
Spain	1
Ireland	1
Germany	1
America	1

Thus, the Theological College, this year, maintains, as hitherto, its oecumenical character. Never perhaps since its foundation, have the demands for admission been so numerous. *Thirty-seven* young men, generally well recommended, have applied for entrance, but it has been necessary to refuse many of them, the resources of the Evangelical Society not admitting of the augmentation of the number of maintained students in the College. And here it is as well to remind the friends of our Society that it is more than ever necessary to grant to the majority of our students, sufficient means to enable them to devote themselves exclusively to their study for the Holy Ministry. As very few young men belonging to families in easy circumstances, desire to enter the Pastorate, the future prospect of the majority of the Ministers of Jesus Christ, as regarded in a temporal aspect, is by no means brilliant. When therefore a young Christian desires to obey the call of his Master, it is well to encourage him with sufficient help to enable him to prosecute his studies, though that help may not be sufficient for his entire maintenance.

It is not without regret that the Directors of the College have been obliged to refuse such candidates, for they cannot shut their eyes to the fact that the requirements of the Church in France daily increase. Many parishes are without Pastors, whilst owing to the movement now agitating men's minds, the demands will perhaps ere long increase. The Directors consider that, in order to turn this movement in the direction of the Gospel, they should employ numerous itinerant preachers, full of faith; yet through want of funds they have been forced to limit their admissions to the college. May the Churches realize that it is not alone sufficient to beseech God to send forth labourers into the harvest, but also to provide the means!

Another source of anxiety has arisen. At the time that the number of our students has increased God has temporarily removed from us by sickness, three of our Professors. The absence of one—the esteemed Professor Binder—is specially felt, owing to his devoted interest in the College and his paternal solicitude for the students. Provisionary arrangements have been made to supply the places of these three valued fellow labourers, who we hope will soon be restored to us. Owing to this circumstance the opening of the session was not accompanied by any public ceremony, the Professor who should have delivered the charge being one of those absent. What, however, it lacked in publicity, it gained in sociability. Amongst other friends of the College who joined with the Professors in bidding the students welcome, was a delegate from the Free Faculty of Theology at Lausanne, Monsieur le Pro-

fessor Favrod-Coune, who gave the students some valuable counsel. The President of our College, M. Professor de la Harpe, had represented us some days previously at Lausanne, at the opening sitting of the Faculty. Our students were exhorted to make their calling sure, to seek by careful study of the Scriptures and by prayer to obtain wisdom requisite for the due discharge of their vocation, to add to their faith knowledge, and to their knowledge faith. We believe that the impression made will not soon be effaced, and that our students will watch their own conduct as well as the good work committed to their care. May all Christian friends who read these lines intercede with God by their prayers, on behalf of our young brethren and the Professors, not only the sick but those who are actively engaged. From God proceeds every good grace and every perfect gift, and it is He alone who can make the Theological College of Geneva, a school of prophets, and a nursery for wise and faithful ministers.

COLPORTAGE.

In summer this work is almost everywhere suspended, but it is recommenced in October. This year it is resumed under favorable conditions. We are thankful to say that the proposed rigorous measure on the *Colportage of books* has not yet been carried, but that this formidable weapon is at present in the hands of men favorable to liberty. Generally speaking public opinion is amicably disposed towards our colporteurs. We are commencing the winter campaign with 61 agents, and several offers are under consideration. It is therefore essential that all who rightly understand the importance of the work of the colporteur, should aid us by their contributions, not only to maintain the 61 at present employed but also to increase their number. What an encouragement would it be for us, if the example of Mrs. W—of Edinburgh, should find some imitators! In the Colportage report for 1877, we stated that the Scottish Bible Society had promised to pay one half the salary of each fresh colporteur if Christian brethren could be found to pay the other half (a sum of 15£.) This generous offer aroused the attention of Mrs. W—, who, notwithstanding her great age, set herself to work on behalf of our society. She had the conditions printed on a little card, which she sent round to a number of Christian friends, and in a few days collected 45£. We hereby tender this lady our sincere thanks for her labor of love, and pray that God may give her strength to renew her efforts this year.

The following are extracts of correspondence received during the past summer from our colporteurs. The Colporteur G— thus describes his conversion :

"It is five years since I was withdrawn from the shadows of superstition and brought to a knowledge of the Gospel. Up till that time I was a believer in the Roman Catholic religion, in which I had been educated. Having passed several of my earlier years in Corsica, at the College of Paoli at Corte, the chief town of our Arrondissement, I became intimately acquainted with the priests, my companions in study. This intimacy served to demonstrate to me the great difference that existed between what was taught in the church, and what they acted out and believed. I consequently began to have but little faith in the religion of my parents, certain dogmas of which had always seemed more or less an insult to my common sense, in a word, I was verging rapidly towards scepticism ; when God in His infinite mercy arrested me.

"The French translation of the Bible, by Martin, accidentally fell into my hands ; out of curiosity I began to read it, having always heard the book spoken of as being unintelligible. Soon, however, I discovered that I had been deceived. I found that the doctrines it inculcated were altogether opposed to those taught in the Romish Church, that the more I read, the more light seemed to break in upon my mind, and that there arose in my heart certain emotions which it is impossible to describe.

"I was informed of a Protestant Pastor at B—. To him I addressed a letter, and shortly after I received the visit of a Colporteur, who gave me a New Testament translated into Italian by Diodati, as well as some works of a controversial character by De Sanctis, which proved to me that the Roman Catholic religion was not the true one instituted by our Lord and Saviour, Jesus Christ. In May, 1874, I went to B,—and had the delight of attending Divine Service for the first time on Whit Sunday. On leaving that little place of worship, I was so affected, that I felt I was altogether a different man from what I was when I entered it. Too much time would be occupied in relating all the attacks I had to encounter and all the suffering I had to undergo here as soon as it was known that I had renounced the errors of Rome.

"I am instructing my family in the principles of our holy religion ; I expound to them the Word of God, and every Sabbath we have worship in the family. We no longer believe in the Catholic faith, and though my wife has not entirely discarded its errors, even she attends our family prayers and ceases to frequent the church. The journals I receive, such as *La Chambre Haute*, *L'ami chretien des familles*, *Le Temoin* and *La Civita Evangelica*, and a variety of little tracts, but above all meditation on the Word of God, have done me much good, and have helped to supply the place of the relatives and friends by whom I have been abandoned."

The Colporteur C— writes under date, of the 13th of August, from the

Haute Loire: "A mother of five children has recently gained peace of mind under the following circumstances. She persevered in attending our meetings from their commencement, notwithstanding the opposition of her husband, who treated her very unkindly. He became conscious of his error on my gentle remonstrance, and has not only made no further objection to his wife coming to our services, but has permitted his children to go to the Sunday School, he himself attending our re-unions with tolerable regularity, and listening with seriousness and attention.

The mother after long repentance of her sins without finding any peace, was afflicted from the Lord with a dangerous illness. For fifteen days, during which my wife or I visited her once or twice daily, she was in terrible fear of death and eternity. Her husband was deeply affected on witnessing her bodily suffering, but she, replying, said, that it was nothing compared with the suffering of her mind. 'I have too long resisted the appeals of conscience and am too great a sinner to receive God's pardon.' Three days before finding peace she had a frightful dream on the subject of eternity which she narrated to me with much naïveté. The day of her deliverance at length arrived but it was the most agonising of all. At two o'clock in the morning she awoke the whole family by her cries to God for relief; at nine o'clock she told me that her bodily pain was less, but that her soul was suffering more and more. I assured her that this was evidence that deliverance was at hand, and read to her the account of the healing of the leper. Mark 1, vs. 40 to 42. After having described the compassionate nature of the Divine Physician, and the fullness and freeness of the sacrifice accomplished by Christ for her, she exclaimed, 'Is it really true then, O my God, that I am saved? I thank Thee, I thank Thee! Let us praise God together, I am saved!' We all knelt down and offered our fervent thanksgivings. From that time she recovered and I can see from the expression of her countenance what Christ-like peace and happiness she now experiences. 'I am still very weak' she says 'but happy.'

"M. G——, a Pastor in the Auvergne who controls the operations of a Colporteur writes,

"I wish I had the time to describe to you the satisfaction I derived from making a trial tour of evangelization in company with the Colporteur B. . . . I have learned to appreciate by actual observation the earnest manner in which he prosecutes the work confided to his care by the Lord.

"We went from house to house in the two districts of C—— and St-R—— and were everywhere welcomed, he offering the sacred book and I encouraging the people in their search for the bread of life.

“The attention of the audience at the two meetings we held was very earnest. Endeavour to persuade other Pastors to make a similar effort, and assure them that they will derive from it much happiness.”

FATHER M'NAMARA.

BRIEF SKETCH OF THE HISTORY OF THE INDEPENDENT IRISH CATHOLIC CHURCH.

[From the *Christian Advocate*.]

In the name of God, Amen! On this first day of this New Year, a sense of duty impels me to comply with the request which has been urgently and repeatedly made, that I would write a brief history of the Evangelical work in which I am engaged, and which from its inception has had its head-quarters in the building known as No. 342 Water St., in the city of New York. This work is now in the second year of its progress, and its object is to draw the Irish Catholic people, at home and abroad, away from their subjection to the hierarchy of Rome, and to lead them to look upon our Lord Jesus Christ as their one and only Saviour and Mediator, and to bring them to a knowledge and a reverence for the Holy Scriptures as the embodiment and exposition of all the truths and directions necessary to secure eternal salvation. Led on by divine Providence in ways which, I confess, I did not at first wholly understand, for many years I found myself constantly in more or less trouble with ecclesiastical superiors in the Church of Rome, while, strange to say, they at the same time committed to me very responsible priestly duties, which I endeavored to discharge with all the zeal and judgment at my command. For years this continued, and as a priest, I found myself year after year holding positions of great responsibility and at the same time perplexed to ascertain the causes of the bitter misunderstanding which arose between those superiors and myself. But these misunderstandings continued, and constantly grew more serious until at last they ripened into positive strife, and ended in disruption. All this time nothing appeared which to me could seem at all sufficient to cause the violent opposition and rupture which came to a climax in the spring of the year 1874. My moral character had never been assailed, and I could not see why, with my best intentions, I was being continually in difficulty and threatened with ecclesiastical censure. It now appears that the Bishops detected in my preaching and clerical ministrations the dawning of that noonday gospel liberty, which I now,

thank God, enjoy. If they had perceived this, they carefully concealed the fact from me, and made all their admonitions turn on points of rubric and discipline, which were by no means commensurate with the outbreak of our opposition. Thanks to Jesus Christ, I now clearly discern why I was permitted to pass through the fire of ecclesiastical persecution, and yet was not allowed to understand the wonderful import of those heart-burning experiences. All this was necessary to teach me the hollowness of human character—even when exhibited in personages so prominent as the Bishops of Rome—and to shatter in my soul the prejudices against Bible-Christians and Bible religion in which I had been bred. Some months after my rupture with the Bishops I made New York City my home. This was the opening of an eventful period in my career. Well may I say *the city was my home*, for during three years and a-half I was compelled by poverty to move about from one point to another, and owing to episcopal and priestly animosity was destitute of a settled dwelling, and was reduced to the most precarious means of securing a subsistence. I did not make my wants known to any, but managed as best I could to preserve an exterior of independence and respectability. From New York I traveled much on lecturing tours, and here again the malignity of Bishops preceded me, and poisoned the minds of their hearers against my discourses and myself. It was the old story. They evidently saw that my views were rapidly maturing, and that if these were not smothered in their infancy, they would grow among the Irish Catholic people, and would in a little while give that population a taste of religious liberty which would soon create a hungering and thirsting which could only be appeased by the miraculous bread and wine offered by Jesus Christ. The Italian hierarchy and their agents had thrust themselves in among the Irish, and were devouring the substance of our people, and these lectures, though not openly against Rome, were directly aimed against her outposts in America, in Ireland, and wherever the Irish Catholic people dwell. I had immediate contests with several Bishops and their viceregents, yet all this while my eyes were not opened to the fact that the kernel of Irish sorrow was shut up in that Italian city of seven hills, and that the Bishops were only the horny incrustations on the outside.

The Bishops now literally drove me out of the lecture-field by intimidating my countrymen from attending my discourses. I could not get the means to travel; and though I did not then see it, I am now convinced this was necessary for me, as it gave me time to meditate upon my own countrymen's grievances, and let me into the true secret of Ireland's afflictions and the remedy necessary to be applied. Things

went on after this fashion until the fall of 1877. By this time I had reached the *penetralia* of the question. Popes had, I knew, betrayed and sold my country, and in place of the pure and simple Scripture-religion of my forefathers, had thrust upon us that huge and monstrous machinery known as the Church of Rome. The conviction grew upon me that Ireland must shake off this Italian spiritual bondage. This was light to my mind; and I cannot account for how I found myself one evening all alone in a printing office in Ann street writing out the first draft of a paper, in which I charged upon the Popes the great misfortunes of the Irish people, and called upon my countrymen, the world over, to abandon Romanism, and to acknowledge no spiritual head but the Lord Jesus Christ! Greater light was evidently breaking on me. Yet though clearly perceiving the necessity of renouncing the *Papacy*, I confess I did not see my way clear on other questions connected with that system. It did not occur to me as essential that my countrymen should depart from the rites and usages of that creed in which the Italian Church had so completely involved them. Doubts on the mass and on various doctrines of that Church had, indeed, often arisen in my mind, but I did not allow them to gain much entrance, and I thought that, *with the Pope removed*, the Irish might continue to practice the observances and to hold on to the doctrines which for centuries had been taught them. Here I made my proclamation public. As soon as it appeared this paper created a profound impression in many quarters, and Roman Catholic Church influence was at once employed to make light of the affair, and to represent its author in every way unfavorable to his cause. I felt this influence very much, as it threatened to stifle in its birth the first attempt at liberating my countrymen from the withering yoke of the Papacy. But I did not lose heart. Something kept telling me that the principles set forth in that document were sure to succeed, and though many friends told me that if I dared to preach that doctrine in New York city my days were numbered, I determined on preaching it, and I set to work immediately to find some place where I could make my voice heard among the Irish, and where I could call on them to forsake the Italian Church, and to resuscitate the ancient Church of the Irish nation. "*Ancient Church of the Irish nation!*" This was another burst of Christian light. The very sound of these words in my preaching called up before my vision an unwonted and wonderful apparition! "*ANCIENT CHURCH OF IRELAND!*" "*Church of my Forefathers!*" and I began to turn the phrase in a score of different ways. But no amount of turning could get rid of the apparition. It loomed up before me, and would not down at my bidding. I knew what a

fearful stride it would be to break the altar, fling aside my vestments, discard the mummeries of the mass, show the blasphemy of auricular confession, and invite Irish Catholics to trample on all the inventions of the Italian priesthood. Yet that stride had to be taken. The apparition rose and rose until it became a tangible, unconquerable reality; and though I shuddered to hear its voice, that image of the "*Ancient Irish Church*" proclaimed to me that our ancestors never bowed the knee at mass or at confession, and were altogether innocent of the debasing practices and dogmas of the Italian priesthood. I struggled against the stalwart fact, and many a weary night I pored over volume after volume of Irish secular and ecclesiastical history, in order honestly to instruct myself upon the faith and practices of my ancestors. There was no evading the point. It had to be met. And now it only remained to proclaim to the world that the religion of the early Irish Christians was purely and simply evangelical, and had not a taint of anything like the cumbersome creed and ceremonial of Rome. The point once reached, my course was clear. Walk it I must, and preach while I walk, or I must settle down to be a dishonest man—a hypocrite—and for the spirit of religion must give my kindred only *rubrics*, and for the truth I must give them forms and vestments and ceremonies which leave in them no spiritual life, and which convey to men but religious paralysis and deceit. I had reached the cross-roads at last. One or the other I must now select. I must embrace the Gospel, and preach it to my kindred, or I must shut my eyes to God's word, and, for fear of offending my countrymen, I must mumble over for them the barbarous Latinity of the mass, and leave their consciences as bound and blinded as before. The finger post stood at the junction. I choose the road which led to Jesus; and, thank the Lord! I found my beloved Saviour in the way. And O! what a Saviour he has proved himself to me! Bless his name forever! He has done wonderful things for us in our humble chapel in Water street Rome—that congregation of clerical banditti—has pursued us with unrelenting fury. The representatives of that Italian system have stopped at nothing which malice could invent. But the Lord has been watching over us, and has taken the point from all their darts. I at once procured copies of the Holy Scripture for our people, and they join heartily in the reading of God's holy word. We pray extemporaneously, and our people are invited to testify for the Lord Jesus. Too much praise cannot be accorded for the manner in which they participate in religious exercise. The vicious are sent to disturb us; but faith and prayer have proved victorious, and in the midst of trials we are advancing day by day, and souls are being hourly brought to Jesus Christ. Even a brief sketch of this work could not be completed without the statement, that it was begun in absolute poverty; and as regards worldly means, the work has been permitted by God to battle against every species of destitution. Yet has it gone forward, and to-day it figures before the world as the opponent of that hoary Italian hierarchy which has long defrauded the Irish people. Many newspapers seemed afraid to write much about this work lest they should suffer among their Roman Catholic readers. Nevertheless a number of useful articles on the subject have appeared in the *New York Sun*, *Herald*, *Witness* *The Christian Advocate*, and

other metropolitan papers, and these have led the press of America and of Europe to devote considerable space to its discussion. Did space permit, it would be well to describe the means adopted by Rome to break many weak adherents away. But new ones are coming, and men and women are being constantly born again, and the Holy Spirit moves wonderfully among us. Hitherto we were content to work without much organization or Church government. Now the Lord seems to indicate the necessity for a more formal and compact method, and in the providence of God, we have among us a sufficient number of godly persons to initiate the formation of a regular membership; and from many points abroad come indications that its branches will soon spread to distant parts. We pray the Lord to send laborers into his harvest! May he permit us to plant and to water! We look to him for the increase.

342 Water street, N. Y., Jan. 1, 1879.

MISSIONARY INTELLIGENCE.

Louisville, Ky.—Mrs. J. M. Sadd.

Although little variety of incident attends the labors of Mrs. Sadd, the work in which she is engaged was never more needed than at the present time. It was, perhaps, never more appreciated by the people of Louisville, who have during the past few months greatly increased their donations to the Society in view of its support. Besides this they have been liberal in gifts to aid Mrs. Sadd in relieving the cases of temporal destitution met with by her in the course of her visits among the poor, or brought to her notice at the institution on Main Street.

Cincinnati, O.—Misses Purlier and Schiller.

Both our Bible women in Cincinnati report a month of great activity, with pressing calls for assistance on every side. Miss Purlier made 150 calls or more. Both speak of the interest attending their visits to the Hospital, among the 350 inmates.

Chicago, Ill.—Rev. A. Miller.

Our German city missionary in Chic-

ago, Illinois, Rev. A. Miller, reports for the month of December:

“The extremely cold weather has produced great suffering among the poor. Money is scarce, few laboring men can obtain employment, and unusual destitution exists. Hence, I have never known in this city so many claimants upon public charity as now. My entire time could be employed in securing temporal supplies for the needy. While visiting from house to house I find these cases, and I know that spiritual instruction will not be profitable until the cravings of hunger are satisfied.

“It is remarkable how many Roman Catholic families I have found destitute of the necessities of life. If I should go to them with the Bible and Tracts they would not welcome me, but when I procure for them flour, wood, and other temporal things, their hearts are touched. They then regard me as their friend, and will listen to my appeals. I read to them appropriate lessons from the Bible. I visited the county Jail and Hospital, in which the Roman Catholic Church is largely

represented, and instructed many. In closing up the year I desire to thank God for the measure of success He has granted our mission in this city."

St. Louis, Mo.—Rev. A. Vanderlippe.

Rev. A. Vanderlippe, our German city missionary in St. Louis, Mo., sends this statement for the month of December:

"We are commanded 'to do good and to communicate,' and surely opportunities are not wanting. Every day I meet persons who are ignorant of the true religion of Jesus. Roman Catholics say to me that they need something more than they have, but they seem to have no clear conception of what it is. Hence I endeavor to show them that only faith in the atoning merits of Christ will bring pardon and peace.

"Besides preaching twice on the Sabbath and attending prayer meeting on Wednesday evening, I visited about three or four families each day, praying with all of them, and persuading them to accept God's gracious offer of mercy. I feel a deep interest in a young man, a Roman Catholic, who has recently been attending my public meetings. He is sober and industrious, and receives my exhortations with a great deal of respect and deference, which encourages me to believe that he will soon be a true disciple of Christ."

Davenport, Iowa.—Rev. C. Hoffman.

Our German Missionary in Davenport, Iowa, and vicinity, Rev. C. Hoffman, writes of his labors during the month of December:

"The prospect at Durant is more encouraging now than ever before. A few Christians have recently settled there, and this addition will impart strength to our little band. Those

who professed faith in Christ last year still remain firm.

"The meetings at Shiloh continue to be interesting and well attended. Although the weather has been intensely cold the children manifested a deep interest in the Sunday-school, coming through the storms and sometimes reaching the place before the time.

"The work of the Lord is still advancing in the vicinity of Calamus. The congregations are large and attentive, and some appear to deeply feel their need of Christ. I visited about 100 families in Davenport, Rock Island, Durant, Shiloh, Round Grove and Calamus."

Iowa City, Iowa.—Rev. B. Gesberg.

Our Bohemian Missionary in Iowa City and vicinity, Rev. B. Gesberg, sends this report for the month of December:

"The recent removal of the Sisters of Charity from this place to another city in the State has excited considerable comment in Roman Catholic circles. There were two large establishments here, with valuable property, whose sudden abandonment causes much surprise, but Bishop Hennessy had not given the public any reasons. Our local press ask why so many orphans should be left upon hands of the county.

"So far as the Bohemians are concerned, they likewise denounce the Romish priesthood, but in my labors among them I avoid controversy, seldom mentioning the terms 'Protestant' and 'Roman Catholic.' The tracts I give them teach the necessity of faith and regeneration. They are disgusted with forms which impart no spiritual life, and though the greater part are indifferent concerning religious matters, yet I am glad to find a few hopeful cases."

LITERARY NOTICES.

The January number of the *North American Review*, published at 551 Broadway, New York, contains the following articles :

"The Fishery Award," by Senator George E. Edmunds; "Unpublished Fragments of the 'Little' Period," by Thomas Moore; "Cities as Units in our Polity," by William R. Martin; "The Preservation of Forests," by Felix L. Oswald; "The Solid South," by Henry Watterson, "The Pronunciation of the Latin Language," by W. W. Story; "Substance and Shadow in Finance," by George S. Boutwell; "The Cruise of the Florence," by Capt. Henry W. Howgate; and "Recent Fiction," by Richard Grant White.

After sixty-three years of existence as a quarterly and bi-monthly, the Review with this number commences life anew by becoming a monthly. This change will produce a much greater degree of timeliness in the treatment of topics, and will add largely to the amount of matter presented in a year. The managers state that they have secured as contributors for the coming year the most eminent statesmen, scholars, *littérateurs*, and men of science, on both sides of the Atlantic. The subscription price remains at \$5.00, and the price per copy is fifty cents.

• *The Bibliotheca Sacra*. Contents for January, 1879 :—1. "Organic Forms," by Rev. Thomas Hill, D.D., formerly President of Harvard College. 2. "Note on Galatians iii. 16," by Rev. F. Gardiner. 3. "The Unchangeableness of God," by Dr. Dörner, translated by Dr. D. W. Simon. 4. "Notes on Acts xiv. 16, 17, etc.," by Prof. R. D. C. Robbins. 5. "American Pre-Revolutionary Biography," by J. Butler, LL.D. 6. "A Defense of the Catholic Faith concerning the Satisfaction of Christ against Faustus Socinus, of Sienna," written by Hugo Grotius, translated with notes by Rev. F. H. Foster. 7. "Mahommedanism as a Missionary Religion," by Prof. Charles A. Aiken, D.D. 8. "Theological Education." 9. Notices of new German Theological Publications, and University Intelligence. 10. Notices of recent Publications.

Vick's Floral Guide comes to us from the well-known nurseryman of Rochester, N. Y. James Vick, full of useful information respecting the flower and vegetable garden. Though a copy can be procured by enclosing five cents to the above address, it is a handsome pamphlet of 100 pages, and contains several hundred illustrations of real beauty and utility, not to speak of the colored plate at the beginning.

RECEIPTS

*In behalf of the American and Foreign Christian Union for the month ending
December 31st, 1878.*

MAINE.

Orland. Rev. J. Smith. \$1.00

NEW HAMPSHIRE.

Meriden. Mrs. B. R. Catlin \$1.00

MASSACHUSETTS.

Shelburne Falls. E. Maynard, \$5; and
for C. W., \$1 10

Boston. J. O. L. Hillard \$6 10

\$00

Newburyport. Miss L. Hale.....	2.00
Bridgewater. L. S. Hopkins, \$3.90; and for C. W., \$1.10.....	5.00
Andover. Mrs. E. Abbott, \$1; and for C. W., \$1.10.....	2.10

\$20.20

RHODE ISLAND.

Providence. Jairus Putney.....	\$2.00
Pawtucket. A friend.....	20.00

\$22.00

CONNECTICUT.

Westminster. Andrew Dewing.....	\$1.00
Mansfield Centre. J. L. Hinckley.....	2.12
New Haven. Mrs. L. H. Foote, \$2.00; and for C. W., \$1.10.....	3.10

\$6.22

NEW YORK.

Troy. Miss S. C. Brinkerhoff.....	\$2.90
N. Y. City. H. I.	50.00
Poughkeepsie. Mrs. M. J. Myers, \$25; and for C. W., \$1.10.....	26.10
Bergen. D. Mallock, \$1; and for C. W., \$1.10.....	2.10
N. Y. City. Rev. Howard Crosby, D.D., for C. W.....	5.00
" Mrs. Elizabeth Swan.....	10.00
" Miss M. Swan, for C. W.....	2.20
Port Richmond. Ref'd Ch., Rev. Dr Brownlee.....	5.00
Troy. Rev. F. G. Clark,	5.00
Sherburne. Seneca B. Rexford, bequest	500.00
Albany. A friend.....	5.00

\$613.30

NEW JERSEY.

Plainfield. James McGee.....	\$5.00
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PENNSYLVANIA.

Allentown. Rev. P. W. Schmauk.....	\$1.00
Philadelphia. T. M. Adams, \$3; and for C. W., \$2.20.....	5.20
Honeybrook. Miss Martha Buchanan, \$15.10; Ladies' Home Mission and Free Will Offering Society, \$1.28....	16.38
E. Smithfield. Rev. Chas. C. Corss, \$1; and for C. W., \$1.10.....	2.10

\$24.68

KENTUCKY.

Louisville. Mrs. J. M. Sadd, \$1; Joe W. \$1.60.....	2.60
Covington. Hon. A. L. Greer.....	1.00

3.60

MISSOURI.

St. Louis. Mrs. E. Jaccard and H. Chase, \$5 each; G. T. Hulse, \$2.50....	12.50
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\$12.50

ILLINOIS.

Batavia. Wm. Coffin,	\$1.00
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INDIANA.

Indianapolis. Mrs. A. Dunn.....	\$1.00
Rockville. E. M. Elsey.....	1.00

\$2.00

OHIO.

Cleveland. Dr. E. T. Gaylord.....	\$5.00
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IOWA.

Clarinda. Presb. Church.....	\$13.50
" M. E. ".....	4.50
Walnut Presb. ".....	4.10
College Springs. M. E. Church.....	3.50

Birmingham. " " to make	
Rev. Jas. Hunter a L. M.	30.00
Atalissa. Various sums.....	10.00
Tiffin. Union Meeting.....	22.00
	\$87.60

*Received for the CHRISTIAN WORLD, in
addition to items specified above:*

Miss E. A. Potter, \$1.10; S. H. Jarden, \$2.20; Rev. B. H. Nash, \$1.10; Mrs. Jos. Scudder, \$1.10; E. Morgan, \$1.10; D. Terhune, \$1.10; Miss A. Gerry, \$1.10; Rev. L. L. Harmon, \$3.30; Miss A. Cross, \$1.10; Chas. Jones, \$1.12; Mrs. S. A. Moen, \$1.10; Rev. A. Newton, \$1; Rev. R. Aikman, \$1.10; Mrs. J. N. Wyckoff, \$1.10; Dea. E. J. Lane, \$1.10; Mrs. Dr. Brewer, \$1.10; M. P. Humph- ry, \$2.35; Mrs. J. F. Carl, \$1.10; Mrs. M. A. Berian, \$2.20; Miss D. Brigham, \$1.10; Hon. P. H. Silvester, \$5; F. R. Paulison, \$1.10; R. Mather, \$1.10; Wm. Fraser, \$2.20; Jas. Purdy, \$1.10; Mrs. S. J. Dickerson, \$1.10; W. P. Corthell, \$1.10; S. B. Smith, \$1.10; Rev. D. D. Sahler, \$2.30; Henry Little, \$1.10; J. Christie, \$1.10; J. H. Cunningham, \$1.10; Mrs. A. T. Marshall, \$1.12; Amasa Hyde, \$1.10; L. F. Manning, \$1.10; Dr. E. Cushing, \$1.10; F. Lange- dorff, \$1.25; Rev. J. Reid, \$1.10; Rev. W. M. Hoyt, \$1.10; Rev. J. Robinson, \$1.10; Mrs. T. Smith, \$2; James Shu- ter, \$1.10; G. R. Fox, \$2.25; G. C. White, \$1.10; Mrs. S. A. Leight, \$1.10; Mrs. Arcularius, \$1.10; J. Howland, \$1.10; Gen. S. Casey, \$1.10; T. Rich- ardson, \$4.50; Rev. M. L. Terry, \$1.10; J. K. Oakes, \$2.20; C. Fairbanks, \$1.10; Mrs. N. Seymour, \$2.20; Rev. D. J. Paterson, \$1.10; E. A. Weston, \$2; D. S. Brooks, \$1; Rev. P. Akers, D.D., \$1.10; Henry Chapin, \$2.20; Miss E. Cross- grove, \$1.10; W. E. Webster, \$4.40; S. B. Schiffelin, \$1.12; Sam'l Case, \$1.10; Mrs. D. Price, \$1.10; Rev. W. Sterling, D.D., \$1.12; Rev. G. W. Wooding, \$1.12; Hannah Osgood, \$2.10; Wm. McElroy, \$2; Miss E. L. Grey, \$1.10; Mrs. A. Avery, \$2; Mrs. M. L. Clark, \$3.30; Miss E. L. Hill, \$1.10; F. H. Knight, \$1.10 H. Alling, \$1.10; Mrs. T. D. Wheeler, \$1.10; J. Putnam, \$1.10; J. McCurdy, \$1.10; Rev. A. N. Arnold, D.D., \$1.10; Miss M. Ortle, \$1.10; Mrs. F. M. Cum- mins, \$2.20; C. A. Lamlin, \$2.25; C. Bartlett, \$2.20; Rev. A. S. Freeman, D.D., \$1.10; J. Abberley, \$2.20; Mrs. E. Pettitt, \$1.10; Dea. Jos. Wilbur, \$1.10; Rev. J. V. Reynolds, D.D., \$1.10; Z. B. Dodd, \$1.10; Rev. W. P. Breed, D.D., \$1.10; G. Lendrum, \$2.20; Mrs. R. Hotchkiss, \$1; Mrs. M. B. A. King, \$1.10; Hon. A. Wurtz, \$1.10; Jason Downer, \$2; Alex. Kerr, \$1.25; G. W. Ford, \$2.12; Mrs. M. E. Remsen, \$1.10; Miss M. Johnson, \$1.10; O. C. Wight, \$1.10; Jno. Moss, \$2.20; H. Merriam, \$2.30; Rev. L. Bond, \$1.10; Mrs. C. L. A. Tank, \$1.12; Thos. Cone, \$1.10; Rev. E. Tenny, \$1.10; Miss D. Carlton, \$2; Miss E. Wiley, \$1.10; J. B. Stick- ney, \$1.10; F. G. Nye, \$1.10. Smaller sums, \$4.36.
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\$163.76

Total for the Month.....\$988.86

THE CHRISTIAN WORLD.

Vol. 30.

MARCH, 1879.

No. 3.

EDITORIAL NOTES.

TO OUR SUBSCRIBERS AND TO LIFE MEMBERS.—We beg leave to request of our subscribers an early renewal of their subscriptions, reminding them of the necessity which the present law imposes upon us of prepaying postage on all copies sent by mail from this office. Life Members will also please to send us *ten cents* to prepay the postage on copies which they are entitled to receive free of subscription price. At the same time we reiterate our hope that all, whether annual subscribers or life members, who believe that the CHRISTIAN WORLD is doing valuable service for the cause of Christ, in diffusing correct views of religious obligation respecting the work among Roman Catholics, in pleading for religious liberty, and in combating the errors of the Papal system, will freely contribute of their means, even above our claims upon them, to secure its permanence as a publication. All sums, whether large or small, will be gratefully received.

As our Magazine must be to a very considerable extent a missionary agency, it cannot be expected to be self-sustaining, and must depend upon the free-will offerings of those who appreciate the peculiar field which it occupies. At the same time, we trust that our friends will not forget that we are striving to do other missionary work at a number of different points in the United States. We shall be glad if contributions to both these objects should be sent by the benevolent without waiting to be solicited personally.

POPE LEO XIII.'S FIRST ENCYCLICAL, directed ostensibly against Socialism, Communism, and Nihilism, is so important a document, and so clearly entitled to be classed among documents deserving preserva-

tion for future reference, that we give it a place elsewhere in the present number of the *CHRISTIAN WORLD*. The translation is that of the *Catholic Review*, under date of February 2, 1879. It is almost needless to call special notice to the impotent attempt made by the Pontiff to trace the origin of the destructive "sects" to the influence of Protestantism. As summarized by the journal just named, they "are the legitimate offspring of a cause more remote—the so-called Reformation of the sixteenth century. That the men who led that revolt against the divinely constituted authority of the church did not contemplate such a state of things as exists to-day may be safely granted. But it is nevertheless true to say that the deadly warfare which the Reformers waged against Catholic faith, tends necessarily to this end, namely—'that all revelation being set aside, and the whole natural order suppressed, the field may be laid open to the inventions, or, rather, the vagaries of reason alone.'" As opposed to this view, we maintain, on the contrary, that the theories denounced by Leo are the offspring of the tyrannical repression, the complete ignoring of the rights of free thought on the part of the Church of Rome, which alone rendered such a reaction possible as is too painfully visible in the extravagant theories of socialism and communism. The author of the explosion is not he that endeavors to find a way to relieve the perilous pressure of the steam in the boiler, but he who risks everything in the vain attempt to keep it pent up. In proof of which, it is the Roman Catholic and Greek countries of Europe, not the Protestant, that are at this hour threatened most seriously with trouble from the evils which Leo XIII. opposes.

THE RECENT POLITICAL CHANGES IN FRANCE are too striking and too important in their bearing upon the progress of Christ's kingdom in that country to be passed over in silence. The resignation of President McMahon, on the 30th of January, 1879, marks the settlement of the question whether the republican or the monarchical shall be considered the definitive form of government for France. While the majority of Frenchmen have, ever since the fall of the Emperor Napoleon III., been decidedly on the side of popular institutions, there has, nevertheless always been a powerful minority which accepted the change with a very bad grace, and an ill-concealed intention to restore the Bourbons, or the Bonaparte prince, at the earliest practicable moment. When, in 1873, this party succeeded in forcing President Thiers to resign, and placed one of Napoleon's marshals in his place, there began a movement which, so far as it was political, was reactionary, and so far as it

was religious, was in the interests of what was dignified with the name of a "Catholic Revival." It was no secret that the object in view was the restoration of monarchy with the restriction or annihilation of religious liberty, or "license," as it was styled. If Protestantism could not be rooted out, it was at least in contemplation to put an effectual stop to its spread. No means were spared to foster the growth of superstition. Never were pilgrimages more numerous; lying wonders more common. If the Marshal-President cared less for these things, his wife was the centre of Ultramontane effort through the length and breadth of the country. For a time the manufactured enthusiasm seemed to be genuine, and the unobservant were deluded into the belief that the hands were really going backward on the dial of human progress, and that France was fast forgetting the costly lessons of the past one hundred years. After awhile, however, the mistake was discovered. The French had, indeed, learned by bitter experience the value of public order and peace, but were not ready to sacrifice liberty and enlightenment upon the altar of a blind devotion to conservatism. And so the friends of religious toleration, as well as of equal civil rights, have been steadily gaining at every successive election both of members of the House of Deputies and of Senators. A little over a year since, they compelled the President to reorganize the cabinet, and the anomaly was seen of the presence of five ministers of state that were either avowed Protestants, or known sympathizers with Protestant views, in the administration of a country in which probably not much more than one-fortieth part of the population is Protestant. So long, however, as the enemies of the republic occupied many of the most important civil positions, the results of the struggle could not be regarded as beyond the reach of reversal. It was with eminent propriety, therefore, that the majority of the people, as represented in the Legislature, insisted upon the removal from high office, in the civil and military administration, of all persons known to be hostile to the present order of things, and the substitution of sympathizers with the Republic. From the events that have just occurred we can but augur a brilliant future for the progress of the truth in France. As we write, it seems probable that the new government will be reorganized under the leadership of M. Waddington, a Protestant of decided convictions; at any rate, there is little reason to fear that the present freedom of religious worship and preaching will be abridged.

THE BIBLE CARRIAGE IN ITALY.—That excellent institution, the Bible Carriage, whose usefulness has been well tested, in other countries, is

being employed to good purposes in Italy. We read in the *Christiano Evangelico*, of Genoa, January 18th, 1879, some incidents belonging to the month of December last. In the course of that month the Bible Carriage pursued its way along the shores of the Mediterranean from Leghorn to Rome and Albano, thus visiting a score of towns and villages, and stopping a longer or shorter time, according to the importance of the places, or the disposition of the people to hear and buy the Word of God. The weather through the month was very unfavorable, and the sum obtained by sale of Bibles, New Testaments and Tracts amounted to what will strike many as a very small sum (about 120 *Lire*, or Francs, equaling \$24.)—not so insignificant, however, when we consider the poverty of the people, the indifference of the masses, and the active enmity of the priesthood. We have not room here to give many of the details which are partly encouraging and partly discouraging. It may suffice to say that of the latter kind the most noticeable is the vexatious delay and virtual refusal of permission to allow the Bible Carriage to open its store of books for sale on one of the squares of the City of Rome—a refusal traceable to priestly influences. The report of the manager makes reference to one important point, viz. *the injury done to the Italians by the indiscriminate and lavish distribution of copies of the Bible or of New Testaments by foreigners.* His remarks are worthy of serious consideration. He says for instance, “I have never seen a place in which the Word of God is so much despised as at *Orbetello*. The reason of this is those dear brethren of ours from beyond the sea, who, not knowing the natural disposition of our Italian people, give away lavishly New Testaments, and Bibles also, for the most part to those who do not even know how to read. In this city they have had New Testaments and tracts distributed in great abundance. *Now for an Italian, with few exceptions, what is given for nothing is of no value.* Here is the reason that the Gospel is held of so small account. I saw many come to the side of the carriage who said to me contemptuously, “Do you wish to *sell* that stuff? Don’t you know that it is *given* to us?” A youth who did not even know how to read, brought me four New Testaments which had been given to him, and offered them to me for *ten centesimi*” (two cents American money). At Rome, also, where the manager spent three days trying to sell New Testaments and a book entitled “*Amico di Casa*,” he succeeded in selling 27 copies of the latter and not a single copy of the former. “Here too,” he observes, “some Christians, who have much zeal but little knowledge, have rendered the work of the *colporteur* most difficult, not to say impossible.” It is evident that such indiscriminate giving as is here

alluded to not only does no good, but does positive harm. Foreigners cannot do better than trust in such matters the judgment of discreet and pious native Italians.

“PAYING TO HEAR MASS.”—It has been very freely asserted, and, we presume, is very generally believed by those not better informed, that in contrast with the “pew” system of the majority of Protestant churches, the system adopted by the Roman Catholics, render their churches in a peculiar degree a place for the *poor*. It has been often stated to the newspapers, that the impossibility of paying the high rentals of sittings in the former, prevents a large number of persons really desirous of attending divine worship from ever showing their faces in the house of God, but that these same persons would find a welcome in the Roman Catholic sanctuaries where, forsooth, there is no distinction between rich and poor. No assertion could be more false in every particular. While Protestants do, for the most part, find it most convenient and equitable to defray the necessary expenses of thier worship, by assessing a certain sum on the greater number of their pews, there are probably very few churches in which there is not a sufficient number of pews set apart not merely for the poor, but for strangers, who do not in any way regard themselves as disgraced by occupying the space allotted especially for their use. Not to say that in nearly every church the rented pews themselves are so graduated as to accommodate the means of those who can do little, but yet wish to do something, for the support of public worship. In the Roman Catholic churches, on the other hand, while some services seem to be free, at others the unfortunate man or woman who has not a certain sum of money, is not only denied admission, but if found occupying a seat is liable to be subjected to the brutal treatment described in the following letter published in the *Herald*, of January 16th, 1879, which on account of the discussion it has called forth we give entire :—

“TO THE EDITOR OF THE HERALD:—

“Will you allow me a space in the columns of your journal to make public an outrage perpetrated on last Sunday morning, the 12th of January? My daughter, a young lady of seventeen years, went to the Church of the Epiphany, in Second avenue (Dr. Burtzell, pastor), in order to assist at the eight o'clock mass, but finding that she was somewhat late determined to remain and hear the subsequent mass, which was to follow immediately. She remained seated in the pew which she had occupied during the preceding service, when one of the doorkeepers approached her and demanded fifteen cents for her seat. She replied

that she was not able to accede to his demand as she was not provided with the money. He ordered her to leave the church, and on her refusing to do so he placed his arms around her waist and dragged her on her knees out of the pew into the gallery in the presence of several of persons. The young lady was so affected by this brutal treatment as to be quite ill. This is not the first outrage that has been perpetrated by the doorkeepers of the Church of the Epiphany. What can people do who are obliged by their religion to attend mass? If they be not provided with the money to pay for a seat, they are subjected to the insults and villanous treatment of the ignorant men who are door-keepers. Those who are not in a position to purchase a seat are not even allowed within the doors of this church—I believe it to be an exceptional case—nor are you allowed to stand without paying. You can judge for yourself how bad an effect this must produce on young persons. We hear from the lips of our pastors of virtue, of charity, and we are exhorted to put the same most sacred virtue in practice. Would not these exhortations acquire more force if these officials of their own appointing were to exhibit a little of that virtue toward the members of the congregation?

“Mr. Editor, will you not by a few words from your powerful pen use your influence to stop these abuses, which are of constant occurrence and of which we shall have no redress without your aid? Trusting you will afford me a place in your columns, I am, dear sir, most respectfully yours.

TRUTH.”

A RELIGION OF MONEY.—The numerous letters called forth by this communication prove very conclusively that Roman Catholicism in this country, at least, is what Rev. Mr. Chiniguy and others have so often maintained that it is, “a religion of money.” That it is any better elsewhere we are convinced is a delusion. There may not, indeed, be any fee exacted for admission to witness the so-called “sacrifice of the mass,” but none the less is every means employed to exact money from the poor people. This, however, is a question which we need not discuss just at present. As to the universality of the practice above referred to, here is what a woman, signing herself “a Catholic,” says in the *New York Herald*, of Jan. 22, 1879:

“I was accustomed to see the blind, the deaf, the lame and the poor come into the church unmolested by any one, and all who could find a place seated themselves on the steps running round the altar or sat on the floor in the aisle to hear the sermon, and no pew-holder ever refused a seat to a poor creature needing one. All this is now done away with, as at late mass you seldom see the class of whom I speak, and if

they do attempt to go beyond the entrance they are dragged back by one of the gentlemanly ushers and ordered out of the church if they have not the required ten cents. The pastors are said in some cases not to be accountable for these insolent fellows' conduct, but they should be. You are told that such is the rule, from which no one is exempt; and I have seen a lady, with her son and daughter, stand at the door during mass simply because she had not thirty cents to pay, and, humiliating as the position was, she preferred it to losing mass.

"It would be well if our clergymen would remember that where there may be four or five in a poor family to go on Sunday morning, that fifty or sixty cents is a consideration, and often not left when their physical wants have been but poorly supplied. Of course they will say you can go to an earlier mass. That is very easily said, but where such people may not be able to go to bed until twelve o'clock or later, five, six, or seven is very early to go out in the morning. Do away with the entrance fee at the door. Appeal to the people's honor to give what they can, and let the people sit on the floor, as they have a right to do in the house of God, and as they do all over Europe."

"M. G.," in the same issue of the *Herald*, gives even stronger testimony, not only of the prevalence of the custom, but of the direct approval given to it by the Roman Catholic clergy of New York City. He says, in reference to the experience related by "Truth": "Were this an isolated case it might, perhaps, be charitable to pass it over without further comment; but as the unpleasant experience of this lady has been shared by many others it is both just and charitable—to denounce a practice which is hurtful to the higher interests of all concerned. I am a stranger in this country. Having extensively travelled in Europe and some parts of America, where Catholic churches are as free to the people as the public streets, I was considerably surprised to find that the priesthood of this city exacts an entrance fee from Sunday worshippers. Desirous to ascertain whether this was a general practice of the New York churches, without distinction, as [to creed, I visited a number of Protestant temples, but found not one in which this objectionable custom prevails. If the Protestant clergy of this great city can afford to follow Christ's injunction and preach the Gospel to the poor, why not the Catholic? I asked myself; but as I feel no calling for the office of a church reformer, I kept my thoughts to myself, and paid the demanded fee, which always happened to be ten cents. One Sunday, more than a year ago, I went to a church in which I had not been before, and think-

ing that ten cents was the charge generally exacted, put down my dime upon the 'money-changer's' little table.

"Hey you, come back here ; you have to pay twenty-five cents for a ticket."

"Thus rudely addressed by the man, I hastily retraced my steps. 'Is there no admittance to this church without a ticket?' I inquired.

"'No,' was the short reply.

"'And what becomes of the poor who are not able to pay that sum?' I asked again.

"'Now, don't bother. I cannot let you in any cheaper. I have nothing to do with all that. I obey Father——'s orders.'

"Sickened at the vulgarity of the thing I left without saying another word. But, thinking it was but fair to give the pastor of that church an opportunity of effacing the disagreeable impression made upon me by the rudeness of his employé, and laboring under the misconception that all priests were gentlemen, I called on the following day upon the incumbent and gave him a faithful account of what had occurred. It would be too long to give the details of this interview. Suffice it to say, that I bitterly regretted having exposed myself to the almost insulting discourtesy of this man.

"'These are the regulations of the Catholic Church, and if you don't like it, leave it,' were his concluding words, which still ring in my ears, and which I would not hesitate to follow did I not know that this priest, and others like him, cannot be taken as representatives of the Church whose garb they wear, but of whose spirit they have no conception. I subjoin my card, and am willing to give the name of the church in question should you deem this necessary to substantiate the truth of my statement."

FATHER FLATTERY ON FRENCH AND ITALIAN SCHISMS.—Father Flattery, in a sermon in St. Cecilia Church, on Sunday, January 19th, 1879, as reported in the *New York Herald*, of January 20th, touched upon the discussion raised by some communications to that paper, on "Paying to hear Mass." The reporter says : "The person who spoke for Harlem came in for the greatest share of indignation. He was spoken of as a 'mountebank, and a writer of a tissue of the most incoherent nonsense.' Opening with a statement, which, perhaps, was news to some, but was certainly not to Catholics, 'that in Europe religion was for the poor as well as for the rich.' This the 'Harlem Traveller' might have found, if he had travelled in Harlem instead of travelling in Europe. He might also have found that the Catholics of America were superior to those of

France and Italy, whom he so glorified. He could have found in Harlem Catholics who had crossed the seas to preserve their religion, and who were willing to shed their life's blood for the truth. Compare all the schisms of the boasted Catholics of France and Italy. *I tell you, my dear brethren, I lived in Italy twelve years—twice the time our 'Harlem Traveller'—and had I not the love of the faith peculiar to an Irishman, I would have left Italy an infidel.* Lastly, this mountebank appeals from the house of God to the secular press, which is actuated only by curiosity and a spirit of intermeddling. What a comment on his Catholicity!"

WHY IS A VISIT TO ROME PRODUCTIVE OF INFIDELITY?—The last words of the priest of St. Cecilia's Church are worthy of more than a passing notice. If the thought were a new one, it would still be significant. What a statement to be made of the priesthood of his own religion, and that too, in the country which claims to be the very centre and heart of Christendom! How, before such a suggestive description of the discords reigning in the Church of Rome, the proud claim of unity made by its apologists is seen to be an empty and meaningless boast! How immaterial the small theoretical differences between the different branches of Protestantism, in comparison! But the thought is not new. It has been the acknowledged truth for at least five hundred years that no where are the vices of nominal Christendom so palpably exhibited as in the city of the Popes. We believe that it was Boccaccio who, in the 14th century, told the story of a Jew at Paris who, through the influence of some acquaintances, was brought to recognize his errors and profess a readiness to embrace Christianity. To their consternation, however, he expressed a determination, from which he could not be moved, to go to Rome and there be baptized. His friends, although confident that the sight of so much iniquity as must there meet his eye would prevent his conversion, were forced to let him go, but never expected to see him return a Christian. When, therefore, he did come back, and they found that he had renounced Judaism, they made bold to ask an explanation of the unexpected result. To which the convert is said to have replied that the very circumstance that had occasioned their apprehension was the cause that confirmed him in his determination. "For," said he, "when I reached Rome, and became aware of the enormity of its corruption, I was convinced that that religion must be Divine which could preserve so foul a sink of iniquity from instantaneous destruction." While we may smile at the story, it certainly reflects to some degree the prevailing and well-grounded belief of the age in which the novelist lived. A hundred and fifty years

later the first blow struck at the faith of the monk Martin Luther, was received within the walls of the "Eternal City." And Erasmus (*Colloquia*, p. 254) is a competent witness to the prevalence of the sentiment that "those who go to Rome return worse than they went," a sentiment crystalized in the proverb, "*Quo quis proprior Romæ, eo pejor Christianus*" (the nearer to Rome the worse Christian).

ROMISH PROGRESS IN GREAT BRITAIN.—Under this head the *Monthly Letter of the Protestant Alliance*, for January, 1879 gives some interesting statements respecting the growth of Romanism in the British Isles. At a great meeting of the Roman Catholic clergy and laity, held on the 24th of October last, at Liverpool, Cardinal Manning asserted that since the restoration of the Romish hierarchy in England, in 1851, "the (Roman Catholic) Church, in its multiplication, its increase, its wonderful fertility, which had doubled everything—churches, priests, everything doubled, except that which was trebled and that which was quadrupled—had sprung forth with an exuberance that no man, even the most sanguine, ever dared to expect." (*Weekly Register*, of November 2, 1878). This startling boast is shown by the *Monthly Letter* to be fully borne out trustworthy statistics. In 27 years the increase in the number of Romish priests in Great Britain amounts to 1,238, in the number of chapels to 703, in the number of Religious Houses of men (whose existence in the country is forbidden by law) to 118, in the number of the converts to 272, and of colleges to 11. "But even these figures," it adds, "fail to convey an adequate idea of the increase of Ultramontane power in this country. The Church of Rome seeks its recruits chiefly amongst the titled and the wealthy; and the Vatican journals, the *Osservatore Romano* and the *Voce Della Verità*, in expressing their delight over Mr. Orby Shipley's conversion are both careful to remark that Mr. Shipley is a man of fortune. The statistics given in the Romish Directories show that there are 37 Roman Catholic peers, of whom 27 have seats in the House of Lords, there are 48 Roman Catholic Baronets, 6 Roman Catholic members of the Privy Council, and 52 Roman Catholic Members of Parliament. The Roman Catholic Calendar for 1879 gives a carefully-prepared analysis of the list of perverts to Romanism recently published in the *Whitehall Review*. This classified statement comprises 13 Peers, 24 Peeresses, 19 sons of Peers, 28 daughters of Peers, 35 titled men, 78 titled ladies, 13 members and ex-members of Parliament, 227 untitled men, 299 untitled ladies, 163 clerical and 65 lay members of the University of Oxford, 110 clerical and 38 lay members of the University of Cambridge, 129 other clergymen whose Universities are not stated,

3 members of the University of Dublin, six members of the University of London, 85 officers of the army, 14 officers of the Navy, 45 members of the legal profession, 21 members of the medical profession, 52 literary men and women, 26 artists ; altogether 1,493, of whom 207 have taken orders in the Roman Catholic Church."

"A NEW MORTARA CASE."—We all remember the sensation created throughout the whole of Christendom by the kidnapping of young Mortara, the child of Jewish parents, by the priests, on the ground that, he having been baptized, the parents had forfeited all rights over him. The *London Christian World*, of January 24th, 1879, contains an account of a new occurrence of the same kind, which, it appears, is possible even in the Italy of the present day, so inveterate are the prejudices affecting even the minds of judges. The account, it is stated, was publicly read in the Court of Justice at Parma, in January last, by the Procurator-General. A young Jewess, we are told, a native of a city of Modena, gave birth to a female child. The mother "was unmarried, and the father of the child, a young Jew, was absent acting as a volunteer in a distant part of the country. In her distress, she carried the baby to the Foundling Hospital. On the return of her lover, he immediately married her, and they went to the Orphan Asylum, recognized and claimed their child, which now, according to the Italian law, was legitimatised by the marriage of the parents. But, of course, the priest had lost no time in having it baptized : and Romish baptism supersedes all the rights of nature ; they refused to give up the child. The father appealed to the tribunal of Modena, and obtained two successive orders for its restitution, but the first sentence was annulled on the plea that the application had been made to an incompetent authority. On the second application, made through a notary, the sentence was confirmed, but with this clause, that according to article 221 of the Civil Code, a guardian must be appointed. No guardian, in truth, was necessitated by that article, as the father was living and present ; but the priests insisted on the appointment of the guardian, and they actually obtained a decree from the President of the Tribunal to keep the child from its parents. The parents appealed to the Public Minister, but in vain. The parents went so far as to give bond, in which some of the citizens and the Chief Rabbi joined, that the child should be educated in the Catholic religion ; but after several more months of litigation the President of the Tribunal declared the guarantee offered to be insufficient ; that there was danger of the child being taught the religion of its parents. They have appealed again and again, but hitherto without

any effect. Such is Italian jurisprudence in a country which has three Courts of Cassation, but where judges share the predilections of the priests, and where the rights of Nature are null in the presence of hereditary superstition. It is a fresh Mortara case; Mortara himself being now manufactured into a most bigoted Jesuit, who ignores his own parents. How truly does the Church of Rome realize the words of Christ in itself! Its priests compass the sea and land to make one proselyte, but only to make him tenfold more a child of hell than themselves. Whose child, indeed, must be he who renounces his own parents?"

THE "CODEX LUGDUNENSIS."

We have received the following article from our excellent friend and correspondent, M. Raoul de Cazenove, of Lyons, Secretary of "the Protestant Committee for the Evangelization and Instruction of the Valleys of Felix Neff (Haute Alpes) and the Departments of the South East of France." Although the subject does not directly touch upon the questions that most concern this Magazine, it has an indirect and very considerable interest as a record of the discovery of a new manuscript of the *Italic* version, older than the Vulgate of St. Jerome exalted by the Roman Catholic Church to equal authority with the original Scriptures.

The "*Revue du Lyonnais*," of November, 1878, contains a very interesting article from the pen of "M. le Conseiller, Niepce," an article which of itself is a revelation.

The public library of the City of Lyons, founded in 1733, containing upwards of 100,000 printed volumes, 1,320 manuscripts of sundry epochs, and 411 "incunables," enriched successively by the remains of private and conventual libraries, is one of the richest of the provinces of France. A report upon the public libraries of Lyons having been demanded by the Minister of Public Instruction from the Committee of Archives and Public Libraries of Lyons the drawing up of that report was entrusted to the president of the Committee, M. Niepce, and that important work has reached the hands of M. Leopold Delisle, the eminent manager of the National Library, and member of the Institute of France. It is known that that savant occupied himself with remarkable studies upon our most ancient manuscripts. Struck with the statement of the contents of manuscript No. 54, presented upon the classic catalogue of the late director as belonging to the Carolingian epoch, M. Leopold Delisle came to Lyons in the month of October last, and this is what he wrote on the subject:

"Without having had time to verify and complete my notes, I can tell you that the fragments forming the first part of your MSS. 54 are

of the highest interest; I believe I am in a position to state, firstly, that it contains the Italian version of a great portion of Genesis, Exodus, and Deuteronomy; secondly, the missing portion of the manuscript, that is to say, the books that have been detached from it form the No. 6 of the "Fonds Libri" of the Ashburnham Collection. I hope to be able to prove these two points indisputably, and cause to be adopted the title of "Codex Lugdunensis" to designate not only the portion of the manuscript that remains, but also that which has found its way into England.'

On the 22th of the same month M. Delisle wrote to the "Académie des Inscriptions" a note which was published in the number of the *Revue du Lyonnais*, from which we borrow these particulars. This note is of the highest interest, from which we quote the following facts:

Catalogued under the title of "Biblia Latina," in folio, under the approximate date of the year 850, this Latin version of the Hebrew text often differs from the Vulgate. There are two parts in that manuscript: the first is the version of the Pentateuch, incomplete, as will be seen presently, and the second is a text of Bede on Samuel, given to the Cathedral of Lyons, by Amolus, between the years 841 and 852.

This manuscript announced on the title-page as being a Carolingian copy, is nothing else but a text in Uncials of the 6th century.

This text is composed of 64 leaves of parchment, 30 centimetres by 24. The writing on each page is arranged in three columns, each column is composed of 27 lines. The space occupied by the writing measures 193 millimetres in height by 206 in width.

M. Delisle here gives the motives that authorize him to attribute the execution of the MSS. 54 to the 6th century.

The following are the chapters or fragments of chapters reproduced in that version which is anterior to St. Jerome:

Genesis XVI, 9.—XVII, 17.

XIX, 5—28,

XXVI, 33.—XXXIII, 15.

XXXVII, 7.—XXXVIII, 22.

XLII, 30 (about)—L, 25.

Exodus I, 4.—VII, 19.

XXI,*9.—35.

XXV, 25.—XXVI, 13.

XXVII, 7.—XL, 30.

Deuteronomy I, 1.—XI, 4.

Once the description of the Lyons MSS. completed M. Delisle demonstrates peremptorily by the conformity of the type, by the identity of the

arrangements, and by this fact, that the fragments published by Lord Ashburnham adapt themselves rigorously, to complete the text, to that which remains of the MSS. 54 in Lyons, that those two parts, that of Lyons, and that belonging to Lord Ashburnham made only one before the deplorable abstraction of which the library of Lyons was the victim. This minute discussion cannot leave any doubt; it is impossible to admit that hazard has been intelligent enough to leave only in one part the portion that is exactly missing in the other, in supposing two identical copies of the same version to exist, traced by the same hand, at the same epoch. By whose guilty hands was this abstraction made? One can accuse the author of numerous similar abstractions, and the fact that the fragments possessed by Lord Ashburnham were sold to him in 1847, by M. Libri, after this latter had made frequent visits to Lyons in his capacity of Inspector of Public Libraries, permits us to designate the guilty party with strong presumption.

In putting together the remnants of the Lyons MSS. with the text of Lord Ashburnham, we possess about complete of an ancient Latin version of the five books of the Pentateuch.

The first work will be to give a literal edition of the Lyonnese text, which being joined to that given by the English bibliophile of those fragments he possesses will place at the disposal of scholars a text sufficiently extensive to solve several interesting problems.

The Lyons text can, more than any other, serve to prove that before St. Jerome's time there were in existence several Latin versions of the Bible made from the Greek of the Septuagint; it will permit us to find to what family of the manuscripts of the version of the Septuagint belonged the copy which was under the eyes of the inditer of the most ancient Latin versions; it will make known one of the first systems of the division of the Bible into verses; it will furnish examples of words and locutions of the vulgar Latinity of the first centuries of the church, and will give some idea of the variation of orthography and perhaps also of pronunciation.

One can see from this brief "exposé" all the interest presented to the logicians, philologues and savants by the important discovery just made by M. Delisle. The "*Codex Lugdunensis*" will recall impressively the "*Codex Sinaiticus*" and will throw, as does that celebrated text, a lively light on the origins of our Sacred Books.

PROGRESS OF THE TRUTH IN SPAIN.

BY REV. HENRY R. DUNCAN.

From Times of Refreshing.

Though we may think that we know something of the power of the Word as a *living* energy in this land—a new insight into its reality and efficacy is forced upon us when, away from the surrounding influences of gospel light and liberty, in the midst of darkness, error and slavery, we note its workings upon the awakening mind. And no field for such observations can be more interesting than Spain. Locked in the chains of spiritual despotism, submerged in the ignorance and immorality which a false religion has induced, using the name of Christ, but trusting in the creature, in self, and in priest for salvation, worshipping dumb idols and deaf saints instead of the living God, we have thus in Spain a people who for three centuries have been under the complete sway of a human religion with a divine name, and have sunk from good to bad, and from bad to worse, till now the population, degraded and ignorant, proud and yet full of distrust in each other, presents to cultured nations a spectacle which calls for pity where it does not excite contempt.

If Rome could have brought a blessing here, surely she had a glorious opportunity. No other religion could interfere with her teaching in Spain during three long centuries. The priests were dominant in a glorious country, for they stamped the Gospel out, burning the Word of life, and slaying all who accepted it. But what has the experiment proved? When the Word was destroyed, and its living power in the land, the nation's vitality went with it, her glory departed and she sank down in the scale of nations till she reached her present insignificance and revolution-rent position. Spain rejected the living Word authoritatively, and "the Word which liveth and abideth" brought down the glory and pride of Spain.

To reject the Word of God is to reject the Christ of God. Spain rejected Christ three hundred years ago, and said, "We will have Rome to reign over us!" And Rome, the self-pronounced enemy of the Word, has deluged her with darkness, and soothed her death slumbers with music and ceremony, with names and tinsel, while sapping her very foundations and sucking out her life-blood. She has trained the people to ignorance while professing to give them education in her schools. Her system is so cleverly managed that, with the appearance of instructing she teaches her people not to think and not to learn. I have known a girl who was seven years in a Romish school, and who at last left it, still

unable to read. She was then in one of our schools for about a year, and left it reading and writing fairly. Protestant Christianity requires an instructed and thinking people, and fosters light. Romish superstition can only grow, as a general rule, on ignorance and darkness. Rome knows this well and opposes the light. Her morality advocates deceit. And these are the elements that have wrought Spain's ruin, and still hold her enslaved. But if Spain be to-day a beacon to the nations, warning them of what a prosperous people will come to, that has nationally rejected Christ and His Word, I believe that the day is drawing on when she will be an example to them of what a nation may rise to from the lowest depths, when she accepts our Lord as her King.

The spirit of the Inquisition was still dominant, and Spain was still saying, 'We will not have Christ!' It was while this state of things existed, that a feeble effort was made from Edinburgh, five-and-twenty years ago, to introduce the Word. The success which attended this encouraged God's servants to further exertions, which at length became so manifestly a work of the Lord that an Association was formed, twenty-three years ago, for carrying it on more actively, under the name of the Spanish Evangelization Society. The work had to be carried on secretly in Spain, and under very great difficulties. The Bible, which was contraband, had to be smuggled into the country. The agents of the Spanish authorities were set to watch for and discover our agents wherever our tracts and Bibles began to appear among the people, and dangers multiplied around them. But the Lord protected His servants, and His Word asserted its own living power. Groups of Christians began to form in Seville, Cadiz, and other cities, to read the Word and pray in back rooms, with closed doors. Then such men as Matamoras, Alhama, and others stood forth more prominently, to shine with the new-found light, and were seized by the Government, imprisoned, and afterwards tried and condemned to long penal servitude, for the crime of making known the love of their Saviour. British and other Christians were aroused at last. A great deputation was despatched to Queen Isabella II., to ask for their liberation. She heard of its arrival in Paris, and immediately sent orders to Granada to commute their sentence to perpetual exile, and they were expelled from the land of their birth. Thus Spain was still saying in these latter years as clearly as acts could speak, 'Rome, and not Christ, shall be our king.' But while authorities took counsel to plot against the Lord and, His Christ, He who sits in heaven had them in derision. The efforts which they made to keep out the light, were in His hand the very means most used to bring the Gospel in. The more prominent and zealous

native Christians, though anxious, were not yet ready to be ministers of the Word. And those pioneers and others who followed the latter into exile, found the opportunities for study and growing experience which they required, alongside of the ministers of the Gospel and Christians in Gibraltar, French Africa, and Switzerland. At home the information as to the progress of the work had to be distributed with much reserve and prudence. But now by these persecutions it was made known far and near that the light had indeed penetrated Spain's papal darkness, and the Society's hands were notably strengthened. The groups in Spain, the Christian exiles, and many Christians at home, were now earnestly praying that the door might be thrown open for the free entrance of the Gospel. But in Spain a native ministry is, humanly speaking, essential. God was answering the prayer in raising this up, while Christians were sighing,—‘Lord, how long?’ His time for the full answer did not come till everything according to His all-wise direction was ready. Then the now-prepared preachers met in Gibraltar, formed themselves into a Church of pastors without people, translated and adopted the Westminster Confession of Faith, and drew up a short Code of Discipline, making themselves, of their own free choice, Presbyterians, and calling their meeting ‘The First General Assembly of the Spanish Reformed Church.’

It was when all this was done, and there could be no doubt that everything was ready, that, by a movement altogether separate from that of the young Christian Church, the door was thrown wide open, and Spain was granted the liberty which she so sorely needed. Diplomats and statesmen may look upon General Prim's action in various lights, but it seems to me that the true and abiding view in this :—God had a purpose of mercy for Spain, He heard the captive's cry, and He used the wrath of man to work out His own design. A new era was ushered in by Spain for the Revolution of 1868, and now, after only ten years, the only truly abiding good that it has wrought for the country is the letting in of the light of life. By this in after ages shall that Revolution be remembered more than by anything else, that it set the Spaniards free to worship God in His way if they would. The exiles returned as pastors well equipped, and from that year forward the Gospel has been fully and freely proclaimed from evangelical pulpits in many cities. The Word had already asserted its living power in many hearts, and now it had made itself felt in the nation. In many its work was only to break down the barriers of papal superstition and prejudice, in some it was to usher in the liberty of the sons of God.

Other Societies and Churches have now come to the help of th^e

Lord in that work and the Society of which I have spoken, and which I represent to-day, continuing the work which it was honoured to begin, and which, as our own, gives us in this country, under God, the honor being the parents of the Modern Reformation in Spain. Surely this places upon us all a special responsibility, and a holy obligation to foster and support the work which so manifestly God has committed to our charge. This is not the work of any one denomination; the Society is composed of members of all evangelical denominations in the three kingdoms, and a work like this is one in which all may well unite. The society has most wisely kept aloof from influencing its agents toward any system of Church Government. Its position is—you may manage your Church organisation as may seem best under the country's circumstances, we only wish to secure the faithful preaching of the Gospel.

The operations of the Society, with the exception of Senor Cabrera's work and minor missions in Madrid, are confined to that large union of provinces in the south-west corner of Spain called Andalusia, which has Gibraltar in one corner of it. We have six permanent stations there, with resident preachers, five of them being in provincial capitals, and the other on the Spanish side of the Gibraltar lines. The five in the capitals are regularly organized churches joined together in the Spanish Christian Church, which embraces also stations supported by the Irish and United Presbyterian Churches, and by other Committees, and is as yet the only organized Church in Spain. There are stations supported by other Churches in Great Britain and America, doing the Lord's work in their own way, but these are not organized into a united Church. The necessity of organisation was felt by the Spaniards themselves, and supplied by their own efforts, in a land where red tape is dominant, where documents, such as baptism and other certificates, are so needful, and where we have so many enemies whose calumnies we can refute before the authorities, if need be, by our own printed standards and laws. In all our churches we have good congregations, with a fair proportion of communicants. I need not dwell on the congregational work; this in all its branches must be well understood without any description.

But while we consider this work essential, and there is much of interest connected with it, we should not be doing our duty were our efforts confined to it. The schools connected with our churches claim and receive a large share of our attention. Unfortunately, for lack of funds we have been hitherto unable to do all that we desire in this direction. We wish in the first place to have a school for boys, and

another for girls, in each central station; in some we have only one of these, and those that we have are not so well equipped as we desire. We do what we can in this direction, but there seems to be almost imperative necessity for more than we have means to overtake at present. Parents who are anxious that their children should learn, have the pain of seeing them grow up in ignorance when they are turned out of the Romish schools because of their connection with 'the heretics.' If we cannot provide schools for such children, there is only the choice between giving up the hearing of the gospel for which their soul craves, or letting their children grow up uneducated. Thus in many places besides our centres, where our influence is felt, there is a very strong claim on us for the means of education. Will you not help us, or rather through us help these poor and persecuted young Christians to give their children a much-needed education? If we can in any place fulfil this obligation, the effect is at once seen in a reversal of the Romish policy. Instead of turning away our children, they use all the means in their power to influence the parents, by threats or bribery, to take their children from us and place them with them. They open new schools around us, and strive in every way to oppose us. When a child has been for some months with us, and his parents are surprised at his progress and proud of his powers, it sometimes happens that the pressure brought to bear is so great that the child has to be transferred to the Romish school. But after a few months more the parents find that he is making no progress, only learning few prayers and howings, and forgetting his letters. The result is that we are entreated to take the child back. If we comply, the parent has to answer for it to those who influence him—I wished my child to learn, he was learning with the Protestants, and then he forgot it all with you. I have put him back among them, for he makes progress there. The outcome of this is that the Romish teachers see that, in order to oppose us effectually, they must raise their own standard of teaching. We can thus, by a small outlay, influence our very opponents to do our work for us; for, if only they teach the children to read, an avenue is opened up whereby the living Word may enter by-and-by. It is almost exclusively to the poor that the Gospel is preached at present in Spain, but we trust, by our schools, to raise our poor children to positions of more or less influence, and thus to send with them the Gospel into circles which as yet we cannot reach, at the same time as we make it easier, from companionship, to break through the social barriers raised against us, and easier for our churches to become self-supporting. There is much to be done through our schools; it would not be easy to over-rate their impor-

tance as a means of saturating our children from their infancy with Bible truths and morals, and elevating the standard of Christianity among the Spanish Protestants; as well as their influence and social standing. Just this year three of our boys in Seville have gone direct from our school to the Provincial institute, a first step to the University, in which they can study as far as the degree of B. A., and have passed their examination most creditably. Another has gone to the Normal School, with the same result, and hopes to study as a teacher. We have also very encouraging night schools in several places.

But our efforts beyond the pastoral work extend also far beyond the schools. Our desire is that our churches be mission centres, whence shall radiate the light of life to many towns. This is a manifest part of our duty, and is the natural expansion of our work. Being in capitals, to which people come for a few months, for work or otherwise, from surrounding towns and villages, our churches often attract and retain some of these. After a while these casual hearers return to their own places, taking with them tracts and what they have heard of the Gospel. From them the sound goes forth, until the invitation is sent to us, Come and teach us more. Thus the way is prepared for an *itinerant work*. This consists of going about, with as much frequency and regularity as time and circumstances permit from place to place, wherever we can find an opening, to preach the Gospel in a simple, elementary manner. An effort toward this had been made for years from some of our stations, but it was comparatively limited, until about eighteen months ago, when this branch of labor began to expand in a most encouraging manner. This expansion is all the more remarkable that it has taken place at a most critical juncture in the Society's history, when there seemed much reason to tremble for its stability, and under a reactionary Government which, through the local authorities, can make us feel in this, more than in any other branch of our work, the weight of Ultramontane intolerance. In our regularly recognized places of worship we may legally have as many and as large meetings as we please, but where we have no such place of worship, it is illegal to have a meeting of over twenty without special leave each time after a formal application. You can understand how unwilling a bigot must be to grant this leave, so that where our numbers outgrow our legal rights, we run a risk of losing our slowly-gained position. It requires the greatest prudence and management to vanquish this difficulty, and withal we are not always successful. And besides the legal hold that they have over us, the fanatics are most ingenious in inventing pretexts for getting rid of us, without laying it to account of religious intolerance.

In Villafranca, a town several leagues from Cordova, my present sphere of pastoral labor, I heard of a desire for the preaching of the Word, through our colporteur. Arrangements were made, and the colporteur and I in due time went for a small meeting. In the house there during the day a good number dropped in to see if we had arrived, and gave us good opportunities for speaking of Christ. But we discovered that so many who were out in the fields till evening, were desirous of hearing the Gospel, that there would not be room enough in the house to contain them all. I was sorry for this, as it made it needful to ask the Alcalde's permission. When we went to him, and he knew our errand, he altogether lost sight of the dignity of his office in his rage, so much so that of his own accord he apologised before we left for his rude behavior. He promised us to look into the law to see how far he could legally oppose us, and he would do it to the uttermost. His desire was that we should go at once to the railway station and wait for the midnight train for Cordova, by which it was our intention to leave. He having raised an objection to the house where the meeting was to be, we resolved to put an end to that by seeking for another house, which we easily found, in which to have a meeting of twenty. But before sunset an officer of the civil guard found us out, and ordered us out of the town at once, on the pretext that there was an order that no stranger passing through was to be permitted to stop there. We of course had to obey, and coming to the ferry, at a good distance from the town, we were just in time for the first boatful of laborers returning from the fields. They listened attentively to the good news of salvation, and eagerly accepted our tracts. We scarcely had finished with one boatload of some twenty persons or so, when the boat returned with another congregation, and so four successive congregations were brought to hear us and receive our tracts. Some bought portions of the Scriptures, and others told us that they had the Bible at home and read it. Our reception among them was most cheering, and we were informed that three-fourths of the population were with us, but the other fourth, represented by the Alcalde, being at present in power, nothing could as yet be done. They wished me to come and establish myself among them. I have mentioned this at some length, as it illustrates several things: the opposition which we have to encounter from the powers that be, the readiness and even anxiety of the people to hear us, and to some extent also the way in which God so arranges that the very action of the authorities serves the ends of His Gospel. But this is even more clearly exhibited in other cases which I could mention were there time. Such, for instance, is that of Utrera, one of twelve

stations around Seville where mission services have been held. In that town, during the last eighteen months, we have had to fight our way, step by step, against the most persistent, ingenious, and varied opposition. The result has been that we have had to take a mission house there, and foster the work with the most attentive care; and now Señor Alonso, of Seville, has the joy of seeing under him in Utrera a large and constant congregation, with over twenty communicants, and a number of candidates for admission not yet fully instructed. Humanly speaking, we owe the strength of our position there principally to the opposition and persecution we have had to encounter. Utrera is expected to become a centre of light, like the churches in the capitals. Did our means permit, much more might be overtaken in our itinerant work.

The only other minor station where we have schools is in Escornal, in the Granada district, under the fostering care of Señor Alhama, the returned exile of Granada, who is our agent there. But had we the funds, many other stations might be brought up to a similar position. You can well understand that the labor of a pastor in his own congregation is enough for any zealous worker, but when you add to that, and the charge of the schools, the itinerant efforts that are being put forth, and in each district fall almost exclusively on the one pastor of the district, it must be very evident that this is more than ought to be expected of one man. We cannot neglect the cry, 'Come and tell us about the Gospel,' if in any degree it be in our power to comply. But the lives of our agents are of great value in the work. I fear they are killing themselves, and whom have we to take their places? The scheme which I advocate in this connection is that each pastor should have an assistant to attend specially to the itinerant work, at times liberating the pastor for it. I believe that in this way we should be able to overtake in efficiency and extension ten times the work that we do at present, and spread a net-work of the Gospel around us, and gradually over Andalusia, probably the Tarshish whose kings shall yet bring presents to Christ. 'One shall chase a thousand,' but 'two shall put ten thousand to flight.' This cannot be done without a greater effort. More means are necessary. God has put the obligation upon us. We *must* follow up the natural expansion of what the Lord has enabled us to do for Him. But we may kill ourselves in doing so if you do not help us. I believe it to be your duty not to permit this. And the method is to increase the funds, so that the burden may fall on a greater number of shoulders. The Lord has shown us that the work is His own. He alone opened the door for the entrance of the

Gospel. He has so guided and protected us that the time of our greatest difficulty and persecution has been that of our greatest success and expansion. He has sent us the invitation, 'Come over and help us.' We are still few and feeble among the millions of Spain, but when we compare our present growth with what we were ten years ago when the door was thrown open, we cannot but thank God and take courage. I have been speaking to you of your own brethren. It is your duty to help the growth of the body of Christ where it is weakest. You can do so in Spain and elsewhere by your prayers and your offerings. How little the Church of Christ has yet realized her commission to go and preach the Gospel to every creature! And because it has not, it has missed the greater blessing. Let us stir ourselves up and strive to do our duty, and to awaken our Church at large, that we may prepare for the Lord's coming to His kingdom.



*POPE LEO XIII'S ENCYCLICAL LETTER AGAINST
SOCIALISTS, COMMUNISTS AND NIHILISTS.*



Encyclical Letter of Our Most Holy Lord, Leo XIII., by Divine Providence, Pope,

TO THE PATRIARCHS, PRIMATES, ARCHBISHOPS AND ALL THE BISHOPS OF THE CATHOLIC
WORLD IN FAVOR AND COMMUNION WITH THE APOSTOLIC SEE.

VENERABLE BRETHREN—Health and Apostolic Benediction. From the commencement of our Pontificate, and in accordance with the duties of our ministry, we have not neglected to point out that deadly plague which is creeping along the closest paths of human society, and is leading it to ruin, and at the same time we have indicated the most efficacious remedies, by means of which society may regain the way of salvation, and escape the grave perils which threaten it. But the evils which we then deplored have increased so rapidly that, once again, we are forced to address you, for we seem to hear these words of the Prophet ringing in our ears—"Cry, cease not, lift up thy voice like a trumpet." You readily comprehend, Venerable Brethren, that we allude to the sect of men who call themselves under the different and

ALMOST BARBAROUS TITLES

"Socialists," "Communists" and "Nihilists," and who, scattered over all the earth, and closely bound amongst themselves in an unholy league, no longer seek for themselves protection in the darkness of secret conventions, but confidently and audaciously emerging into the light, have proclaimed the resolution, already entered upon by them, of overthrowing the foundations of all civil society. It is surely these men who are indicated in the language of Holy Writ as men "who defile the flesh, and despise dominion, and blaspheme majesty." (St. Jude's Epistle, v. 8.) They will not leave entire or intact anything which has

been wisely decreed by Divine and human laws for the security and the honor of life. Whilst they decline obedience to the higher powers, who hold from God the right to command, and to whom, according to the Apostle, every soul ought to be subject, they preach the perfect equality of all men in everything that concerns their rights and their duties. They dishonor that natural union of man and woman which was held sacred even by barbarious nations, and the bond of that union which chiefly cements domestic society they try to weaken, or rather they expose it to the assaults of debauchery. Finally, seduced by the longing for present good, "which is the root of all evils," and through whose coveting "many has erred from the faith," they

ASSAIL THE RIGHT OF PROPERTY

sanctioned by the natural law, and, by a monstrous wrong, whilst they affect to be anxious about the wants of all mankind, and are pretending to satisfy all their desires, they endeavor to spoliage, by making ownership common, everything which each one has acquired, either by the title of legitimate inheritance or by thrift and economy. Nay more, they publish their monstrous doctrines at their meetings; they urge them in pamphlets, and through a whole cloud of journals they diffuse them through the people; and, impatient of all check, they have, within a brief interval of time, on several occasions employed their weapons against the heads of States, in order that, having assassinated those from whose authority and command they had anything to fear, they might plunge all the more freely into all sorts of crimes, and deluge human society with troubles, robberies and murders. These attempts of perfidious men, who threaten with increasing ruin civil society, and who are filling all minds with uneasiness and alarm, have had their origin and their cause in those poisoned doctrines which, in former times sown as the germs of corruption in the midst of the people, have produced in their season destructive fruits. You know very well, Venerable Brethren, that the deadly warfare which the reformers raised at the close of the sixteenth century against Catholic faith and which has but widened more and more down to our era, tends to this, namely—that all revelation being set aside, and the whole natural order being suppressed, the field may be laid open to the inventions, or rather to the vagaries of reason alone. This error, which unjustly takes its name from reason, flatters and excites the pride of man, and loosens the reign to all his passions; naturally, it made deep ravages on the minds of many individuals, but it has made even deeper on civil society. Hence it has come to pass, by a new sort of impiety unknown even amongst the pagans, that States are constituted without taking any account of God, or of the order established by Him.

PUBLIC AUTHORITY

has been declared not to be dependent on God for its principle, its majesty, its power, or its right to command, but to be derived rather from the crowd, which, esteeming itself free of all Divine sanction, believes that it owes obedience only to those laws which itself, according to its own caprice, shall have adopted. The supernatural truths of faith being resisted and rejected as contrary to reason, the very Author and Redeemer of the human race is insen-

sibly and gradually banished from the universities, the lyceums, the schools, the recreations, and all the usages of human life; nay, the eternal rewards and punishments of the future life being pushed away into oblivion the ardent desire of happiness has been circumscribed within the limits of the present existence. With these doctrines widely spread, with this extreme license of thought and of action introduced into every place, it is not surprising that men of lowly condition, weary of the poverty of their homes, or their little workshop, should yearn to become masters of the dwellings and the property of the rich; it is not surprising that there should be no longer scarcely any tranquillity in public or private life, and that the human race should have arrived at the brink of an abyss. Meanwhile, the supreme pastors of the Church, on whom devolves the duty of preserving the flock of the Lord from the snares of their enemies, have devoted themselves with care to the task of averting the danger, and of providing for the safety of the faithful. In truth,

FROM THE MOMENT THAT SECRET SOCIETIES

commenced to be formed, those societies in whose bosoms were developed the seeds of those errors which we have been indicating, the Roman Pontiffs Clement XII. and Benedict XIV., were not slow in unveiling the iniquitous designs of the sects, and in warning the faithful of the entire world of the serious evils which would result from them. When those who glorified themselves with the name of philosophers had asserted for man a sort of unbridled independence, and had begun to invent and to sanction that which they called the new right in opposition to the natural and divine law, Pope Pius VI., of happy memory, immediately made manifest by public documents the unholy character and the falsehood of these teachings, and at the same time foretold, with apostolic clear-sightedness, the ruinous condition to which the people, miserably misled, would be dragged down. Nevertheless, as no efficacious measures were taken to prevent the diffusion of these perverse doctrines amongst the people, and their penetration into the public acts of governments, Popes Pius VII. and Leo XII. anathematised secret societies, and gave fresh warnings of the perils with which society was menaced. And more, everyone knows with what authority, with what firmness and perseverance, our glorious predecessor, Pius IX., of happy memory, has combated in his allocutions and in his encyclicals, addressed to the bishops of the entire world, the impious projects of the sects, and especially.

THE DISASTROUS DOCTRINES OF SOCIALISM,

whose beginnings were just then becoming apparent. But, and we say it with great grief, those who are charged with watching over the public good, deceived by the devices of the wicked, and frightened by their threats, have always given proof of their distrust in, and of injustice towards the Church, not recognizing that all the efforts of the sect would have been powerless if the teaching of the Catholic Church and authority of the Roman Pontiffs had been always duly respected by princes and by peoples. It is the Church of the living God, the pillar and the ground of truth, which teaches those doctrines and those principles whose effect is to make perfectly sure the existence and

the and peace of society, and to completely eradicate the fatal seeds of Socialism.

FOR ALTHOUGH THE SOCIALISTS

whilst perverting the Gospel, for the purpose of deceiving the more incautious, are accustomed to twist it to their own purposes, yet there can be no greater divergence between any two things than there is between their depraved doctrines and the beautiful teaching of Jesus Christ. 'For what participation hath justice with injustice, or what fellowship hath light with darkness' (2 Cor. vi., 14). They never cease from proclaiming the equality of all men, and affirming it, resting on this principle that we owe neither honor or veneration to the majesty of Sovereigns—no obedience to the laws, unless these laws be made by themselves, and according to their own inclinations. But, on the other hand, the Gospel teaches us with reference to this equality of mankind, that as all have obtained the same nature, all are called to the sublime dignity of children of God, and at the same time, one and the same end being destined for all, each one is to be judged according to the same laws, and is to obtain those punishments or those rewards which each will deserve. In the meanwhile, it teaches that there is an equality of right and of power which emanates from the Author of nature Himself, 'of whom all paternity of heaven and earth is named' (Eph. iii., 15).

AS FOR PRINCES AND SUBJECTS,

their souls, according to Catholic doctrines and precepts, are mutually bound together by duties and rights in such a manner that on one side moderation is imposed on passion of power, and that on the other obedience is rendered easy, strong and honorable. Thus the Church constantly inculcates on its subjects this apostolic precept, 'There is no power but from God, and those that are ordained of God. Therefore, he who resisteth the power resisteth the ordinance of God, and they that resist purchase to themselves damnation.' This precept ordains further to be 'subject of necessity, not only for wrath but also for conscience sake,' and also to 'render to all men their dues, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.' For He who has created and who governs all things has disposed them in His providence wisdom in such a way that the lowly things by mean things, and the mean things by lofty things obtain their ends. Hence as He has wished that

EVEN IN THE KINGDOM OF HEAVEN

the choirs of angels are distinct and subordinate, so He has established in the Church different degrees of orders, with diversity of functions, so that all should not be apostles, nor all pastors, nor all teachers; and so, too, He has established in civil society different orders in dignity, in right, and in power, in order that the State, like the Church, should form one body, composed of a great number of members, some more noble than others, but all necessary to each other, and anxious for the common good.

But, that the rulers of the people may use the power confided to them for building up and not for destroying, the Church of God appropriately warns

princes themselves that the severity of the Supreme Judge is impending over them, and applying the words of Divine Wisdom, it cries aloud to them in the name of God, 'Give ear, you that rule the people, and that please yourselves in multitudes of nations; for power is given you by the Lord, and strength by the Most High, who will examine your works and search out your thoughts; for a most severe judgment shall be for them that bear rule. For God will not except any man's person, neither will He stand in awe of any man's greatness, for He hath made the little and the great, and He hath equally care of all. But a greater punishment is ready for the more mighty.' (Wisdom vi. 8.). If, however, it happens that princes rashly exceed in the exercise of their power, Catholic doctrine does not permit rebellion against them, lest tranquillity and order should be thereby more disturbed, and society receive a more grievous hurt. And when the excess has reached to such a point as to leave no further hope of safety, Christian patience teaches to search for a remedy in merit, and in instant prayer to God. But, if the ordinances of legislators and of princes sanction or command anything contrary to natural or Divine law, the dignity of the Christian name, duty, and the apostolic precept proclaim that we must obey God rather than man.

BUT THIS SALUTARY INFLUENCE OF THE CHURCH

which is exercised over civil society for the maintenance of order in it, and for its preservation, is felt and experienced in domestic society itself, which is the foundation of every city and of every State. You know, Venerable Brethren, that the regulation of this society has, according to the natural law, its foundation in the indissoluble union of the husband and wife, and its complement in the duties and rights of parents and of children, of masters and of servants towards one another. You know also that the theories of Socialism almost entirely annihilate it, since having lost the force which is given to it by a religious marriage, it sees the paternal power as regards children, and the duties of children toward parents utterly relaxed. On the contrary, the marriage, honorable in all, which God Himself has instituted from the commencement of the world for the propagation and perpetuity of the species, and which He has made indissoluble, the Church teaches us, has become more solid and more holy by the fact that Jesus Christ has conferred on it the dignity of a sacrament, and wished to make it the image of His union with the Church. Hence, according to the Apostles, the husband is the head of the wife, as Jesus Christ is the Head of the Church, and as the Church is subject to Jesus Christ, who honors it with a most chaste and perpetual love, so wives ought to be subject to their husbands, and the latter, in return, ought to love their wives with a faithful and constant affection. The Church regulates equally the powers of the father and of the master in such a way as to keep children and servants in their duty, and from excess. For, according to Catholic teaching

THE AUTHORITY OF PARENTS AND OF MASTERS

is only an outflow from the authority of the Heavenly Father and Master; and thus not only does it derive from it its origin and its strength, but it is necessarily imbued with its nature and its character. Hence, the Apostle ex-

horts children to obey in God their parents, and to honor their father and mother, the first of the commandments made with a promise. And to parents he says: "And you, fathers, provoke not your children to anger, but bring them up in the discipline and correction of the Lord." The precept which the same Apostle gives to servants and masters, is that the servants should obey their masters according to the flesh, serving them in good will as God Himself; and that masters should not use bad treatment towards their servants, remembering that God is Master of all in heaven, and that with Him there is no exception of persons.

If all those things were observed by each of those whom they concern, according to the disposition of the Divine will, each family would offer the image of the heavenly dwelling, and the splendid benefits which would result from it would not be confined to the domestic walls, but would spread a road over the nations themselves.

Again, we must not forget what the Church teaches about the use, ownership, and sharing of goods which are possessed for the wants and the sustentances of life. For the Socialists, representing the right of property as a human invention repugnant to the natural equality of mankind, and vindicating the community of goods, do not teach that poverty is to be patiently borne, nor that the poor ought to be always at peace and in friendship with the rich, whose wealth and whose possession they think they have a right to get possession of. But the Church, whilst recognizing amongst men who naturally differ in strength of body and of mind an essential inequality in the possession of wealth, ordains that the right of proprietorship and of dominion, which comes from nature itself, is to remain intact and inviolable for each one. It knows well that robbery and rapine, forbidden by God, the author and asserter of all right, are forbidden also by the natural law, so much so that it is not permitted to invade others' property, and that

ROBBERS AND PLUNDERERS,

equally with adulterers and idolaters, are excluded from the kingdom of heaven. But the Church, pious mother that she is, does not on that account neglect the care of the poor, and omits nothing in providing for its necessities, for embracing them in her maternal tenderness, and conscious that they represent the person of Jesus Christ Himself, who esteems as done to Himself that which will have been done to the least of His little ones, holds them in high honor; she comforts them in all possible ways, raises up for them hospitals and asylums to receive them, and nourish and heal them, and takes them under her shelter. She urges the rich, by the most pressing commandments, to distribute amongst them of their superabundance, and she menaces them with the judgment of God, by which they will have to suffer eternal punishments if they do not come to succor the indigence of the poor. Finally, she rejoices and consoles

THE HEARTS OF THE POOR,

at one time by presenting to them the example of Jesus Christ, who, being rich, wished to be made poor for us; or again, by recalling His words, by which He declares the poor to be blessed, and tells them to hope for the reward of eternal

happiness. Who does not see that this is the best means of appeasing the old quarrel between the poor and the rich? For, the very evidence of circumstances and of facts shows that, this means being rejected, one of two alternatives results — either the greatest part of the human race will be reduced to the ignominious condition of slaves, as they were long ago amongst the pagans, or human society will be agitated by continual troubles, and desolated by robbery and brigandage, such as we have had recently the misfortune to see. This being the case, Venerable Brethren, we, on whom so recently the government of the entire Church has devolved, after having shown from the commencement of our Pontificate, to peoples and princes, tossed about by the violence of the tempest, the harbor where they would find an assured refuge, moved now by the extreme peril which threatens, again echo in their ears the apostolic words. By their care for their own safety, and the safety of the public cause, we pray them, we conjure them with earnestness,

TO ACCEPT THE GOVERNMENT OF THE CHURCH

which has deserved well of the States, even in the point of view of their public prosperity, and to be well convinced that the interests of the State and of religion are so united that every loss inflicted on the latter diminishes by so much the obligations and duties of subjects and the majesty of authority. And as they know that to turn aside this plague of Socialism the Church of Christ possesses power which has never been held by human laws nor the repressive action of the magistracy, nor the arms of a soldiery, let them restore to the Church such a state of things and such a freedom that she may exercise that so salutary power for the common good of all human society.

For you, Venerable Brethren, who know so well the origin and the character of the evils which assail us, apply yourselves with all the might and all the energy of your spirit to spread and to impress deeply on souls the Catholic doctrine. Engage yourselves in this work, that all Christians may accustom their children, from their most tender years, to love God and to venerate His name, to submit themselves to the majesty of princes and of the laws, to restrain their passions, and to guard carefully the order which God has established in civil and domestic society. You must, moreover, labor to ensure that the children of the Catholic Church shall not attempt to affiliate themselves, under any pretext, to any of those abominable societies, or to favor them with their patronage. Further, that by noble actions and by their reputable conduct in all things, they may show how happy society would be if it were entirely composed of members like them. In fine, as we may

LOOK FOR THE DISCIPLES OF SOCIALISM

in the class of men who exercise a trade—who are hired for their works, and who, wearied of the condition of toilers, are very easily misled by the hope of riches and the promises of good fortune, it seems most opportune to encourage those societies of artisans and laborers, which, founded under the patronage of religion, teach all their members to be content with their lot, and to endure their toilsome occupations, and endeavor to induce them to lead a calm and tran-

quill life. May He, to whom it is our duty to refer the beginning and the end of every good, bless our undertakings and yours as well. This very day, on which we are celebrating the Nativity of our Saviour, raises us to the hope of a near-
ing help. In truth, this new salvation which Christ in His birth has brought to a world already growing old, and almost falling into its last misfortune, commands us to be hopeful for that peace which, through the angels, He announced to men, and He has promised also to give to us.

THE HAND OF THE LORD

is not so shortened so as not to be able to save us, nor is His ear hardened so as not to hear us. In these sacred days we wish you, Venerable Brethren, and the faithful of your churches, every happiness and every joy; and we fervently implore of Him who gives all good gifts to men, that there may appear anew to men the goodness and the clarity of God our Saviour, who, after having snatched us from the power of our most terrible enemy, has lifted us up to the very exalted dignity of children. And in order that we may enter more readily and more fully into the enjoyment of these wishes, join your prayers to ours in invoking God's mercy, and ask the patronage of the Blessed Virgin Mary, immaculate from her very beginning; and of St. Joseph, her spouse; and of the blessed Apostles Peter and Paul, in whose suffrages we have all confidence. Meanwhile, as a pledge of the Divine gifts, we give from the depth of heart in the Lord, the Apostolic Benediction to you, Venerable Brethren, your clergy and to all the faithful people.

Given at Rome, at St. Peter's, in the first year of our Pontificate.

LEO PP. XIII.

MISSIONARY INTELLIGENCE.

Cincinnati, O. Misses. Purler and Schiller.

Miss Purler reports about one hundred and sixty visits, and Miss Schiller fully one hundred among the poor of Cincinnati. Both of these ladies have visited as usual the charitable institutions of the city, and one of them, in answer to a request from a poor helpless woman in whom she had been deeply interested, a Roman Catholic Hospital, where the sick woman had been placed. She found her steadfast in the faith and unmoved by the untoward influences by which he was surrounded.

Cleveland, Ohio. Rev. J. Yauch.

Of his labors during the month of January, Mr. Yauch says:

"I visited about sixty families among many of which the precious seed of divine truth seems not to have been sown in vain. Frequently I met a family here and there whom I had visited before, and I was rejoiced to learn that they were seriously inclined to become religious. By repeated visits and prudent and unwearied labor they may yet be won to Christ.

"On last Sabbath I met the German whom I had previously found working on the Lord's day. He was at home

resting in body but not in soul. He accused the foreman under whom he worked of ill-treatment and injustice, and denounced him as a hypocrite because he professed to be a Christian. This wicked man even threatened to have blood revenge, but my appeals moved him to confess his wrong. I still have hope in this case.

"A poor old man and woman, who are in very destitute circumstances, and from whom I procured assistance from the 'Bethel Home Relief Fund,' are also anxious to know more about the 'Bread of Life' that comes from above. If the necessary means could be obtained, a great missionary work might be done in this city."

Chelsea, Mass. Rev. Mr. Dwight.

Our missionary visitor, Mr. Dwight continues his labors in the suburbs of Boston. Among 302 families visited, 275 were Roman Catholic and mixed, 23 Protestant, and 4 Jewish. 100 Bibles, Testaments and portions of the Holy Scriptures were distributed, and 70 destitute families or persons were supplied, all but one Roman Catholic or mixed. The missionary read or recited selections from the Word of God, and offered prayer, in 60 families, of which 47 were Roman Catholic or mixed. "I am sure," says Mr. Dwight, these services do, by the blessing of God, make a good impression. I am quite sure also that many whom I supply with the Word of God, read it, and that fruits will appear, if not at present, after many days."

RECEIPTS

*In behalf of the American and Foreign Christian Union for the month ending
January 31st, 1879.*

NEW HAMPSHIRE.

Gilesum. Rev. Horace Wood, \$1; and for C. W., 20 cts.....	\$1.20
Exeter. Sarah A. Rowland, \$1; and for C. W., \$1.10.....	\$2.10
	\$3.30

MASSACHUSETTS.

Boston. A friend.....	\$30.00
North Brookfield. Thomas Snell, \$3.00; and for C. W., \$1.10	\$5.00
Salem. Jos. H. Towne, \$3.90; and for C. W., \$1.10.....	\$5.00
Newton. Geo. H. Jones, \$8.90; and for C. W., \$1.10.....	\$10.00
Monson. Mrs. O. C. Norcross, \$1.70; and for C. W., \$3.30.....	\$5.00
Taunton. Mrs. N. Rand \$1.90; and for C. W., \$1.10	\$3.00
	\$58.00

CONNECTICUT.

Fairfield. Moses G. Betts, \$5; and for C. W., \$1.10.....	\$6.10
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NEW YORK.

Bentwood. E. F. Richardson.....	\$2.00
Trumansburg. R. Tallmadge, M.D.....	\$5.10
	\$7.10

NEW JERSEY.

Newark. W. A. Myer	10 00
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PENNSYLVANIA.

Philadelphia. W. Ashmead, M.D., \$8.90; and for C. W., \$1.10; T. A. Biddle, in part, \$20; G. S. Benson, \$10 ...	\$40.00
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KENTUCKY.

Louisville. Chas. D. Jacobs, \$20; Cash, \$40; Hamilton Pope, \$5; S. Rich- erson, \$10; Mrs. Sallie W. Arm- strong \$10; J. F. Stone, \$5; Bro- maker & Moore, \$5; Miss Bell Quigley, \$5; Miss Alice Short \$10; Miss Mary Lafon, \$5; B. Dupont, \$10; Chas. Jackson, \$5; James Davidson \$1; Jas. G. Carter, \$1; W. H. Fox, \$1; W. Richter, \$1; Mrs. Graham, \$1; H. V. Loving, \$1;	
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Jno. Wanamaker, \$5; Mrs. Bland
Ballard, \$5; Miss H. Quigley, \$5.. \$160 00

ILLINOIS.

Chicago. W. H. Bradley..... \$5.00

INDIANA.

Princeton. Rev. John Stott, \$3.90; and
for C. W., \$1 10 \$5 00

OHIO.

Cleveland James Clark, \$10; T. P.
Handy, \$5 \$15 00

IOWA.

Genoa Bluff. Cong. Church, balance... \$3.00
Eureka. Meth. Epis. Church, balance.. \$5 00
Crawfordsville. U. Presb. Church, bal. \$3.15
Vinton. Bapt. Church..... \$5.10
Sheridan. Meth. Epis. Church..... \$15 25
Morning Sun. Ref'd Presb. Ch., in part \$7 75
Inland. M. H. Moore..... \$5 00
Oasis. Meth. Epis. Church..... \$5.75
Springfield. Union Meeting \$18.35
Iowa City. Small sums \$16.75
\$83.10

*Collections by Rev. Antonio Arrighi for the
free Church of Italy.*

N. Y. City. Morris K. Jesup, \$100;
C. N. Bliss, \$50; J.
Dwight, \$50; Mrs. A. G.
Phelps, \$25; A. H. C., \$10;
T. B. S., \$10; Mrs. Jon'n.
Sturges, \$10; N. Fisher, \$10;
Cash, \$10; P. A. H. Jackson,
\$5; J. H. Washburn, \$5;
Miss Abbott's Class \$4; Sun-
dry Cash, \$45; H. M. S.
\$10..... \$344 00
" Memorial Presb. Church... \$70.59
" Broadway Tabernacle S. S.. \$25 00
" 14th St. Presb. Sab. School \$25.00
" 13th St. " Church \$22 58
" Olivet Chapel..... \$14 95
Brooklyn. A. Healy..... \$527 12

*Received for the CHRISTIAN WORLD, in
addition to items specified above:*

Miss H. L. Starr, \$1.10; Dr. E. M. Snow
\$1.10; Miss S. A. Jewell, \$2.20; Rev. J.
W. Wood \$1.10; J. Lower, \$1 10; W. P.
Black \$1.10; Henry Taff, \$4.40; Rev. O.
Emerson, \$1.10; Rev. B. Tappan, \$1.10;
Dr. J. McFarley, \$1; E. Gardner, \$1 10;

Wm. Curcy, \$1.10; Rev. B. Bosworth,
\$1 10; D. Fewson, \$1.10; Dr. H. West,
\$2.20; Rev. A. L. Benton, \$1 10; A. F.
Weeks, \$1.10; Rev. H. N. Bissell, \$2;
W. H. Campbell \$2; Miss H. B. Cobb,
\$1; Wm. McElroy, \$2 20; Miss L. Pur-
lier, \$1.10; Mrs. L. A. Lowe, \$1.10; Mrs.
J. Schultz \$2.12; Geo. Lockie, \$2 20;
Anna M. Dobbins, \$1.20; Miss A. Gra-
ham, \$2; J. Maxwell, \$1.10; Rev. G.
W. Welker, D.D., \$1.10; L. L. Russel,
\$3.30; Rev. E. T. Fairbanks, \$1.10;
Sarah Hager, \$1.10; Rev. S. P. Leeds,
\$1.10; Rev. W. Bush, \$1 10; Mrs. M. N.
Briggs \$1.10; Jno L. Griswold, \$10;
Wm. Adriance, \$2 20; Judge C. D. Drake,
\$5; Rev. T. Aitken, \$1.10; Rev. J. F.
Messick, D.D., \$1 10; Rev. P. F. Bar-
nard, \$1.10; H. N. Goodwin, \$1.10;
Mrs. J. T. Tilley, \$2. Mrs. L. A. Swan,
\$2; Rev. P. J. H. Myers, \$1.10; Rev.
S. J. Rogers, \$1.10; Webb & Son, \$1.10;
Rev. T. Laurie, \$2.20; Rev. E. Win-
ter, \$1.10; Dr. J. C. Duell, \$1.10; Rev.
J. Brayton, \$1.10; Mrs. C. M. Chad-
wick, \$1.12; Daniel Hill, \$1 10; Prof.
W. Porter, \$1.10; Rev. N. Lourie, \$1.10;
R. J. Dodge, \$1.10; L. D. Stone, \$1.10;
Rev. R. H. Williamson, \$4.50; Rev. D. F.
Bonner, \$1.25; John Jay, \$1.10; Robt.
Guy, \$2.20; Mrs. M. Pettibone, \$1.10;
J. Reading & Co., \$1.24; Mrs. H. Sanborn
\$1.10; Rev. A. Virtue, \$1.10; C. Leavitt,
\$2; Miss P. Hubbard \$2; Wm. Hughes,
\$2 10; Mrs. W. Hotchkiss \$1.10; Rev.
Mr. Hatt, \$1.50; Mrs. S. H. Kemper,
\$1.10; Rev. D. S. Faris, \$1.10; Mrs. J.
Nicholson, \$2.20; Henry Little, \$1.10;
Mrs. R. Converse, \$1 10; Dea. A. Parker,
\$1.10; F. Bundy, \$1.10; E. B. Wood-
bridge, M. D., \$2.10; Mrs. J. Russell,
\$1.10; E. W. Andrews, \$1; Mrs. A. Hors-
burg, \$5; Rev. J. Simmons \$1; T. J.
Hackney, \$1.10; T. F. Eddy, \$4 40; Dr.
M. R. Carson, \$1.10; Miss. A. R. Schil-
ler, \$1.10; Miss B. Alcorn, \$1 10;
Mrs. M. D. W. Rogers, \$1; R. Ed-
wards, \$1.10; G. W. Ellis, \$1.10; S. R.
Van Dusen, \$1 10; H. D. Tyrrell, \$3;
S. Guest, \$4.40; C. Revin, \$1 10; Mrs.
J. E. Rockwell, \$4 40; J. M. Stevens,
\$4.00; Rev. D. J. Patterson, \$1.10; M.
Chapin, \$2 20; Mrs. G. W. Eddy, \$1 10;
Mrs. D. L. Ogden, \$1.10; Miss C. Trip-
ler, \$1 10; G. Hamilton, \$1; Jno. Otto,
\$1.10; Rev. W. N. Bacon, \$5.51; smaller
sums, \$2.98 \$181.52

Total Receipts for the Month..... \$1.103.14

THE CHRISTIAN WORLD.

Vol. 30.

APRIL, 1879.

No. 4.

EDITORIAL NOTES.

THE AMERICAN CHAPEL IN PARIS.—Our friends will be pleased to learn that our American Chapel in Paris continues to enjoy decided marks of the blessing of God. Under the faithful ministrations of its pastor, the Rev. E. W. Hitchcock, not only is the Chapel free of debt, and meeting with punctuality all its engagements, but it is also doing an excellent work in Paris and other parts of France. We need scarcely say that the very presence of such an organization, a *Union Church*, in whose services Evangelical Christians of every name can join with perfect satisfaction, testifying their common love to one Redeemer, is an instructive illustration of the true unity of Protestantism, which is of inestimable value in that capital, a centre at once of Romanism and of Infidelity. In no better way could we convey the lesson that the adherent of any particular Protestant denomination makes no sacrifice of principle when he unites with his brethren of other branches of the same Christian family in the worship of God. But, independently of this, the active influence of the Chapel is fast increasing. Among the American residents and strangers, it promotes the cause of a pure and vital religion. During the past year, *twenty* persons have been added to its communion. The Sunday School and Bible Classes have been well sustained. The library attached to the former has been largely increased by the generous donation of one hundred and fifty volumes, given by a father and mother in memory of a son, now in heaven, who was once much attached to the school. The Missionary and Benevolent Work has been prosecuted with more success than ever before. Almost 17 000 francs have been collected for this purpose, and this money has been most judiciously expended. Without undertaking to anticipate the full report which we hope before long to lay before our readers, we may merely mention a fact or two. The Chapel Association

supports *three* Mission Stations in Paris alone, and has a French Bible Woman and a Missionary who devotes much of her time to the instruction of the French children connected with these Missions. The Industrial School at its "Les Ternes Mission" is admirably managed by American ladies, and is acknowledged to be the best of its kind in Paris. The attendance of children the past winter has quite outgrown the hall hitherto used, which accommodates 200. So the Chapel Association is now having constructed, under Rev. Mr. McAll's supervision, a new hall that will accommodate from 450 to 500. It is to be ready for occupation by April 1st.

OPPORTUNITIES OF PROTESTANTISM IN FRANCE.—In the same letter in which Mr. Hitchcock gives us these last statements, he says a few words respecting the present situation that are full of interest:—"There is no limit to the opportunities for doing Missionary work in France to-day. And I believe that Evangelical Protestantism has not only a work to do, but has also a glorious future. Monsieur Waddington, a Protestant, a member of M. Bersier's church, born of English parents, and with an American wife, is President of the Cabinet; and the Government is republican, liberal and progressive. I wish the French Protestants knew how to work and to give! I fear they will never learn until they cease to lean upon the State for their support. At the same time, there are many exceptions. There are self-denying and devoted Christian men and women, who give liberally, some of them from their poverty, for the evangelization of their countrymen who are as ignorant of the Gospel as the heathen in India.

"Last night (February 4th) Mr. McAll opened his twenty-third Station in Paris. Three Stations were recently opened in Lyons. The work is broadening and deepening everywhere. But of this I will tell you more by and by."

DISTRESS AMONG THE FRENCH WALDENSES.—We have several times made an appeal for the poor Vaudois, or Waldenses, remnants of a once numerous people, destroyed or driven out by persecution from their valleys on the French side of the Alps (which separate them from their brethren in the Italian valleys of Piedmont), in the present Department of the Hautes-Alpes. We are happy to say that there have—from time to time—been kind responses to these appeals; and that, only a few weeks since, we were permitted to send to our good friend, M. Raoul de Cazenove, of the French Committee at Lyons, a small sum for their relief. But we heartily wish that it were in our power to send far more.

The following, which we find credited to a correspondent of the *London Daily News* gives a frightful impression of the straits to which these worthy descendants of a martyr race have been reduced by the severity of the past winter. It will be remembered that the Valley of Freissinieres was part of the parish of the sainted Felix Neff.

The correspondent says :—"The tidings which I receive from the Alps are distressing. The cold is frightful. In the valley of Freissinieres the snow is more than two metres (more than two yards) deep. The roads are everywhere impassable. The post-men, even, are unable to get from place to place. Neither wood nor coal can be obtained for love or money. I am going to send up some blankets. The people are cutting down their trees and trying to warm themselves with green wood. The sufferings are terrible."

THE NEW PAPAL JUBILEE.—Manifestly Pope Leo XIII. has no intention of leaving unused whatever power he may possess, by virtue of his supposed inheritance of the possession of the keys of heaven. Imitating some of his predecessors in the pontifical chair, who procured an extraordinary jubilee in the first year of their reigns, this Pontiff has set apart the period from March 2d to Whit-Sunday for this purpose. He is induced to take this course by the approaching anniversary of his election, and by the knowledge of how necessary to him is the abundance of Divine grace in the fulfilment of his arduous ministry in this time of mournful strife, and while the church is laboring in such troublous waters. The provisions are very similar to those made by Pius IX. some years since, and may be thus summed up: All who wish to take the advantage of the Jubilee, if they reside in Rome or visit Rome, must twice visit each of the three great Basilicas—St. Peter, St. John Lateran, and Santa Maria Maggiore—and on each occasion pray devoutly for the prosperity and exaltation of the (Roman) Catholic Church, and of the Apostolic See, for the extirpation of heresy, for the conversion of all sinners, for the concord of all Christian princes, for the peace and unity of the faithful, and *for the Pope's intention*. This last refers, of course, to some subject that has impressed itself as highly important upon the mind of Leo XIII., which he has not thought best as yet to divulge. The worshippers must, moreover, follow certain prescriptions respecting participation in the Sacrament of the Altar, or Mass, alms-giving, and fasting. Those, however, who cannot go to Rome may, as on other occasions, get the same benefits by two visits to each of three churches in their own city, three visits to two churches, or six visits to a single one, if there be but one church in their vicinity.

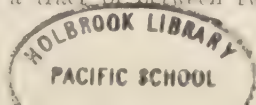
THE ROMAN CATHOLIC PROTECTORY.—We suspect that very few, even among the intelligent citizens of this city, have any adequate notion of the extent to which the public funds are diverted from their legitimate ends for the support of this and other sectarian institutions. We find in the *Christian Intelligencer* a few instructive facts which we cannot do better than reproduce here. The contrast between this Protectory and the Children's Aid Society is certainly very suggestive. "The New York Catholic Protectory," says the paper we have named, "a Romish Institution in this city, in its report for 1878 acknowledges the receipt of \$227,673.32 from the city treasury ; \$8,563.41 from the Commissioners of Charities and Correction ; \$50,000 from the State, of which not less than \$20,000 was paid by the tax-payers of this city. This one institution, therefore, had \$286,236.73 of the public money; and of this, \$256,236.73 was taken from the tax-payers of this city. The Commissioners of Charities and Correction reported that they had under their care in 1877, ten thousand persons in various institutions in the city ; and expended for their support, exclusive of salaries and repairs, \$761,123.22. It is evident, therefore, that the Romish Protectory receives more than one-third of the amount expended by the Commissioners. The charter of the institution provides that the children received shall be between 7 and 14 years old. Some of the inmates have been there since 1870, '71, and '72 ; there are, therefore, among them persons from 16 to 20 years of age. Besides this, three of a family have been sent to the Protectory at one time, and this repeatedly ; so that virtually families are supported, as the Board of Apportionment complained a while ago. On the 30th of September the number of inmates was 2,114. Homes were found during the year for only eleven per cent. of the children. The Children's Aid Society found homes in the West during the year for 3,818 children, at a total cost of \$29,876 19, which amount includes railroad fares, clothing, food, salaries, etc., making the average cost of each child to the public \$7.82. Each child in the Protectory cost the public treasury nearly \$140. This institution will soon be before the Legislature again asking for an appropriation. Every intelligent person can draw his own inferences from the facts stated, which are from the official records. How long shall the money of the people be used to maintain sectarian institutions? Romanism makes paupers wherever it is, and here calls on Protestants to take care of them."

THE CITY'S GIFT OF THE ROMAN CATHOLIC CATHEDRAL AND ASYLUM SITE.—Mr. Clarence Cook having, in a recent number of the *Atlantic Monthly*, repeated the statement that the Roman Catholic Cathedral was in a most unwarrantable manner given by the Common Council of the

City of New York for the sum of one dollar, and having intimated that this was done in consequence of the crafty and unscrupulous intrigues of the late Archbishop Hughes, he has been replied to by Mr. John R. G. Hazard, under date of January 23d, 1879. Mr. H. not only denies the charge, but attempts to give some reasons to account for the currency of this "oft-repeated falsehood." In his rejoinder, dated Jan. 27th, 1879, Mr. Clarence Cook writes, that the letter of Mr. H. "makes clear the fact that he (Mr. C.) was mistaken in his statement that the late Archbishop Hughes obtained from the Common Council the land on which the new Cathedral is built." Mr. Cook does not, however, content himself with this retraction; but, rejecting the improbable explanations given by his correspondent of the origin of the popular impression, brings to light the fact that *the story is in reality, entirely true—except that one block of land is confounded with the adjacent block, from which it was not at the time of the gift separated by the street subsequently laid out.* In other words, it was for the Roman Catholic Orphan Asylum and not for the Roman Catholic Cathedral that the City was—to use Mr. Cook's words—"tricked out of a large and valuable piece of ground." We quote a part of Mr. Cook's letter from the *Boston Pilot*, of February 22, 1879, which contains the correspondence. Mr. Cook says:—

"Your explanation of the way in which the story of the sale of the Cathedral site for the sum of one dollar may have originated, does not seem to me sufficient. For it is made by you to grow out of facts that could hardly have become known to the general public, which only takes in large and simple statements. A piece of land, belonging to private parties, is put up at auction, and sold to the highest bidder, and there is an end of the transaction. The public does not concern itself with gores and gussets, and commutations of quit rents. There must be some simpler, more every-day explanation of such a story as this about the Cathedral lot, and I believe you will agree with me that it grew quite naturally out of the following facts:—

"The Cathedral is built on a plot of land lying between Fifty-first and Fiftieth Streets on the north and south, and between Fifth Avenue and Third Avenue on the west and east. You have shown how the Catholics became the possessors of this tract so far back as 1829. Now at the time this purchase was made, the streets in that part of the city existed only on the map of the commissioners; they were not laid out. Fifty-first Street between Fifth Ave. and Third Ave. was not completed until 1857, though it had been begun in 1853. This street, therefore, did not exist when, in 1846, the Mayor, Aldermen, and Common Council of New York gave to the Roman Catholic Orphan Asylum Society of New York City—of which society, John Hughes was President—a deed, with "a covenant for quiet enjoyment," for certain premises described therein as bounded north and south by Fifty-second and Fifty-first Streets, west by Fifth Avenue, and extending easterly from Fifth Avenue four hundred and twenty feet, being a tract of between two and



three acres, and containing thirty-six city lots. This deed, of which a copy made by my order is now before me, is dated August 1, 1846, and is recorded in Book "A" of deeds in the Comptroller's office, at page 271.

"Further in the Book of Special Leases in the Comptroller's office, at page 134, is recorded a lease of which a copy is also before me, bearing the same date as the deed just mentioned, by which the same city officers lease to the same society the premises bounded north and south by Fifty-second and Fifty-first Streets, east by Fourth Avenue, and west by the tract described in the before-mentioned deed, the same to be held during the pleasure of the party of the first part and their successors for the yearly rent of one dollar. This second lot is two hundred feet by three hundred and seventy-five feet (200x375), and contains thirty city lots. But as it was not held by a tenure sufficiently strong, the Common Council eleven years later (October 21, 1857), ordered the Comptroller to lease the plot to the society, "so long as it shall be occupied for the use of the asylum," at the yearly rent of one dollar. The lease, of which a copy is also before me, is dated December 31st, 1857.

"When, now, these facts are remembered: that for twenty-eight years, 1829-1857, after the Cathedral plot was purchased, it was not separated from the Orphan Asylum plot by any street, but that the two made to the public eye only one continuous tract; that the purchase of the Cathedral plot, being a private transaction, would be known to only a few persons outside of the Catholic congregation; whereas the transactions by which the city officials gave away thirty-six city lots for the sum of one dollar, and leased in perpetuity thirty more for a yearly payment of the same sum, created no little stir at the time and made no mean part of the text on which Dr. Leonard Bacon, in *Putnam's Magazine* for July and December, 1869, founded his fierce, but not too fierce, denunciation of the spoliation the city was undergoing,—when these facts are remembered, it will not be difficult to understand how the story of the Cathedral site was set on foot, and how it has kept its hold on the public belief. The tax-payers of New York knew that they had been tricked out of a large and valuable tract of land; and they are not to be too hardly judged for having mistaken one block of land for another immediately adjacent, and not at that time separated from it by any actually existing street.

"From a point of view outside of any sect or party, I cannot see any defence or excuse for the transaction I have described. The men who were at the head of the city government at the time had no right to give away or to lease in perpetuity, for the benefit of any body of men, secular or religious, lands that belonged to the whole people. Nor could the bargain have been proposed and consummated, except by crafty and unscrupulous men. That was a dark day for our city politics; and I am much mistaken in your character if you do not agree with me that it was a time in the history of the Catholic Church in this city, which its best friends must prefer not to have dragged into the light. I am, my dear sir, very truly yours,

"CLARENCE COOK."

ARE THE SYMPATHIES OF THE ROMAN CATHOLIC CHURCH IN AMERICA HEARTILY WITH REPUBLICAN INSTITUTIONS?—This is a question which a careful observer of the position of that church is continually asking himself. The loyalty of the masses of the laity we do not call in question. But we confess that the utterances of the Roman Catholic journals in this country are so uniformly hostile to all foreign administrations that have become Republican, that the impression forces itself upon us that the loyalty of their conductors to the popular form of government at home cannot be very strong. This is particularly noticeable with reference to France. For years the Romish press of the United States has shown ill-disguised dissatisfaction with the slow but steady progress of free institutions. When the Second Empire, rotten to its very core, was overthrown, not less truly by the weakness engendered of its own internal corruption than by the force of German arms, there was nothing but lamentation over the misfortune that had befallen a pretty steadfast ally of the Roman Church. As time passed it became evident that the only ground of comfort to be found in the situation was the vague hope that the republic might be replaced soon, either by a third Empire, or better still, by a new Bourbon Restoration. Hence the acclaim given to Marshal MacMahon at his election to the Presidency, and the applause accorded to every act of his that pointed to the possibility that he might prove another General Monk to bring back his lawful king. Hence the disappointment felt when the Marshall President proved to entertain too great a regard for his oath and for the expressed will of the people, to venture upon a "*coup de main*." Hence the very qualified expressions of respect and regret at his resignation. And now that a manly, vigorous, and hopeful effort is being made to realize the noble conception of a veritable republic, the journals which attempt to mould the sentiments of the Romanists in America, place themselves unhesitatingly in decided opposition. The *Catholic Review* of this city (Sunday, February 23d, 1879), for example, has nothing but prognostications of coming disaster. Gambetta and Grévy counsel moderation, but Gambetta probably owes his present position of actual leadership as much to his cry, uttered not so very long since, that "Clericalism is the enemy" as to any Statesman-like qualities he may possess. The whole ministry has a decidedly anti-Catholic bias. Grévy is a free-thinker. The departments of Foreign Affairs, Public Institutions and Public Works are in the hands of Protestants. "However," it tells us, "it is not so much on account of their Protestantism simply that we dread the advent of these men to power. There are Protestants in England and among ourselves who make good enough ministers, though it is only natural to prefer Catholic ministers in a

country where the ruling power has constantly to concern itself with large and grave Catholic interests. It is the drift behind them and before them, and all around them that is full of treacherous pitfalls and of elements that it needs only a spark to light into a conflagration of disaster." It would almost seem that no republic will please but one modeled after that of Ecuador under the presidency of the late Don Gabriel Garcia Moreno; and with a Congress, which, at the President's recommendation, like Ecuador, dedicates the State to the "Sacred Heart" and votes one-tenth of the annual revenues of the Republic to the Pope during the continuance of the Italian occupation.

WHAT DO THEY MEAN?—Many of our readers doubtless remember a memorable occasion, twenty years or more since, upon which, a prominent statesman apologized for a sanguinary wish he had once expressed in reference to one of his fellow legislators at Washington, and offered the explanation that he had used the objectionable language only in a "Pickwickian" sense. There is much in the Roman Catholic journals of the day which we can only understand to be used in the same sense. The "captivity" formerly of Pius IX., and now of Leo XIII., in the Vatican Palace at Rome certainly cannot be understood according to the *ordinary* meaning of the term. The captivity is a voluntary one. The "prisoner" is not fettered or shackled. He is not in the least debarred of his liberty, but can come and go at pleasure. His magnificent gardens bear little resemblance to the court of a jail. His splendid suits of rooms contain the faintest sort of a hint of the cell, and we fear that the straws sold to the devout as proceeding from the pontiff's humble pallet never saw the inside of the Pope's bedroom. We had hoped that our Romish friends might bury their "Pickwickian" use of language in the grave of their aged Pope, who had a special fondness for indulging in this kind of figurative expression, but we were doomed to disappointment. Our contemporaries of the Roman Catholic faith persist in the same bad habit. Nay, they are going from bad to worse. Pope Pius IX., in the midst of his complainings that the Church was everywhere the butt of persecution, had, at least, the kindness to except the United States; and assured pilgrims from this country that here alone does the Church possess the power of self-government without hindrance. Not so the *New York Tablet* in its "Lenten Reflections," under date of March 1, 1879. "Never," it says, "was there a time when the children of the Church had greater need of following her wise counsels and humbling themselves before God in prayer and penance. Not even in the days of Nero, Decius, Trajan, or Diocletian, did the fire of persecution burn more fiercely around the Church than it does now, and that from

end to end of the whole earth. In view of the condition of affairs in Rome and all Italy, in Germany, in France, in Spain, in Poland, *and even in our own free country*, have we not need of showing ourselves faithful children of that wronged and persecuted Church, against whom, even some who call themselves members of her communion have raised their sacrilegious hands? If God was appeased by the fasting of the Ninevites of old, may we not hope that He may now be moved to compassion by the fervent prayer and penitential works of His own oppressed people? The Church has tyrants to overcome, nations to reclaim, rebellious children to bring back to subjection, as she has many a time done in ages past: penance, and prayer, and sacrifice are her weapons, and we can, each of us, wield these in her defence. Now is the acceptable time, now are the days of salvation."

FAILURE OF ROMANISM IN HAWAII.—A MESSAGE FROM THE SANDWICH ISLANDS.—We have just received from the Rev. Lorenzo Lyons, Missionary Pastor of the Waimea Church, Hawaii, under date of February 12th, 1879, a very kind letter, from which we take the liberty of quoting a few sentences. After announcing a donation to this Society from himself and from the Church of Waimea, Mr. Lyons adds:

"I fully appreciate the importance of your Society and of your publication, the CHRISTIAN WORLD. The latter I read with great interest and translate appropriate portions in order that Hawaiians may know what Popery is. As it exists on these Islands, they know little or nothing of its anti-Christian character. We who live in the country, in out-of-way places, hardly know that there is any Popery on the Hawaiian Islands. Even in the metropolis its movements scarcely create an excitement. At least, I hear of none.

"But the American papers, and, especially, the CHRISTIAN WORLD, keep us pretty well informed of what Popery is doing, and trying to do, and hoping and boasting yet to do in the American Republic and elsewhere. Vain boasting! For the Beast and False Prophet are to be cast alive into a lake of fire burning with brimstone. The Lord hasten the time. It does not seem to be far distant. But so it was when the children of Israel left Egypt, and crossed the Red Sea. Their speedy entering the Promised Land seemed very near; yet, by their unbelief, they put it off forty years. So Christians in America and elsewhere, by their unbelief and inactivity, may put far off the downfall of Popery and the triumph of true Christianity.

"The Lord reward your Society abundantly for its fearless and unwearied exertions to lead the Christian public to see the evils of Popery, and labor and pray for its speedy overthrow."

ARCHBISHOP PURCELL'S INSOLVENCY.—We have hitherto abstained from saying anything respecting the difficult position in which the Roman

Catholic Archbishop of Cincinnati now finds himself. The facts are well known to the public, and need not be repeated. It is sufficient to say that Archbishop Purcell has long been in the habit of receiving on deposit the savings of the faithful of his diocese, and that now, when called upon to repay them, he is utterly unable to do so. He has kept no accurate books of account, cannot tell precisely what he owes, and is forced to admit that, beyond the general fact that he has put the money in the form of loans to churches, etc., he scarcely knows where it has all gone. Assurances were at first given that the amount of deficit would not be more than a half million dollars or so. It is now stated that three or four millions will not more than cover it. The Archbishop's resignation has been tendered, and is reported to have been accepted by the Pope. The whole transaction reveals an almost incredible neglect of important trusts, and conveys a useful lesson for Protestants as well as Romanists. Had the prime actor been a *Protestant* clergyman of equal prominence with the Archbishop, our Roman Catholic contemporaries would not have been slow to point to the incident as a flagrant illustration of the demoralizing effect of Protestantism on business integrity.

A YEAR WITH A NEW POPE.

BY REV. GEO. L. CROOKS, D. D.

(From *Harper's Weekly*.)

No man has lately appeared in public in regard to whom opinions have run such a rapid course of change as Leo XIII. His accession to the chair of St. Peter was attended with the expectation of a new policy. He was free from the embarrassments of his predecessor. Pius IX. felt the loss of the temporal power as a personal grievance. He had been a secular prince, and suffered from the shock of his fall; Leo XIII. could, without sacrifice of dignity, accept the new situation. The desire of Europe for a reconciliation with the Vatican gave color to the hope of a change. The character of Leo himself entered, too, as an element into the suggestion of a better era. Pius loved the excitement of which he was the centre; he enjoyed the importance which his contention with the whole world gave him. Some irreverent reporter has declared that the late Pope never read a book through in thirty years. Leo is a man of the closet, a lover of books, and addicted to study. We shall have peace now, said the *London Times*; Leo will correct the mistakes of Pius, and reconcile himself with the modern world.

It is astonishing how general this expectation became, and how the

slightest facts were perverted to give it support. See, it was said, the character of the new Pope's appointments. Franchi, the moderate, becomes Cardinal Secretary; and Simeoni, the bitter ultramontane, vacates that position. Note, too, that the Italian bishops are directed to obtain the royal *exequatur*; Italy is to be recognized. Still more! Leo XIII. receives a deputation, and says not one word of the Virgin Mary; Mariolatry is already tacitly rebuked. He has sent General Kanzler to the right-about, and will no more keep up the farce of a temporal sovereignty. And then, too, the Allocution of March 28th, 1878. He begs the cardinals to be, in fact, as well as in name, his advisers. That, said the expectants of a new policy, is a step backward toward liberalism, and can only mean that Leo XIII. will divest himself of the burden of infallibility. The Roman correspondent of the *London Times* was persuaded that the Pope's reference in this Allocution to the Council of Trent was intended "as a repeal of the act of the Vatican Council, which, by declaring Pius IX. infallible, entitled him to dispense with the advice of either college or council." And when to all this was added that Leo had sent for Father Curci, that he had requested the widow of Montalembert to pay him a visit, and that the Cardinal Secretary had declared his master to be desirous of seeing a strong, united Italy, they who had pledged Leo XIII. to liberalism began to think that they had proved their case.

An almost ludicrous turn was given to these promises by the rumors of the Pope's personal condition. He was driven almost frantic by the ultramontane pressure put upon him. There was a pretty picture drawn of him chafing under the restraints imposed by hard-hearted cardinals, of his futile efforts to get away from the Vatican, of his weary, saddened air, and much more of the same pathetic purport. We were having a prisoner of the Vatican, indeed, shut in not by Italy, but by the mysterious forces of Jesuitism. The *Encyclical* of April 4th, gave a rude shock to these pleasant dreams. There was not an uncertain word in it. "Therefore," said Leo, "it is that, in order to maintain, above all, the rights and freedom of the Holy See, we shall never cease to use every effort to preserve the obedience due to our authority, to remove the obstacles which interfere with the free exercise of our ministry and our power, and to obtain the re-installation of that position of affairs in which the dictates of Divine wisdom had formerly placed the Roman pontiffs. . . . We are actuated not only by the consideration that the temporal power is necessary to us in order to defend and protect the full freedom of the spiritual power, but also because it is clearly shown that in the sovereign temporality of the Holy See is involved the public well-being and welfare of society." The *London Times*, in discussing this *Ency-*

elical, dealt with Leo XIII. as a Pope who had fallen from a state of innocence and had gone over wholly to the prince of this world. Nay, had he not set up to be the veritable prince of this world himself? Alas for the hope of a papal return to the ways of pleasantness and the paths of a "liberal" peace.

But that there may be no doubt of his purposes, Leo spoke still again. No peace, save by submission to the Church, is written all over the letter of instructions to Cardinal Nina, dated August 27, 1878, and shortly afterward given to the world. The new Pope deviates from the policy of his predecessor not so much as by the breadth of a hair. He claims to be the head of all human society, and to be indispensable to the welfare of mankind, with as distinct an emphasis as Hild-brand or Innocent. He bids the nations to come to him, and resents their refusal to come. "We desire," he graciously proclaims, "to make our voice heard by those who rule the destinies of nations, inviting them warmly not to refuse the solid succor which the Church offers them in these times when the want of it is so much felt." He insists again on the restoration of the temporal power, and intimates that, until it is effected, the loyalty of Catholic subjects to their princes is not assured. "The Catholics of the various States can never be tranquil while their Supreme Pontiff, the master of their faith, the guide of their conscience, is not assured of a true freedom and a real independence." "Tranquil" is a mild word; but if we read Leo aright, he means to say, "No temporal power for the pontiff, no Catholic loyalty in any State." The arraignment of Italy has a concentrated bitterness which Pius IX. never reached. Nothing is forgotten; all of which his predecessor complained is rehearsed; but besides these, the freedom of Protestant worship, "the heretical churches and schools built with impunity in the city of Rome itself," anger this infallible guide of the human race, this viceroy of Him whose mission was one of charity to all mankind.

In a most decided yet scholarly tone Leo throughout the Encyclical of December 28 arraigns the Protestant Reformation as the cause of Socialism. He charges on the reformers that they intended the overthrow of all belief in the supernatural. Hear him: "You, Venerable Brethren, very well know that *the object* of the war which ever since the sixteenth century has been waged by innovators against the Catholic faith, and which every day has increased in intensity down to the present time, has been that, by the setting aside of all revelation and the subversion of every kind of supernatural order, an entrance might be cleared for the discoveries, or rather the delirious imaginations of mere reason." A Pope has a right to his opinions, but even a Pope has no

right to misstate facts. The Protestant Reformation did *not* subvert belief in the supernatural, it did not subvert the principle of authority. If it found the source of all authority in the Bible, and rejected the co-ordinate authority of the Church; it still left man a reverent, religious being. It has not set aside all revelation, but has magnified the revealed will of God. The Pope and Catholic writers obstinately refuse to admit the possibility of a recognition of the supernatural unless there goes with it a recognition of the supremacy of their Church. This wilful blindness to a simple distinction vitiates their logic, and turns papal encyclicals into the merest nonsense. It is astonishing that from the centre of Catholic learning and thought a document should be issued so faulty in its premises that the slightest effort of analysis breaks it in two. The Protestant world joins heartily with Leo in his denunciation of Socialism; but whence is Socialism? The English-speaking race, the race in which Protestantism has taken the deepest root, is free from the inroads of socialistic error. We owe Socialism to Catholic France—to Catholic France in rebellion against the Church, it is true, but wholly unresponsive of the Protestant faith. Had Catholic France not suppressed the Huguenots by force, she would have had a protection in their reverence for divine and human law. The rebellion against the Church would not have carried the French people over to the most shocking atheism. No; the Church has herself prepared the conditions for the existence of Socialism. Her suppression of the legitimate exercise of the faculties of the human mind engenders in time the deification of reason.

From this history of a year's meagre facts will appear very plain to the American people.

The present Pope has, we can now readily see, a decided policy. Here is no yielding temper which will go any length to establish peace. The world could not help believing that Pius IX. was a puppet; that the real pontiff was some one else, who kept well out of sight. Pius was a good theatrical figure; he posed magnificently; with his sonorous voice and fluent speech was attractive on public occasions. In fact, he was an orator on the most commanding rostrum known to the world—the papal throne. The more reticent Leo weighs his words, *means* them, and will no doubt exhibit to the full traditional papal inflexibility. Pius IX. fought a losing battle, the complaints with which he filled the world were the outcries of defeat; it would not be surprising if Leo XIII., with his larger resources of craft, were to gain some of the points of his contention. We do not say that he will stir up strife to gain them, but he stands ready to avail himself of any political convulsion which he can make tributary to his purpose. Like a wise man, he

labors to repair the breaches made in the Church by the conflicts of the age; but he so far shows no disposition to repair them by an abatement of his claims as pontiff.

Americans may as well take notice, too, that the Vatican still means war to religious liberty. In this particular year the reign of a new Pope has brought us no change. What is intolerable to the Leo in Rome is intolerable everywhere. That Protestant worship should be established in the capital of the Roman Catholic faith is an annoyance to the occupant of St. Peter's chair, but that it should flourish anywhere equally annoys him. In relation to this the papacy is at all times consistent with itself. Pius IX. noted in the syllabus of 1864 as one of the errors of our time the opinion that "in the present day it is no longer expedient that the Catholic religion should be held as the only religion of the State, to the exclusion of all other forms of worship." In saying this, he agreed with Gregory XVI., who in 1832 called the demand of liberty of conscience "a frenzy," and with the Council of Trent, which admonishes princes not to permit the things declared by it "to be corrupted or violated by heretics." The logic of the Church's position compels her to repress religious freedom, and to overthrow it wherever she is able to do so.

Nor does Leo XIII. abate a particle of the tone of lofty condescension which becomes infallibility. The order to the Italian bishops to obtain the royal *crequatur* was not meant as a concession of the rights of Italy. "To obviate these great evils we *tolerated* that the newly elected Italian bishops should present bulls of their nomination and investiture," is the phraseology of their chief. He condescends to yield a point, but none the less denies the royal authority. In the same condescending tone Leo offers to the non-Catholic world his interventions for its benefit. "Inspired by the feelings of apostolic charity," is his language, "we turned also even to those who are not united to us by the bonds of the Catholic religion, wishing that their subjects might profit by the advantages inherent in this divine institution." What are the advantages which Leo offers the non-Catholic world? In answering this question we may fairly draw logical deductions from his principles, as he has tried to do from the principles of the Reformation. He has not quoted the reformers to show that their teaching has led to Socialism. We will do better than that; we will quote the exact language of the papacy—we will quote from the Syllabus. Leo offers the non-Catholic world the use of force by the Church, the supremacy of ecclesiastical over civil law whenever the two come in conflict, the abrogation of the government of the public schools by the civil power, the establishment of the Catholic religion as the only religion of the State, and the union

of the State with the Roman Catholic Church. These are the blessings which "apostolic charity" presses upon our acceptance here in the United States. To accept them would require the undoing of all that has been achieved since the Pilgrims landed on Plymouth Rock; the suppression of Methodist, Baptist, Presbyterian, Lutheran, Episcopal, Congregational, and, in short, all Protestant worship; the imprisonment or the expulsion from the country of their communicants; the handing over of our system of public education to the control of the Church; the putting out of the light kindled three hundred years ago, and the restoration of the Middle Ages. From such blessings, flowing out of the fountain of an "apostolic charity," may a kind Providence ever deliver us!

REV. JOSEPH COOK ON THE BIBLE IN THE SCHOOLS.

Extracts from a "Prelude" recently delivered.

... But you say that in America we have a Constitution that ignores religion. Well, if you please, the question concerning the Bible in schools is a matter to be decided under State Constitutions, and not under the Federal law, and there are very few State Constitutions that are not so drawn as to justify literally the opinion of Kent and Story and Webster, that Christianity is a part of the common law under our State Governments. Indeed, Webster went so far as to say that it is a part of the common law which the Supreme Court of the United States is bound to respect in cases to be decided exclusively under Federal enactments.

General, tolerant Christianity is in the United States a part of the common law, but State aid to religious organizations is fundamentally contrary to the spirit of American institutions.

We all remember how Thomas Jefferson came home from France full of indignation that there had not been incorporated into our Constitution, as it then stood, a provision separating Church and State. We remember the aid he gave to the movement by which the great words, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," were made the first amendment of our national organic law. It is important, however, to notice that though the Congress is prohibited by the National Constitution from making laws concerning establishments of religion, the States are not. Education is a matter left to the regulation of the individual States. If any State chooses not to have a common-school system, the general Government cannot interfere. In proving, therefore, that in the United

States, general tolerant Christianity is a part of the common law, it is pertinent to quote, when the question relates to the connection of the common law with the common schools, the decisions of State judicial authorities. (See Webster's argument in the Girard College case, and also Vidal, et. al., vs. Girard's executors, 2 Howar'd's reports, 198. Compare the case of the Commonwealth vs. Kneeland, 20 Pickering, 206; and also that of Lindenmuller, vs. the People, 33 Barbour's Supreme Court Reports, New York, 548.)

The National Government appoints days of fasting and prayer. It employs in its judicaries, and in the introduction of officers to their responsibilities, a system of Christian oaths. It has at different times granted subsidies to various religious denominations for the support of missionaries to teach the Christian religion among the Indian tribes. But the provisions of State law containing distinctively Christian principles are innumerable. Most of our Legislatures exempt the family Bible from execution; provide that each apprentice shall be supplied with one; require that a Bible shall be in the hands of every inmate of a jail, penitentiary, and reformatory institution; that the halls of legislation and courts shall be supplied with copies of the Bible; appoint Christian chaplains in the public service; secure the observance of the Christian Sabbath, and punish blasphemy. All this is at the public expense. The language of the State Constitution needs no exemplification, although possibly the grand passage in the Massachusetts Constitution should be mentioned as the best illustration.

It is sometimes said, however, that there is in the National Constitution nothing to indicate that our Government has imbedded within it any distinctively Christian principles. It is true that the general Constitution does not refer to religion, except to guarantee its freedom and prohibit an establishment of it. The Declaration of Independence only recognizes the existence of a Creator, and the derivation from him of human rights. But, in the great ordinance of 1787, made for the Territories north-west of the Ohio, there is something explicit. This ordinance has acquired great fame in the discussions concerning slavery. It stands upon a height of historic dignity, surpassed by none of the early acts of the General Government. In this great State paper a compact was entered into between the thirteen original States and the people of the territory north-west of the Ohio. The articles of compact were to remain "forever unalterable, unless by common consent." The preamble declares the object of the articles of the compact to be the "extending the fundamental principles of *civil and religious liberty*, which form the *basis* wherever those Republics, their laws and constitutions are erected; to fix and establish those principles as the *basis* of

all laws, Constitutions, and Governments which forever hereafter shall be formed in said territory." And the third article, which reappears in equivalent language in the Constitutions of all the States of the Northwest, is in these significant words: "*Religion, morality, and knowledge being necessary to good government and the happiness of mankind, schools and the means of education shall ever be encouraged.*"

That is the language of no sect, political or religious, and of no individual theories, but of solemn, national, fundamental American law. . . .

The ordinance of 1787 contains the principles on which the question as to the Bible in schools is to be settled. It is the necessity of morality to good government and the happiness of mankind. *It is the right of self-preservation which justifies State recognition of religion.* This is the historic ground; this is the philosophical ground; this is the safe ground; this is the American ground. In regard to the educational system, which is a political necessity in a Republic, these principles of the ordinance of 1787 are the height on which American voters must plant the national standard.

The Romish demand is not for the secularization of common schools, but for State sectarian educational organizations, and for the abolition of the present unsectarian common school system. Extraordinary importance attaches to the production in the public mind of a clear conviction of the truth of this proposition. The evidence supporting it, however, is overwhelming, and is every day accumulating. This proposition itself, or its equivalent, has several times been made a part of a Papal syllabus. Of this the language of Romish ecclesiastics and Catholic newspapers is but the echo.

The Romanist's objection, that the common schools are godless, would only be, as they themselves assert, increased in emphasis by the exclusion of the Bible from the schools; and such exclusion would, therefore, while satisfactory to a small minority of infidels and atheists, only add vigor to the dangerous attempts of the Catholic party to subvert the common school system.

In regard to the demand for State Sectarian educational organizations, the true policy is to resist their formation at all hazards.

The formation of State Sectarian Schools is to be resisted, in the first place, because it would give no sufficient assurance of a good, plain education for all the children of the State. It would undermine the efficiency of our secular instruction in schools. The division of public funds for educational purposes among the numberless religious sects of the country would destroy the efficiency of the school system, and leave no adequate provision for that public intelligence which is necessary to the permanence of Republican institutions.

State Sectarian institutions for education are to be resisted, in the second place, because they would convert the appliances of education into means of proselytizing, intensify religious clannishness, and give all education both secular and religious, a sectarian bias from the first.

They are to be resisted, in the third place, because the State cannot deny to others what it grants to Catholics; and must, therefore, if it aids the latter on the ground of religious scruple, aid infidel and atheistic sects on the same ground, and thus find itself the ally of public immorality.

They are to be resisted, in the last place, because they would include many of the causes of the historic evils of the connection of Church and State. . . .

In regard to the Bible in schools the true policy, therefore, is to adhere to the established Christian principles of American common law. These are, as fully implied in the language of the nation in the ordinance of 1787:

First, That "Religion, Morality and Knowledge are necessary to good government," and may, therefore, be secured through the common schools under the right of the State to establish the indispensable foundations of its own permanence.

Second, That the exclusion of a Christian basis from the schools would jeopardize public morality.

WHO SHALL HAVE CHARGE OF THE INDIANS?

From the New York Evangelist.

The recent vote in the House of Representatives, declining to transfer the Indians from the Interior to the War Department, has settled the question, we suppose, for this session of Congress. During the discussion, the friends of the bill alleged the inefficiency, as also the dishonesty, of the agents now in charge, and their belief that a better and more responsible service would be secured by army officers, as among the chief reasons for making the change. On the other hand, it was maintained that the evils complained of had either been remedied or were in process of removal, and that the Secretary of the Interior had already adopted measures which would secure justice to the Indians, and would induce them gradually to abandon their nomadic habits, and depend for their subsistence upon the tillage of the soil.

The line of argument employed by certain Members of Congress who

avored the bill, and the zeal shown by some of its prominent advocates who are connected with the army, led me to believe that they had reasons which they did not avow. This belief has been strengthened by reading several Roman Catholic documents on the Indian question, which have come under my eye in the Library of Congress, while investigating another subject.

Among the more important of these is a letter on "The Catholic Indian Missions," addressed to the Secretary of the Interior in 1871 by Rev. F. A. Blanchet, Roman Catholic Bishop of Oregon; an "Address of the Catholic Clergy of the Province of Oregon, to the Catholics of the United States, on President Grant's Indian Policy;" and a "Circular Letter" of the Bishop of the said diocese.

The same subject is treated in both papers, and both alike complain that gross injustice has been done to Roman Catholics in the assignment made of the Indian missions to different denominations. In their address the clergy say:

"The Protestants claim 15,000 Indians as Protestants; we claim 106,000 as Catholics. If, therefore, the agencies were distributed according to the absolute number of the Protestant and Catholic Indians, we should have the control of more agencies than all the Protestant Churches together." "We claim the right to the control of at least thirty-eight agencies. The Indian Bureau has granted us the control of only eight." "Indians to the number of 80,000 have been given to the charge of the different denominations of Protestants, in whom they have no confidence, and whose creeds they dislike."

As to the justice of the claim here made on the ground of numbers, it is sufficient to remind the reader of the methods employed by the priests of that Church in making converts. If the baptism of all the Indian children on whom they can lay their hands, and the repeating, parrot-like, of a few words of a prayer by adults, and the administering of the Mass to them irrespective of character, constitute a valid title to membership in that Church, then may they claim almost any number of these pagans as being under their spiritual charge. It would in that case, however, be pertinent to inquire whether such a process has made them better or worse, morally and religiously, or has improved their outward condition? The true answer to this would not reflect much credit upon the missions maintained among the Indians by the Roman Catholic Church.

Leaving this point, let us look for a moment at the injustice complained of. On the basis of their numerical superiority, they contend that more missions should have been allotted them by the Indian Department; and that in placing these missions in charge of Protestants,

their religious rights have been invaded ; that the conduct of the administration is "in direct opposition to the Constitution of the United States ;" that it "assumes a spiritual jurisdiction antagonistic to that of the Catholic Church," and "sets itself up as an Indian missionary against us ;" that this is "an invasion by the State of the independent sphere of action of the Church," and is to be resisted in every possible way as "hostile and disgraceful conduct" on the part of the Government.

It is in these and similar strong terms, that the Bishop and clergy express their indignation at this action of the Department ; and the former is moved to the very depths of his soul in view of its consequences. He exclaims : "Great God ! In what country do we live ? Is our great Republic no more the land of liberty ? Has it lost its glorious standard of liberty of conscience, which the founders of the Constitution purchased at the price of their blood ?" . . . "Hardly it seems any more to be the land of liberty. Rather it appears to breathe the atmosphere of Prussia, Russia, Turkey, and of a rampant Bismarckian autocracy." . . . "O that I could blot it out with all I hold most dear, for the sake of this beloved land of my adoption !"

Now who are these shedding such bitter tears over the decadence of our institutions ? Who are these men that clamor so loudly for religious liberty ? Who are they that here evince such a holy horror of "State Churchism," as they designate the action of the Indian Department ? Are they not the officials of that same Church which from time immemorial has denied the right of private judgment and of liberty of conscience, and invoked the authority of the State to enforce its despotic demands, whenever and wherever it could use its strong arm of power ? What has ever been the attitude of the Roman (Catholic) Church with respect to religious freedom, in the past history of all the nations of Europe ? What is it to-day in Spain and in Mexico ?

It requires great assurance for this bishop and his priests to thus inveigh against an invasion of their religious rights. And this seems to have occurred to the bishop ; for in his Circular Letter he endeavors to palliate the conduct of his Church by saying : "Protestant ministers and editors of non-Catholic newspapers often declaim against some rare, private, and solitary case of intolerance, either real or exaggerated or imaginary." As if this talk would efface the pages of history and blot out the martyr record of hundreds of thousands of those who have suffered persecution and death by the Papal hierarchy ! Such language as this may satisfy the credulous adherents of the Roman Church, but not intelligent Americans.

Now how do these Romanists propose to remedy the evils of which

they complain? What measures do they advise for the removal of their grievance? They advocate, 1. "A correct understanding of this Indian question among all classes." 2. "By a strict unity of action and mutual understanding of all the members of the Catholic press among themselves and with all the Catholic Societies. Thus, and thus only, will we succeed in forming public opinion with advantage." 3. "*By a wise and prudent use of the ballot-box.* There we can make more friends for the cause than at any other place, or on any other occasion. The candidates and their friends are there disposed to listen to the expression of our wishes and *grant us whatever they can to secure our influence.*" 4. "By raising a fund which might be called the CATHOLIC INDIAN FUND, to support at Washington the Catholic Office or Bureau, which has recently been established."

To obtain the money for this fund, the clergy propose to organize an Association "somewhat on the plan of the Propagation of the Faith," and suggest that it be divided into bands of fifteen members, each member paying one dollar annually; and that these bands be so widely distributed as to secure contributions "through a large portion of the country."

The Bishop promptly acts on this suggestion, and in his "Circular Letter" he establishes "The Catholic Indian Fund," and bids his clergy to organize associations of ladies "to carry out this good work of mercy," and invites "Catholic, benevolent and temperance societies, pupils in convents, and boys in schools and colleges, to co-operate."

We doubt not that these societies have been extensively organized, and that the Fund is in a prosperous condition. It is certain that "the Catholic office or Bureau" is established in Washington city, and is in the charge of a very efficient officer.

We offer no comments upon the above. Our object is to present these facts, which plainly show the attitude of the Roman Catholic Church on this Indian question, and what they are doing to reverse the policy of the Government. In the light of these documents are we not justified in the belief that other influences have been at work to persuade Congress to transfer the Indians from the Interior to the War Department, than any lack of honesty or efficiency on the part of agents selected by the several Protestant denominations? And the source from whence this influence has come, is perhaps indicated in a remark made to me a few days since by one of the wisest and most experienced public men of Washington city, himself a member of no Church, "that a certain lady, a bigoted adherent of the Roman Catholic Church, had exercised more influence upon the Administration of the past fifteen years than any single Cabinet officer."

A CARDINAL'S IDEA OF GOD.

From the London Christian World.

In his Lent Pastoral, Cardinal Manning takes a melancholy view of affairs. The judgments of God are abroad in the earth, and the Cardinal has no hesitation in saying what the cause of God's anger is. We are anxious to speak with respect of views which are sincerely put forth, and to avoid wounding the sensibilities of all devout persons; but it is not easy to state the logical import and purport of Cardinal Manning's interpretation of the methods and principles of the Divine government, as at present exhibited in Europe, without seeming irreverent. His theory is this, that the Almighty has been offended with the treatment experienced by His vicar, the Pope; that He has, therefore, let the nations of Europe alone; and that the manifold evils to which they are a prey have followed as a natural consequence. "The kingdoms of the Christian world have," he says, "consented to the spoliation of the Vicar of our Lord, and have connived at the international compacts which held him as neither sovereign nor subject, as an outlaw in his own dominions. And, therefore, it is at this moment that every empire, kingdom, government is threatened in its own borders." Cardinal Manning probably means that, since the Pope is no longer a temporal sovereign, and since the King and Parliament of Italy, in consideration of his dignity and desire to treat him with delicate respect, abstain from calling him a subject, he may be said to stand beyond the pale of law. But the word "outlaw" was never used in this sense before, will never be used in this sense again; and, inasmuch as it must be held to imply a deprivation of the benefits of law, cannot be used in this sense now without practical deception. There is no man in Italy whose life and property are more securely guarded than those of the Pope; and when Cardinal Manning calls him an outlaw, he palters with us in a double sense, and speaks in a way unworthy of a straightforward man. Let us, however, meet Cardinal Manning on his own ground. As an inexorable preliminary to the unification of Italy, the Pope was deprived of the temporal sovereignty over some small provinces which all the world, except the blind advocates of the Papacy, declared to have been wretchedly governed; but he was left in full exercise of his spiritual functions as head of the Church, offered a splendid annual income, and placed, in respect of honor, above every other Italian man, except the King, by not being compelled to own himself a subject. This is the literal state of the case, as Cardinal Manning very well knows. Apart, then, from his thoroughly Jesuitic application of the word outlaw to Leo XIII., we ask him whether he really deems i

compatible with reverence to God, to suppose that all the woes now afflicting Europe are due to His wrath because the Pope was so treated? Can he seriously maintain that the threatenings of Socialism in Germany, the predominance of the power of the sword, the depression in trade, and all the other evils afflicting Europe, are occasioned by the Divine wrath because the Pope is neither a sovereign nor a subject? To present a just and elevated conception of the character of God to the Church and to the world is one of the very highest duties of all teachers of religion; and we submit that Cardinal Manning's view of the Divine character in this instance, is the reverse of elevated or sublime. He does not say, in so many words, that England is implicated in the defection of the Christian Powers from the Pope; but we cannot doubt that such is his opinion. Our rulers, orators, legislators perceive our prosperity to be "sere and sickly," but they are baffled in every attempt to restore it to its vigor. "They trace the sickness and its symptoms, but they can find no adequate cause. They will not look beyond the horizon of political economy and social science." If only they and the nation in general would return to the Roman Catholic Church and acknowledge an infallible authority, all would be well. Cardinal Manning does not, of course, exclude minor reformatations; but this is our fundamental want. There was, it seems, an "international law which once bound Christian nations together." We beg to ask when it existed, and where. It is almost as much a fancy as the outlawry of the Pope. The history of the past gives no guarantee that if all men owned the infallibility of Leo XIII., things would be any better than they are at present. It is, indeed, true that, in the infancy of European civilization, an ecclesiastical organization greatly superior in intelligence and culture to the rude barbarians that broke up the Roman Empire bestowed great benefits upon society. But is it a palpable fallacy to imagine that an authority that suited an age when men were intellectually in the state of children will suit an age when men are mentally full grown, an age of science and literature, of a free Press and irresistible public opinion. At the conclusion of his Pastoral, Cardinal Manning gives us a sample of the soul-guidance which the priests and dignitaries of Rome provide those who bow to their authority. Under four different heads Cardinal Manning specifies the "dispensations" granted in his diocese "by authority of the Holy See" in the ensuing Lent. On what days flesh meat is lawful, at what meals eggs may be enjoyed, when cheese may be eaten without sin, when dripping and lard are compatible with holiness, and when fish is or is not to be consumed, Cardinal Manning carefully details. We must say that Cardinal Manning's theology and his practice are in keeping. A Divine Being

that would pour out judgments upon Europe, because the Pope has been shorn of a few temporal possessions and titles, is exactly the Divine Being that we should expect to be concerned whether people ate fish or flesh, eggs, cheese, or dripping. If we are sure of anything in the world, we are sure that the Apostle Paul, would have been ashamed of this kind of Christianity. Nor can we doubt that, by associating mental infantility with religion, such will-worship and triviality do great harm. The religion of superstition brings the religion of the Bible into contempt. It was in considering the sham wonders and miracles wrought, under the auspices of Popish priests, in Paris in the early part of last century that David Hume thought of that argument against all miracles which has, perhaps, done more than any argument ever framed to shake men's faith in Christ's Gospel.

MISSIONARY INTELLIGENCE.

HOME WORK.

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, Ill., reports for the month of February:

"The work of the Lord still advances, though there are many adversaries. During the month the various churches have been holding special meetings, and I assisted the pastors in preaching, visiting the families, etc. We went to the saloons to distribute Bibles and tracts, and found many laboring men there, as they are out of employment and frequent such places. The railroad companies have reading-rooms for their employes, and I am there on Sunday afternoons to instruct the Germans.

"My visits to the County Jail have not been in vain. Three years ago I was called to attend a funeral, and found a man, with five children, around the body of a dead wife and mother. The husband was drunk, and the children destitute. I obtained means

to defray the funeral expenses, and before leaving the man, exhorted him to become a Christian. Since then I have met him in the Jail, and learned of his downward career. I gave him tracts, and urged him to give his heart to Christ.

"A short time ago I was called to attend the funeral of his second wife, and I continued to exhort him to repentance. To my surprise, he recently came to my house, and informed me that he had been converted. He appeared very happy, and has since united with a temperance society. We had a season of prayer, and I feel encouraged to labor, even amongst the worst classes. After three years of prayer and faith, my heart was gladdened by the conversion of this man. May the Lord bless the means this servant is using for the salvation of sinners!"

St. Louis, Mo.—Rev. A. Vanderlippe.

Rev. A. Vanderlippe, our German City Missionary in St. Louis, Mo., reports for the month of February:

"I regret that personal affliction has prevented me from visiting as many families as usual, but I have done the best I could. Many kindly received the instruction I gave them; others seemed indifferent, and a few were hostile. I distributed the little tracts, which may prove to be the power of God unto salvation, to some penitent hearts.

"The priests are vigilant, and seek to bring our children into their schools. At the same time, they watch the Protestant missionaries, fearing that the Catholic youth may receive the teachings of the Bible. In a large city the priests cannot prevent all their followers from obtaining tracts and other religious literature. In this work among Roman Catholics we need to be as wise as serpents, and as harmless as doves. May the Lord direct us!"

Muscoda, Wis.—Rev. J. Zvclanek.

Our Bohemian Missionary in Muscoda, Wis., and vicinity, Rev. J. Zvclanek, sends this statement for the month of February:

"During the past month, and indeed, for several weeks, my public congregations have not materially changed, the attendance being large and some interest manifested. The mission school slowly increases, but the children who attend are making good progress. They are regularly drilled in the exercises of the catechism.

"In my professional and ministerial visits among the people, I conversed with the sick, and found it pleasant to encourage the followers of Christ and instruct the unconverted. It is a sad fact that so many procrastinate the work of repentance until sickness overcomes them. Even Roman Catho-

lics are often dissatisfied with their religious condition when prostrated by disease, and I am glad of having the privilege of showing them the more excellent way. How much grace I need for such a blessed work!"

Davenport, Iowa.—Rev. C. Hoffman.

Rev. C. Hoffman, our German Missionary in Davenport, Iowa, and vicinity, reports for the month of February:

"Special meetings were held in East Davenport, and continued three weeks. They were very profitable, and during their progress I visited eighteen families, and distributed many tracts, which were kindly received. Some persons gave hopeful signs of hunger after truth, and among these were several Roman Catholics. I made ten visits in Rock Island, on the opposite side of the river, and found some interesting cases.

"At Durant fourteen families were visited, and a few persons, who had become negligent in religious matters, were exhorted. At Shiloh, I made fourteen visits. The Sabbath School there is growing. A lady teacher in the public schools takes a deep interest in learning the children how to sing.

"In the vicinity of Calamus I visited twenty-five families, with whom I conversed and prayed. Our meetings are still largely attended, and some who had been absent for some time returned, and I hope will continue with us. We are preparing to hold some extra meetings soon."

Cleveland, Ohio.—Rev. J. Yauch.

Our German City Missionary in Cleveland, Ohio, Rev. J. Yauch,

writes of his labors during the month of February :

" Among the seventy families which I visited, there was a great variety of cases. Almost all were poor and belonged to the laboring classes, who have severe trials during these hard times. They truly need encouragement, and I do the best I can for them, sometimes obtaining temporal supplies, and always breaking to them the bread that never perisheth.

" I found several who are about to renounce Romanism. The reading of the Bible and other religious literature, and the influence of Christian example and counsel have produced a great effect upon them. I hope that by judicious care, frequent visits, and continued prayer, I may lead them fully into the light.

" I am more than ever persuaded that a great work can be done among the German Roman Catholics of this city and country, and we need not despair of the Irish people since the recent reform movement of Father McNamara."

Cincinnati, O.—Misses Purlier and Schiller.

Miss Schiller reports about one hundred and ten visits made by her during the month of February, chiefly among the Germans of the city of Cincinnati. So far as possible religious conversation was had, and prayer was offered. The visits to the Cincinnati Hospital were, as usual, of great interest, the welcome extended to the Bible woman being cordial. Other institutions received a portion of attention, among them one under the care of Catholic "Sisters." Miss Purlier reports about the usual number of

visits, with the distribution of tracts and papers, and of Bibles and Testaments, where families were found destitute and unable to supply themselves.

MEXICO.

Missions of the Southern Presbyterian Church.

Rev. A. T. Graybill writes in the *Missionary*, from the city of Matamoras, of an account of a missionary tour in North Eastern Mexico :

" I have just returned from a tour of about fifty miles up the Rio Grande, preaching in ranches on both sides of the river.

" A man converted several years ago under the auspices of the Methodist Mission, but now living out of the reach of his own Church, came fifty-five miles with a two-horse ambulance to convey me to his ranch to marry him and preach to his people. I was very glad to avail myself of so good an opportunity—especially as Leandro and Mr. Chamberlain had visited his ranch and others in the way during the summer, and found many persons interested in the Gospel. Also Carrero had made one visit with the same result.

" We left Brownsville on Monday, Mr. Chamberlain, myself and the bridegroom in the ambulance, accompanied by an out-rider, who is an active member of the Brownsville Mexican Church, but now living in "El Rodeo," our destination. He came with the bridegroom, to accompany us. A cold Norther blew almost directly in our faces, but our out-rider kindly supplied us with hot coffee as we passed the ranches. I was surprised to find the country along the Rio Grande roads on both sides so thickly settled. There

are ranches, containing from fifty to five hundred people, every four or five miles. We must give the gospel to these people. The only unpleasant suggestions along the road, were those which arose from seeing crosses of wood every few miles which mark the place where some one was murdered, and around the bases of the crosses, piles of little sticks which indicate the number of prayers that have been said by the pious passers-by for the repose of the soul of the dead. We did not arrive at the ranches of Los Trevinos, where an appointment for preaching had been made, until eight o'clock. It was a fearfully dark and rainy night, yet I found a congregation of about twenty, shivering around a fire in a corner of a house, awaiting us. The most solemn attention was given to the preaching of the Word.

"The next morning we left our ambulance, crossed the Rio Grande, and walked four miles to a ranch called the San Juan, which Leandro and Chamberlain had previously visited. The proprietor of this ranch, Guadalupe Lopez, who is a very intelligent and influential man, was first awakened by Esteban Garce, an elder in the Brownsville Mexican Church. He had an appointment that night for preaching in his own house. About forty assembled. The same solemn attention indicated again the Spirit's presence. Next morning we re-crossed the river, got our ambulance, and arrived at El Rodeo in the evening. We had a congregation that night in the house of the bridegroom, of about forty. After sermon, the marriage-ceremony was performed. So great was the interest, of about a dozen, including the bride and groom, that they continued the service of singing, reading the Scrip-

ture, and asking questions until four o'clock in the morning. I retired much earlier than that, however; but Mr. Chamberlain, who never tires in the Gospel work, delights in conducting these after meetings, which more than once in our town continued until four o'clock in the morning. I preached three successive nights in El Rodeo, with an attendance of thirty-five and forty. More would have come, but for a man of considerable influence there who works very diligently against the Gospel. He reads to the people from a Romish book that we are the followers of the arch-heretic Luther, who left the priesthood only because he wanted to marry a nun, and that he retracted his own errors before he died, and confessed to a priest. The Holy Spirit, however, with the Word of God is stronger than all the astuteness of error. Six persons, who had been awakened by the previous visits of Leandro and Chamberlain, were baptized. One of these presented a most striking example of the power of the Spirit. He said to me, weeping, 'Sir, I was in the army of Santa Anna, and a soldier for many years; I am guilty of every form of sin; I never saw a Bible until six months ago. Though familiar with Romish forms and teachings from my youth, I never knew anything of the Gospel of Christ. I have grown old in sin; the Light came almost too late, but I thank God not altogether too late. His power has graciously touched my heart, and I have a precious hope in Jesus.' He said that, like Nicodemus, he did not know that there was such a thing as regeneration; now he feels its power everywhere.

"I first preached an expository sermon from the first twenty-one verses of

John's Gospel, and what I especially remarked on this visit was the intense interest of the inquirers in the passage on the necessity of regeneration. It was new to them, and they felt the power as well as the necessity of a new heart; it was the Holy Spirit himself graciously revealing to them the 'Heavenly things.'

"We returned to Los Trevinos, Saturday night, where I had an appointment for the night and Sunday morning. We had thirty five at night, and more than forty Sunday morning. One person desired baptism, but I thought best to defer it. Sunday evening we crossed the river again to San Juan, where we had left an appointment for Sunday night. The home of the proprietor, Guadalupe Lopez, was crowded, about eighty persons being present. Some were very much opposed to "the new religion," and came only through respect to the Senor Lopez. All paid the most serious attention to the Word. After sermon, I baptized three young men on profession of their faith. One of them was the oldest son of Lopez. These persons, as well as many others, had been awakened by the previous visits of the elder Garcia, Leandro and Chamberlain. Monday we returned home, rejoicing in the great grace of the Lord to the people to whom He hath sent us.

"We have now made appointments for monthly preaching at all these points, and hope also to establish preaching at the different ranches on the way, as the Lord shall give us entrance. In this circuit we can place the Gospel in the reach of four or five thousand more people.

"The mission generally is in a prosperous condition. The Church is very

delightful in winter. The material damage to the church by the freshet turns out to be very slight, and a few trowels of mortar will remove all the visible effects. The damage might have been greater, but for the timely insertion of the iron rod running through the towers."

ITALY.

Schools of the Free Italian Church.

We have received from the Rev. J. R. McDougall, of Florence, an account of the Schools of the Free Italian Church of which we give as much as the limited space at our disposal will allow.

FLORENCE.—The children in attendance number over 100, about the same as last year. The only change is a decrease amongst the boys, many of whom have left to learn their trade; but the number in attendance has been fully made up by the return of those girls, who were last year led to abandon our Schools on false promises of help and better instruction from Roman Catholic institutions. The Committee is willing to see the girls outnumber the boys, and will look upon their efforts as more than repaid, if they can give to Florence many Christian wives and mothers.

The Director of the schools is satisfied with the ability of our several teachers in imparting knowledge to their pupils, and also with the moral influence which they have acquired over them, being now in many cases assisted by the parents, who carry out at home the principles and precepts imparted at school. The influence of the teachers upon the children is therefore doubled through parental approval and authority.

The teachers avoid all controversy with their pupils, but encourage free

thought and examination into Evangelical truths. A new pupil, a little girl of 10 years, who two months ago was always referring her teacher to the saints and Virgin, asked the other day for a Bible in order to examine at home into the truth of what she heard at school. Several girls who have attended the schools for two and three years, obstinately refuse to be confirmed by the priests, affirming that they are no longer Roman Catholics.

Not a few of the parents read with as much eagerness and profit as the children the stories and Evangelical truths contained in the lesson books and tracts brought home; some learning in this way for the first time of Jesus, as the Saviour of Sinners.

About 70 of the children attend the Sabbath school, connected with the Church, and lads who have already left school to learn their trade, continue to come. One such, apprenticed to a shoemaker, was the means of leading his father to the truth, and both have joined the Church.

LEGHORN. — The Director of the schools in Leghorn, Signor A. Beria, gives the following report :

"The pen goes swiftly when it is the bearer of good news, and such is mine, as I sit down to write a report of our past year's progress. Such was the number of children that flocked into our schools at their opening last session, that we found ourselves very much in the position of the fishermen, who when they have a good take, pick out the best, and throw back the worst. We have 270 children on our roll, 240 of whom are regular attendants. The training we give has found such approval from the public, both because of its evangelical principles and thoroughness, that, on several occasions well known teachers have sent their

pupils to us, in order to have their education finished.

"Newspaper reporters pay us occasional visits, and have several times appealed to the public on our behalf in the following manner:

"Parents, if you desire prosperity to our city and a happy old age for yourselves, let your children receive their education at the schools of the Free Italian Church."

"Parents, turn a deaf ear to all threats, and priestly excommunication and denial of absolution."

"This winter has been one of extreme poverty, requiring us to supply many of the poorer children with bread; and I am happy to say, that those children whose baskets were well stocked, have vied with each other in dividing their contents with their poorer companions. Will kind friends remember these starving little ones? On the 9th November, the occasion of the Royal visit to Leghorn, a representative body of our scholars, accompanied by myself and our teachers, repaired to the palace to present the Royal couple with an address which was as follows:

"In the name of a free and united country, for whose liberty you and your great Father, along with our countrymen have fought; to you, Valorous and Royal hearted Humbert I. and to your august Queen Margaret of Savoy and the little Prince Victor Emmanuel; we, the children of the Free Christian Schools of Leghorn, tender our devotion, along with heartfelt prayers for your welfare."

"The children were cordially received, and the Queen was graciously pleased to remember and acknowledge a gift of the childrens work in tapestry, sent to her some months before, on the occasion of Victor Emmanuel's death, and representing his tomb, and which she had already previously acknowledged by letter.

ROME.—The Reverend Signor Conti, Director of these schools, writes:

"It is with more than ordinary pleasure that I forward you a report for the past year, our schools having strikingly developed in educational and religious usefulness. It has been a year of marked progress.

"It will be well again to assure Christian friends that our teachers have Government Diplomas and the secular education imparted is according to the methods appointed for the public schools; and like them, we are under the surveillance of a Government Inspector.

"On the other hand, we never forget that our primary object is the spread of Evangelical truth, and therefore contrive that the Gospel should hold the most prominent place.

"Much of this year's progress is owing to a new and rapid method of imparting elements of education to infant and

elementary classes, by Commendatore Mauro. The child is amused while he is instructed; and instead of having his mind stupified by continued reiteration, he learns to read and write without being conscious of monotony or fatigue.

"Under this system, many of our infants at the age of 3 and 4 can form all the letters of the alphabet.

"This method was put to thorough proof last April by two of our female teachers, each having an unlettered class of 30 children. In three months at the July examinations, these children could read fluently and write to dictation. Such unexpected success was considered so suprising by the Inspector, that nine members from the Pedagogical Congress, then sitting in Rome, visited our schools in order to examine thoroughly into the system, its mode of application and the visible proofs of its success."

LITERARY NOTICES.

A SELECTION OF SPIRITUAL SONGS WITH MUSIC FOR THE CHURCH AND THE CHOR. Selected and arranged by Rev. Charles S. Robinson, D.D. New York: Scribner & Co., 1879.

This new collection of sacred lyrics comes to us in a very attractive form. The printing, the paper, the binding, indeed, the entire "make-up" could scarcely be surpassed. As to the selection of the hymns themselves, the excellent taste of the editor, and his wide familiarity with the whole range of modern hymnology are a sufficient guarantee. While we cannot undertake to discriminate with nicety between the respective merits of the three or four leading hymn books brought out within the past few years,

we accord the present volume high praise by saying that it is worthy of a place among the very best. In fact, among collections that ought to be viewed not as selfish competitors for popular favor, but as friendly rivals in the promotion of the same glorious end—the more appropriate and intelligent praise of God—it is perhaps best that no nice discriminations be made. Any one of them, and certainly "Spiritual Songs," must delight, by its wealth and variety of sweet hymns those of us who remember the meagreness and narrow scope of all the books in use a score of years ago. We confidently anticipate for this new work of Dr. Robinson, a full measure of the

success that crowned his admirable "Songs for the Sanctuary," and can assure our readers that while they will find such new and beautiful musical compositions as "Flemming" and others that we might mention, they will not be called upon to part with the grand, time-honored measures of Federal Street, St. Thomas, or Dundee. "Spiritual Songs" is well adapted to *choir* use; it is just the thing to educate a *congregation* to do its own worship.

VOICES FROM BABYLON, or the Records of Daniel the Prophet. By Joseph A. Seiss, D. D., author of "A Miracle in Stone." Philadelphia: Porter & Coates, Publishers.

This is a course of special lectures, recently delivered, intended to be a thorough Introduction to the contents of the Book of Daniel, and to review and vindicate the views of the early Christians with regard to it. The author's aim has been, we are told, "to embody the vast results of modern explorations and criticism. It contains a critical revised translation of the entire book of the great Babylonian Prophet."

THE SCOTCH GEOLOGIST. Robert Dick (Baker, of Thurso), Geologist and Botanist. By Samuel Smiles, LL. D., Author of "Life of a Scotch Naturalist," "Self-Help," "Thrift," "Character," &c. With Illustrations. 12mo.

It is a real service that Mr. Smiles has done in this and kindred works, by exhibiting the possibility of the attainment of great scientific knowledge, even by a person compelled to earn his livelihood by hard work. No more instructive lesson can be taught the young than that conveyed by the visit of the learned president of one of the foremost societies of Great Britain, to

the humble abode of the Baker of Thurso, and his candid acknowledgment that the man before him, in the working dress of his trade, knew the geology of one part of Scotland, at least, better than any other living person. This sketch is of thrilling interest, and is admirably illustrated.

SAMUEL JOHNSON: His Words and his Ways: What he Said, What he Did, and What Men Thought and Spoke Concerning Him. Edited by E. T. Mason.

Everybody wants to know about Dr. Johnson, because, together with a great deal that was coarse and repulsive, there was so much in him that was truly admirable. Here we have the great writer's character as it were mapped out. No phrenologist could divide his subject more methodically than Mr. Mason has set forth the good and bad qualities of Samuel Johnson. His book is a treasury of anecdote, which cannot but be read with lively interest. While Boswell's name naturally is the authority for a great part, there is still greater contribution levied upon the writings of other contemporaries less known in this connection to the reading public. Extended selections from the essays of Macaulay and Carlyle add to the value of the general view of Dr. Johnson given by the whole book.

WE are glad to learn that the "*Wide Awake*," the capital children's magazine, published by Messrs. Lothrop & Co., of Boston, than which we are acquainted with nothing better (and scarcely anything as good) for girls and boys of twelve or fourteen, has doubled its subscription list this season. It is a periodical that a parent can put in his children's hands with the utmost confidence that it will prove healthful, as well as entertaining.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the month ending
February 28th, 1879.*

MASSACHUSETTS.	
East Taunton, Levi Andrews, \$2, and for C. W., \$1.10.....	\$3 10
CONNECTICUT.	
Hartford, C. C. Lyman.....	\$10 00
PENNSYLVANIA.	
Philadelphia, Rev. Jas. Saul, D.D.....	\$100 00
" Miss Harriet L. Benson...	100 00
" Thos. Biddle, in part.....	20 00
" E. P. Borden.....	5 00
	\$225 00
KENTUCKY.	
Louisville, Miss Potter's entertainment	\$101 05
" Mrs. J. R. Butler.....	5 00
" Cash.....	10 00
" Thomas Stephens	10 00
	\$126 05
OHIO.	
Cleveland, Wm Williams.....	\$ 3 00
Mansfield, Rev. D. W. Smith, Ex. in part of Geo. Cocher bequest	341 53
	\$344 53
WISCONSIN.	
Ontario, O. H. Millard, \$12 77, and for C. W., \$2.20.....	\$14 97
IOWA.	
Long Creek, Welch Pres. Church, in full of L. M. for Rev. Richard Hughes	\$14 00
Long Creek, Welch Cong. Church	11 25
Chester, Methodist Episcopal Church...	15 50
Denison, Baptist Church.....	19 50
" Methodist Episcopal Church..	7 35
Atlantic, Presbyterian Church.....	6 90
Sheridan Centre, Union Meeting.....	13 50
West Branch, Methodist Epis. Church..	4 10
	\$92 10

*Received for the CHRISTIAN WORLD, in
addition to items specified above :*

M. H. Clement \$1.10; A. F. Kelley, \$1 10 ;
Mrs. C. L. A. Tank, \$1.25 ; Rev. A. B.
Taylor, \$5.00; Miss A. Newport,
\$1.10 ; J. Scholley, \$2 43 ; Dr. W. H.
Tallmadge, \$1 10 ; Miss C. C. Crane,
\$1.10 ; Rev. J. Wykes, \$2 00 ; Mrs. T.
Mallory \$1 10 ; Mrs. C. Purviance, \$1.10 ;
Miss L. Prouty, \$1.10 ; A Friend,
\$2.00 ; J. Mace, \$1 10 ; Mrs. W. S. El-
ting, \$4 48 ; Miss E. Somers, \$1.10 ;
J. Campbell, \$1 10 ; Mrs. J. Browe,
\$1.00 ; Mrs. R. W. Seymour, \$1 12 ;
Mrs. L. P. Dexter, \$1 60 ; Prof. W.
Leveritt \$5.00 ; W. J. Bartlett, \$1 10 ;
H. F. Lombard, \$1 10 ; M. Ross, \$1 10 ;
Jas. Lenox, \$1.12 ; Mr. Reznor \$1.10 ;
Mrs. W. T. Wardwell, \$1.12 ; W. Ed-
wards \$1.12 ; Rev. J. M. Bean, \$1 10 ;
Mrs. J. N. Beadley, \$1.00 ; Rev. John
Winn, \$1.00 ; Rev. W. B. Browne,
\$1.10 ; Rev. F. L. Kenyon, \$1.10 ;
Rev. J. Given, \$1.12 ; J. Monroe \$1 00 ;
Mrs. W. Keyes, \$1.00 ; Rev. Jas. Shaw,
\$1.10 ; Rev. W. W. Adams \$1.10 ;
J. Turner, \$3.30 ; Mrs. N. R. Cooke,
\$1.10 ; B. T., \$1 00 ; C. M. Mather,
\$5.00 ; R. Austin, \$1 12 ; S. Huyghue,
\$3 36 ; Miss M. Reilly, \$1.12 ; Rev.
H. G. Hinsdale, \$1 10 ; J. P. Lovell,
\$1 10 ; Mrs. C. Munson, \$2.75 ; R.
D. Thompson, \$1.10 ; Miss A. Pier-
son, \$2 25 ; E. Adriance, \$3 30 ; A. J.
Ford, \$1.10 ; Smaller sums, \$1.86 ... \$86 92

Total Receipts for the Month, \$902 67

THE CHRISTIAN WORLD.

Vol. 30.

MAY, 1879.

No. 5.

EDITORIAL NOTES.

THE ANNUAL MEETING OF THE SOCIETY, for the purpose of hearing the Report of the Board of Directors, and of electing members of the Board to supply the place of those whose term of office expires at this time, will be held in the Society's Rooms, 45 Bible House, New York, on Tuesday, May 6th, 1879, at 3 o'clock, P. M.

PROGRESS OF THE TRUTH IN FRANCE.—What we have often said respecting the awakening of the masses in France, continues to hold good. However we may account for it, certainly at no moment within the past three centuries has there been so flattering a prospect of the rapid spread of the Gospel in France, as now opens before the eyes of our French Protestant brethren. We know what it was that, humanly speaking, circumscribed Protestantism at a time when it bid fair to spread over the whole country. When the French Protestants, after forty years of persecution at the hands of their legitimate rulers, saw themselves compelled, in the second half of the sixteenth century, to take the sword in order to protect themselves against the unauthorized oppression of a usurping family that had gotten possession of the person of a minor king, that moment the glorious revival was checked. Now, it has sprung up again. Prejudices against the Gospel have in some measure been removed. The disgust with Roman imposture that drives too many sincere souls into skepticism, leads others to the search after some purer form of Christianity. Frenchmen are to-day better acquainted with the true character of Protestantism than ever they were before. The history of England, of Scotland, of the Protestant parts of Germany and Switzerland, of Denmark, of Sweden and Norway, not to speak of our own country, convinces them that the reformed faith, which was portrayed to them by their ecclesiastical teachers as an ill-regulated

system of license, and the parent of disorder and of natural and social demoralization and ultimate ruin, is in reality the foundation of the most stable and orderly governments, whether republican or monarchical, on the face of the globe.

The avidity shown for the preaching of the Word of God in the rural districts of France is especially noticeable. We find enumerated in the Protestant papers many places in different parts of the country which just now are of uncommon interest in a religious point of view. In the West of France, in a village of the Department of the Charente, forty-four heads of families have recently petitioned the Protestant consistory of Jarnac, for the establishment of Protestant worship for the benefit of themselves and their families. The application was granted and now two hundred attentive and devoted persons formerly Romanists, listen to the preaching of the Gospel, and gladly undertake the support of the minister sent to them. Going eastward, we find in the Department of the Creuse, near the geographical centre of France, M. Hirsh, an Evangelist, receiving a letter from the *maire* of Moutier-Rozeille, inviting him to come and establish Protestant worship in this commune, and promising him that he will have the whole population for his hearers. The pledge was kept, for the evangelist went to the place several times, and on each occasion found an immense crowd that greeted him enthusiastically and listened eagerly to his preaching.

The Department adjoining on the east, *Puy-de-Dome*, has recently been visited by the well-known M. Reveillaud, accompanied by M. Dardier, of the Societe Centrale. At Thiers, eight hundred persons, doubtless nearly all nominal Roman Catholics, assembled in the theatre to hear him discuss three propositions: 1st. The dangers of clericalism in France; 2nd. The insufficiency of "Free thought" to arrest its inroads; 3d. The necessity of the positive religion of Christ drawn from the Gospel. At Billom, near Clermont, the evangelical chapel has been repeatedly filled with five hundred hearers.

Further north, at Chateleansoir, in the Department of Yonne, where eighty-five persons have signed a paper in favor of evangelical religion, there is said to be a true revival. At Lyons and Marseilles four new missionary stations, like those of Mr. McAll at Paris, grow and extend their influence in a most encouraging manner. In the former city the halls are often found too small, and the opening of a fifth hall is talked of. Pastors of different denominations co-operate, and young men of the Christian Associations lead the singing, or stand at the door and invite the passers by to come in.

In the south-east, at Solliers-pont, near Toulon, the evangelists have spoken recently in a series of meetings before large gatherings of people.

"During the week," they state, "people came every night, in spite of the rain, from the distance of two or three miles, without feeling the fatigue. The meetings were appointed for eight o'clock, but we were compelled to begin at seven o'clock, because the people waited in crowds at the door in order to get places."

PROTESTANTISM IN THE FRENCH CABINET.—We have before alluded to the interesting and significant fact that Protestantism was so well represented in the last Cabinet of Marshal MacMahon's presidency (the Dufaure ministry), and is still more fully represented in the first Cabinet of President Grévy. In the former there were *three* Protestants; in the latter there are not less than *five* out of nine members. In other words, Protestantism with scarcely one fortieth of the population is represented more fully than all the rest of France put together. As the *Chrétien Belge* well remarks, this fact deserves attention, for "it shows the influence of Protestantism, or to speak more correctly, of the education of the Bible, to form firm and liberal statesmen." The five Protestant ministers are Messrs. Waddington, De Freycinet, Leon Say, Le Royer, and Admiral Jaureguiberry. Respecting three of them, we derive some interesting statements from the journal just quoted and from other sources. M. Waddington, leader of the new ministry, is a decided Christian. He is the first Protestant premier since the fall of Guizot, in February, 1848. Admiral Jaureguiberry, Minister of the Navy, is a former Roman Catholic, converted a few years since to Protestantism. M. Le Royer, Minister of Justice, is a Protestant by birth. He was born according to the *Temoignage*, in the city of Geneva, and is descended from a French family that took refuge there at the time of the Reformation. His ancestor, Jean Le Royer, is styled in letters patent of Henry II., February 13, 1553, "imprimeur ordinaire du roi de France et par especial des mathématiques." He is known as the publisher of a number of works printed between 1540 and 1570. He retired in 1576 to Geneva, where his descendants have remained until our days. M. Elie Le Royer, the present cabinet minister, claimed French citizenship in 1839, on the ground of the provisions of the law of the 9th of December, 1790, article 52, which acknowledge the citizenship of every person born in a foreign land and descended, at whatever remove, from a Frenchman or Frenchwoman expatriated for religion's sake.

PROGRESS OF ROMANISM IN NEW ENGLAND.—While every intelligent reader of our daily press is aware that Romanism has made great progress in New England during the past generation, we doubt whether many Protestants know the hold which it is obtaining in the commer-

cial and manufacturing centres. The fact is that, although the conversion of Protestants to Roman Catholicism is so rare an occurrence as, in every case, to claim attention and create surprise, the great number of Irishmen that have come in as laborers or operatives, has in places transferred the political power to the hands of adherents of the Church of Rome. A significant event took place the other day in Boston, such as is said never to have occurred before in that city, perhaps, not in any of our Northern cities. We refer to a public "pilgrimage" through the streets of Boston. The object was to secure for those participating, for the Church and for the city generally, as the home of many Roman Catholics, the indulgence promised in the Pope's Proclamation of Jubilee. The procession formed in the following order :

Crucifix, borne by a man wearing a red surplice, supported by men in green surplices.

Forty penitents in red surplices.

Banner of purple bearing the inscription "I. H. S." in gilt letters, and on the reverse a cross and the letter "M" in white on a blue ground.

Ten penitents in red surplices.

White flag bearing a red cross.

Altar boys in white vestments.

Priests in purple robes, bearing a crucifix.

Boys and women.

Those who joined in the procession were Portuguese Roman Catholics, worshipping at St. John the Baptist's Church, North Bennet street. At three o'clock in the afternoon, after the close of the "Forty Hour Devotion," and when a *Credo* and *Pater Noster* had been said, the penitential procession started. First, it went to St. James' Church, on Harrison avenue, then to St. Mary's Church, on Endicott street, and back to St. John the Baptist's Church. At each of the churches visited, a few minutes were spent, the time requisite for saying five *Pater Nosters* and five *Ave Marias*. The ceremony is described as an imposing one, marred somewhat by the shouting of the street urchins, who, as usual, constituted the advance guard. The men walked with slow and measured step, "bowing their bare heads, and holding their hands meekly before them folded, while the Priest repeated the litany, and those about him gave the responses." It was the most palpable demonstration yet seen of the fact that, Boston, at least, has by foreign immigration, come to have as large a Roman Catholic element as any city in the eastern part of our country.

MORE ROMISH LOTTERIES.—Encouraged by the impunity with which the laws of the State of New York were defied in the recent fair held in St. Patrick's Cathedral, on Fifth avenue, in this city, the Roman Catholic organs publish with more than usual audacity, notices of lotteries

for the benefit of their churches. A few weeks ago it was proposed to relieve the pecuniary embarrassment of Archbishop Purcell, of Cincinnati, by instituting a lottery on a grand scale, in favor of which the Legislature of the State of Ohio was to be requested to repeal or suspend the existing law prohibiting such immoral concerns. Now a scheme of the same sort is put forth in Kansas, and recommended in the *Catholic Review* of this city (issue of April 5th, 1879). It is headed "Grand Drawing!! For one dollar! A rare chance is offered to those who wish to gain valuable property and perform an act of charity." The inducements held forth are two-fold—pecuniary and spiritual; the former, at the disposition of chance, the latter, certain. To look at the latter first; "for the spiritual and temporal welfare of those who buy a ticket, induce others to buy, or contribute however little" to the fund, *"twenty-five masses will be offered."* This is certainly, at first sight, a liberal offer, and even an incautious Protestant might be induced to invest a small sum, (for Protestants, as well as Roman Catholics seem to be welcomed as contributors). Let him, however, think well about the matter; for we much fear that his twenty-five masses would profit him nothing. Being, according to the Church of Rome, out of the pale of salvation, the Protestant can hope after death to reach neither Heaven nor Purgatory, and in the world of hopeless punishment, no masses can do him any good. But we presume that fewer persons will engage in this lottery scheme through hope of these remoter advantages, than for the material gain offered. This is somewhat vaguely described in these words (The italics are ours):—"The object of the drawing, which is to come off April 14th, 1879, at Olathe, Kansas, is to raise funds to erect a church at this place. Among other things to be drawn for, is a lot, (*the donation of a Protestant friend*), situated in the city of Olathe, which is very 'desirable and valuable' as Mayor S. R. Burch and other prominent gentlemen who know it, willingly testify. A ticket that entitles the bearer to one share in the 'Grand Drawing,' will be sent to those who contribute one dollar, (\$1). . . . The winning numbers will be published in the issue of this paper next after the drawing. Remittances can be sent to the Pastor, Rev. Michael Casey, Olathe, Kansas, or to either of the Building Committee, T. Cosgrove, Frank McFarland, or Joseph McNulty."

"SOUL INSURANCE."—When the French converts under Father Chiniquy at Montreal, a few years ago, denounced the Roman Catholic religion, which they had left, as a *religion of money*, they emphasized a feature in the system which to them was its most noticeable point. The accusation has been forcibly brought up to our mind by reading a communication,

published with evident approval, in the *New York Tablet* of April 12th. The writer, who signs himself "A Christian," after descanting at some length on the great extent to which, in our present state of society, we endeavor to protect ourselves against the loss of property by fire or storm, by means of insurance, turns to consider the little provision of a similar kind made for the safety of what is infinitely more important than property, or even life itself, that is, the soul. "Let us acknowledge it in plain words," says the writer; "fully one-half of our Catholics seem to ignore, in practice, the most important of all insurances—that of the soul. You, who read this, have you secured any? Possibly, you can scarcely understand what we mean. You may hold a number of excellent policies on your houses, your goods, your life. But where is your insurance for your soul, or the souls of your family? Should you die to-day or to-morrow, no provision whatever would meet your soul in her first and urgent need." What, then, is the necessary provision here recommended, and pressed home with every consideration drawn from the brevity and uncertainty of human life? Is it the indispensable importance, of an acceptance of the Lord Jesus Christ, with hearty repentance for and renunciation of sin, and a firm determination, with God's assistance to live a life in accordance with the Divine law? Is it, we say, the faith in Him who is ordained to be the judge of quick and dead, in whom whosoever believeth, according to St. Peter's declaration at Joppa (Acts x. 42, 43), shall receive remission of sins? So far from that, the very name of Christ does not appear in the article, nor a reference to His one offering of Himself as a sacrifice to satisfy Divine justice. The nearest approach to an allusion to the Saviour is in the words "the Holy Sacrifice of the Mass," "the Holy Sacrifice of the altar." No, the "insurance of the soul," so needful, so pressing, is not union to Christ, illustrated and proved by a holy and godly life, conformed in a good degree, to His, but it is—the institution of a *perpetual daily Mass*, the endowment of some Church with a *sum of money* that will induce some priest every day to say a Mass for the release of the soul detained for its sins in purgatorial fires! Money for masses for the dead! Nothing will take the place of that! A rich widow of this neighborhood, fourteen years ago, erected a chapel at the cost of \$40,000 in honor of her deceased husband; but she neglected to endow it. The writer doubts whether fourteen masses have been celebrated there for the repose of the dear soul, which may yet be retained in Purgatory. The writer, who seems himself to be a priest, says that he must withhold his praise until the bereaved wife has added to her monument a chapel with a daily Mass in it. The costliness of the edifice will no more, of itself, release the prisoner of Divine justice, than it will preserve his mortal re-

mains from ultimate decay. The article is a fair representation of the vice that runs through the Roman Catholic system. It is not the positive denial of the cardinal truths of Christianity that gives it an anti-christian type, so much as the overlading of the teaching of the inspired Word of God with the false and soul-destroying doctrines and commandments of men. The priestly writer, who signs himself "A Christian," would not deny that the atoning work of Christ is the procuring cause and the *sine qua non* of our salvation; but his unscriptural notion of a bloodless sacrifice, repeated in every new celebration of the sacrament, so completely shuts out from his view the representations of the Bible, that there is nothing Christian about his communication save the subscription. An insurance of the soul purchased by money must be found, to replace the security for either world enjoyed by him who "knows Whom he has believed, and is "persuaded that He is able to keep that which He has committed unto Him against that day."

THE OLD SPIRIT IN IRELAND.—We have seen as yet none but Roman Catholic accounts of the recent disorders at Clifden, in Western Ireland, but they point distinctly enough to the true cause from which the trouble came. "The mission school system in Clifden," says the *New York Tablet*, of April 12th, 1879, "is producing its natural fruit." After which prelatry remark, it proceeds to tell us that "some days ago one of the Catholic clergymen, the Rev. Father Rhatigan *went into one of the mission schools on the island of Clifden, to see if there were any Catholic children in attendance!*" "The schoolmaster, it is stated, insulted him." *How* we are not told. The mere failure to recognize "his reverence" as having any authority there, might be, and probably was, construed as an "insult." It would be an "insult" to prevent him from interrupting the exercises, by denouncing the school and the parents that sent their children there, or by ordering the latter to go home. It would certainly be interpreted as a gross insult to command the intruding clergyman to leave the premises. However this may be, the priest, "it was stated" was met with insult. A popular demonstration was the result of the intelligence. Some thousand people met to express their sympathy with their priest. "They confined themselves to expressing their indignation to [at] the rough treatment to which one of their clergymen had been subjected, and dispersed quietly," a fact that may be accounted for by the appended statement that the resident magistrate, Mr. Parkinson, sub-inspector Green, and a large force of constabulary were present. This is the more probable, as the same account tells us that "the excitement was great, and *some two or three of the mission schools have been attacked and the windows smashed.*" So far as this Roman Catholic version goes

to prove anything, it indicates an unprovoked attack upon Protestant schools, which the priests not only did nothing to prevent, but occasioned, if they did not instigate it. [See article on subsequent page.]

A NEW INDULGENCE.—That Leo XIII. walks in the steps of his predecessor, so far as fully endorsing the doctrinal decisions made by Pius is concerned, is evidenced by many of his acts. Among other things, according to the *New York Freeman's Journal* of April 12th, there has lately been registered in the archives of the Sacred Congregation of Indulgence, an Apostolic brief, granting to all the faithful of either sex, an indulgence of three hundred days, every time that, with a contrite heart, they shall recite the following ejaculation: "*Blessed be the holy, immaculate, and most pure Conception of the Blessed Virgin Mary, Mother of God!*" The indulgence is perpetual, and we are informed, is applicable by way of suffrage to the souls in Purgatory.

WANT OF BAPTISM ANNULLING MARRIAGE.—The same journal, on the occasion of the death of Mrs. Patterson Bonaparte, of Baltimore, reproduces an interesting editorial originally published in its columns twenty-six or seven years ago, September 11, 1852. In this, the writer details the steps taken by the Emperor Napoleon in 1805 and 1806, to induce Pope Pius VII. to annul the marriage contracted by Jerome with the young American lady. The ceremony had been performed by the Roman Catholic Archbishop Carroll. The Pope could not be shaken in his position. "We may not," he said, "depart from the laws of the Church, by pronouncing the invalidity of a marriage, which, according to the declaration of God, no human power can dissolve. Were we to usurp an authority which is not ours, we should render ourselves guilty of a most abominable abuse of our sacred ministry before the tribunal of God and the whole church." The editor goes on to show that,—in the end, the Emperor,—despairing of obtaining the Pope's co-operation, found without any very great difficulty a complaisant prelate free from the conscientious scruples which restrained Pius VII. "The marriage," he adds, was "proclaimed in Paris to be null and void, on the ground that Miss Patterson *had not been baptized. This, if it had been true, would indeed have constituted a sufficient cause of nullity; but it is singular that it should never have been mentioned to the Pope.*" We have in the words we have italicized, another instance of the way in which the Church of Rome makes the Word of God of no effect by its own human traditions. The fact that one of the parties that contract marriage is unbaptized is made a sufficient ground for breaking a union which according to the church's own belief is indissoluble.

A STRIKING CONTRAST.

Seldom has there been a more remarkable instance of the irony of history, than is exemplified in the present attitude of the clerical party in France toward the new legislation proposed by the republican party now in office. In the seventeenth century, during the persecutions under Louis XIV., the rights of the Protestant family were completely ignored. The government, at the dictation of the priesthood, stepped in between the parent and the child, and sundered the tie of authority on one hand and obedience on the other. Every device was employed to prevent the father and mother from educating their child in the religion they themselves professed. Mere children were taken forcibly away, and the boys sent to monasteries, the girls to convents. Or, if not actually taken from the parental home, they were emancipated, so far as possible, from parental influence. A declaration of the king, which would appear absurd if it were not so malicious, permitted a child to abjure Protestantism for Romanism at the age of seven years—"a period of infancy," as Browning well remarks, "when a toy would suffice to lead a child to assent to any opinion, however abstruse and unintelligible." On the other hand, no Protestant child could make public profession of the religion of its parents under fourteen years of age for boys, and twelve for girls! At the present moment, the same party that dictated these intolerant and oppressive laws, is protesting against the violation of the rights of the family by the State, not in separating children from parents, nor in affording inducements to proselytism, but in establishing a "godless education." A few years since, at the height of what some were pleased to call the great Roman Catholic Revival, the ministry of MacMahon permitted the Church of Rome to establish by the side of the educational system of the State, a system of its own, culminating in a great "Catholic University," upon which was conferred the right of granting Academic degrees. Now the project has been officially announced by the Minister of Public Instruction not only of withdrawing this right, but of excluding all members of religious orders from posts of instruction throughout the republic. We shall not discuss the merits of the contemplated measure, of which we do not, in fact, know all the provisions. There is a danger, to which we cannot shut our eyes, attending the revulsion from all unsound and untenable theories. It is the easiest thing in the world to go from one extreme to its opposite. It may be that the *projet de loi* in question does violate personal liberty or the rights of the family. All we wish at present to notice, is the novel attitude into which the Church of Rome finds itself forced. The (Roman) "Catholics of the Nord and the Pas de Calais,"

have issued a Declaration, dated March 19th, 1879, and a petition addressed to the Senate and the Chamber of Deputies. In the former they say :

1. We are resolved to defend, without ever relenting, the rights of Catholic education, its free exercise and its free development, in every degree, from the asylum up to the University ;

2. We declare that every attack made upon this freedom is contrary to the national law, a violation of which can only tend to bring additional misfortunes upon France ;

3. We declare that this liberty *is founded upon the natural law*, against which no legislation is ever made ; *that the education and instruction of the child belongs to the head of the family ; that the family is not the property of the State, and that the State has not " the right to use and abuse it " at its pleasure ;* that in reality, it is organized and invested with legitimate power only to secure to individuals and to families the free exercise of their faculties for the temporal and spiritual good ; that we cannot, therefore, surrender to it the moral and intellectual training of our children ;

4. We declare that the freedom of Catholic instruction is also founded upon the supernatural and divine law, for which our fathers have, when called upon to do so, given their blood and their life, and for which we, also, do not hesitate to brave all persecution ; that the authority and command to teach, confided to the Catholic Church by Jesus Christ, her Divine Founder, likewise embraces the education and instruction of youth and childhood ; that we cannot accept the separation, always impossible, of religious and profane instruction : that we cannot leave our children in the hands of teachers who combat our faith by open assaults or by a silence which is no less dangerous and no less offensive to it ;

5. We declare that we demand for the Catholic Church the right of having as many religious Congregations and of such a kind as she may deem necessary, and to employ them freely in the education and instruction of the people ;

6. We declare that by these affirmations and demands we in nowise infringe upon or restrain the lawful rights of the State ; but that, on the contrary, we by so doing serve the best interests of France, to which, we have the right to say, no one is more devoted than we are ;

7. We declare that the freedom of our Catholic conscience must, by all means, be respected by the State and its agents ; that the State which claims to make a profession of neutrality in matters of doctrine, would be guilty of a flagrant act of injustice, in depriving us of a liberty which it would encourage in our adversaries—finally, that all liberality contrary to these principles is merely a liberality of words, but in reality an act of tyranny.

Hence it is that we are firmly convinced that no French Assembly will ever consent to an attack upon the rights we have just referred to ; and we rely, for their defence, upon the honest support of all the friends of France and of her public liberties.

In the Petition, the Senators and Deputies are begged to give weight to the following considerations in rejecting the proposed law :

It despoils free universities of a name which rightfully belongs to them, and

which Catholic schools have borne gloriously and alone, for centuries past; it confiscates their sources of revenue for the benefit of the State; it robs their students of every guarantee of fair and impartial justice. It violates the principles of equality before the law by means most unworthy of French honesty, and it seeks to re-establish, in fact, a monopoly which no one yet dares to claim, but which will soon be demanded if you sanction this first attack upon liberty and justice.

It is particularly obnoxious to this region of the North, where Catholic faith, at the price of the most generous sacrifices, has founded a University which has become the property and honor of our country.

The same Project of Law, by its Article 7, strikes at our most cherished convictions, by denying to the Catholic Church the freedom of her teaching Orders, which are a vital organ to her. It shamefully insults a respectable class of citizens, and it violates, without any ostensible pretext, the obligations of the Concordat, by deciding that the practice of the evangelical counsels and of the highest Christian virtues, shall, like the most ignominious condemnations, be a reason of incapacity in the matter of education. It arbitrarily hampers our right over the education of our children, by preventing us from intrusting them to teachers whom we love and who have given ample evidence of their patriotism. It entails great trouble upon the country by violently dispersing the 25,000 young people whom the free choice of families has placed under the direction of these venerated teachers.

Associated with other measures already officially announced, this project despoils those families looking to primary establishments for the instruction of their children, of a sacred right. It takes the children of the people from the religious school, which trains them, under the inspiration of Christian faith, in all public and private virtues. It imposes upon them, either immediately or in the near future, the obligation of a godless school.

How would the old Huguenots of the seventeenth century, not only cruelly debarred from many professions and pursuits, but forced to close their admirable educational establishments, where for many years the ripest scholars had been making their vast attainments serviceable to their fellow Protestants, have been surprised, could they have known that their despised rights could one day be vindicated by their opponents themselves!

SHADE AND LIGHT IN ITALY.

[Our readers will thank us for inserting the following interesting letter written from Naples to the *Philadelphia Presbyterian*, by Rev. J. W. Dulles, D. D., Secretary of the Presbyterian Board of Education. It gives a clear, impartial and catholic view of the situation in Italy. Dr. Dulles's sympathies are

too broad and charitable to be confined to any one of the evangelical agencies working so harmoniously. Editor CHRISTIAN WORLD].

If there are any weather-grumblers in Philadelphia, please forward them by submarine cable to Italy without an hour's delay, for Italy is at present the very Paradise of the tribe. For three months these gentry have been rushing from Turin to Genoa, from Genoa to Florence, from Florence to Rome, from Rome to Naples, and back from Naples all along the line, in the vain attempt to escape the rains that have made this a season to be noted. "Italian skies" have a world-wide fame, and they deserve it, for nothing can be more charming than a half day's sunshine in the midst of a cloudy, rainy week. It is something to be appreciated. Yet the good-humored tourist finds full and delightful occupation for the varying days of the mild Italian winter, where so much is awaiting his study indoors and abroad. It is a glorious land to visit with open eyes in any weather and at any season.

ROMANISM IN ITALY.

We find the moral atmosphere of Italy not unlike its wintry skies—prevailing clouds, lightened by gleams of sunshine, giving promise of bright days to come. Rome is still strong, sorely though it has been bruised during the past ten years. That it is so esteemed by Italian statesmen is shown by their treatment of the Pope and the church, in the face of the persistent refusal of the present, as well as the late Pontiff, to recognize in any way the existing Kingdom of Italy. Humbert is to the Pope and his partisans an usurper, holding the States which belong by right to the head of the church. The power of the priesthood is too great to be forgotten by the rulers. Though weakened, it is still a large element in the view of Italian statesmanship.

I should be glad if it were possible to say that this power is based on Christian principle to any great degree. Doubtless there are religious men who know no other faith, and who uphold Romanism as against infidelity, irreligion and ungodliness, and we must believe that there is here and there an individual finding Christ beneath the mass of mummery and falsehood that has been heaped over Him in this land. Yet it is impossible for charity to hide from itself the fact that Romanism in Italy has no religious or moral power. It does not teach, it does not elevate, it does not regenerate. Unless reformed from within, its overthrow by Protestant Christianity is the only hope of Italy.

On the other hand, the land is threatened by godlessness and infidelity. Multitudes of the more intelligent, especially the men, have lost all faith in Roman Catholicism, and—knowing not true Christianity

—in *all* religion. They are either indifferent or atheistic, but more the former than the latter. Scientific and philosophic infidelity are not yet strong in Italy.

THE BAMBINO.

The festival of the Epiphany, just passed, will serve to illustrate the change that has come over Rome, yet the Paganism that abides. On the summit of the Capitoline Hill, just where stood the Temple of Jupiter, now stands an old church known as the "Ara Coeli"—more properly, Santa Maria in Ara Coeli. Here, on Christmas Day, is exposed to view (in theatrical style) a grotto, with figures representing Joseph, Mary, the babe Jesus, and the shepherds in the stable at Bethlehem. The image of the infant Saviour is known as "The Bambino," and has long been regarded as the tutelar idol of the city. It is a wooden figure, swathed in red cloth and tinsel, and wearing a crown. The story told by the priests is, that a pilgrim to Palestine conceived the idea of carving an image of the child Jesus. He set about the work, but falling asleep, awoke to find it accomplished. St. Joseph had fashioned the block and St. Luke had painted it. It must be admitted that it speaks poorly for the artistic powers of these heavenly workmen. It was brought to Rome, where it has long been worshipped, and where it has wrought numberless miracles. It has its own carriage, and when taken abroad to visit and heal the sick, is regarded with such devotion, that until these degenerate days of Italian rule in Rome, any one would have been in danger who did not bow or kneel as it passed. The government has shown its readiness to humor the Papal authorities by granting an annual allowance for the Bambino.

It is quite diverting to visit the Church of the Ara Coeli on Christmas, and to watch the intense interest with which the group of the Bethlehem Stable is regarded by the city and country folk who crowd in. A platform is erected opposite to the grotto, on which very young children are mounted to deliver addresses in honor of the Bambino. Little tots of four and five years old speak their pieces with charming simplicity and abundant gesture.

But the great day is that of the Epiphany, when crowds of people from the country press in to behold the Bambino and to receive its blessing. A procession of ecclesiastics bears it around the church. Mass is celebrated, and the Abbot of the Monastery connected with the church, instead of the Host (which, it must be remembered, is held to be the very body and blood of Christ), holds up this wooden doll to give the blessing, and to receive the worship of the people. A grosser

idolatry cannot be imagined. Yet let it be known that until the Pope lost command in Rome, not only did the highest and most learned ecclesiastics take part in this travesty upon Christianity, but the municipal officers of Rome attended upon it officially, and any one who did not bow down was in danger of being knocked down.

Now under free Italy, the city officials do not appear. They leave the work of worshipping this tawdry idol to the priests of the church and their retainers.

A fact will illustrate the power of the Papal Court over American Protestant-born and highly-educated men in its priesthood who crave promotion. When Archbishop Bayley, of Baltimore, was in attendance on the Oecumenical Council, an American Catholic lady was ill with cancer. Against her own wishes, and those of her friends, Dr. Bayley insisted that this doll should be sent to visit her with its beneficent powers—alas, to no purpose! Credence was refused to this story until it was affirmed by the family of the lady. The faith of the American prelate was rewarded by Papal favor and promotion.

LIGHT AND PROGRESS.

But the Italian sky is not all dark. The gleams of light are many and blessed. With the establishment of the Kingdom of Italy, and the overthrow of the temporal power of the Pope and the potentates who joined hands with him in intolerance, has come a large measure of civil and religious freedom. Men and women cannot be sentenced to prison for five years for meeting in their own homes to read the Bible and pray, as were the *Madui* in our own day in Florence. Protestants from other countries are no longer forced, as unclean heretics, to gather for worship *outside* of the gates of Rome, and under consular protection. The giving of a Bible, or a religious tract is no longer a crime. There is something exhilarating in the freedom that pervades Italy from Piedmont to Taranto, and beyond in Sicily.

THE FREE ITALIAN CHURCH.

In Turin, in Genoa, in Florence, in Naples, in almost any city, you will find Protestant Italian churches boldly fronting the street and bearing each its name upon its face. Their Sunday Schools are composed almost entirely of the children of Roman Catholics, as are the day schools which they maintain. In Florence, where the energy of the Rev. John R. McDougall does not flag after more than twenty years of service, you will find a Protestant congregation holding a church and monastery well-known to Dante, six hundred years ago, as "*San Jacopo Trafossi*." The whole premises have been purchased, and afford

room for church, schools, book depot and residences for helpers in the work. In Rome, if the Pope were to decide to leave the Vatican and cross the Bridge of San Angelo to enter the Eternal City, the first thing to meet his eye would be a five-story building, (until recently a monastery), bearing over its portal the inscription, "*Chiesa Cristiana Libera.*" He would find

THE WALDENSIAINS,

the fires of whose altars ages of persecution failed to stamp out of the valleys of Piedmont, occupying the Holy City. If he had dropped into another hall in Rome a few days ago, he would have found Italians—Presbyterian, Methodist, and Baptist—gathered for "The Week of Prayer," and with none to make them afraid.

Yes, the world moves! These churches of Bible-reading and Christ-preaching Italians are mostly feeble as yet. Not many "wise men after the flesh, not many mighty, not many noble" are found there, but they have the truth, and are permitted to hold it forth to their fellow-men. They are the germ of greater things in the future.

GAVAZZI.

Last Sunday evening, I heard Father Gavazzi preach in the chapel opposite to the San Angelo Bridge in Rome. His audience was a plain one, mostly men. Some were seated, while others stood in the rear of the room, having been attracted from the street by the singing or by the preacher's voice. He looks older and grayer than when last in America, but is not one whit less zealous and impressive. I can assure his American friends that he is as earnest here, with his humble hearers fresh from the streets, as when addressing the magnificent audience that greeted him in our splendid Academy of Music, in Philadelphia. He preached with head and hands and body, as well as voice. Every finger had a tongue. He also gives instruction to the students of the Theological School of the Free Church, which, as well as day-schools, finds room in the same building. Professor Henderson, a thoroughly skilled Scotch Presbyterian, who directs the theological studies, resides in the fifth story of the establishment, with the students in dormitories around him. They seemed wide-awake young men, quite delighted to shake hands with ministers from America.

MULTIPLIED AGENCIES FOR GOOD.

The Waldensian Seminary in Florence is sending teachers and preachers through Italy and Sicily. Its mission report gives account of thirty-one pastors, fifteen evangelists, fifty-two helpers, and seven *olporteurs*, with sixty-three churches and stations. The Free Church

is preaching in thirty-five cities and towns. The English Wesleyans and the American Methodists are doing good service in many places, and the Baptists are also engaged for Italy. There is abundant ground for the prayer that God will bless His truth, and bring multitudes in Italy to the knowledge of His Son.

American Presbyterians, we are doing next to nothing for Italy. If it be not wise for us to enter upon a distinct work we may aid the laborers now in the field. The ancient and conservative Waldensian Church can well use the gifts of those who wish to help Italy through a Presbyterian channel. Italy is a noble mission field, and one that promises fruit, whilst demanding work. May God revive His work in it abundantly.

ROMISH VIEWS OF RITUALISM.

[From the *London Christian World*.]

The Ritualists may, with considerable truth, be described as the Ishmaelites of the religious world. Their hand is against every man, and every man's hand is against them. They certainly receive some hard blows, but then they are themselves among the hardest hitters in the whole field of ecclesiastical controversy. Bishops used to "charge" somewhat severely against them, and occasionally do so still; but with the measure that their lordships meted has it been meted to them again, "good measure, pressed down and running over." It is curious that the most ardent defenders of Church authority should be the fiercest assailants of the Bishops, but it is, nevertheless, certain that the most resolute foes of the Establishment never speak of its rulers in the tone adopted by those who, on their own principles, ought to be submissive and obedient subjects. Of course, rival parties in the establishment, and still more, Dissenters outside come in for a good deal of that truculent abuse which some of the party seem to regard as an exhibition of strength. "The modern Ritualist" (says Dr. Littledale) is entirely free from the strait-laced prejudices of his Anglican brother, and is perfectly ready to take a hint, or adopt a useful addition from any quarter whatever, and does not care a straw whether a Roman Cardinal or a Baptist minister be its original parent." We are disposed to think that in the conduct of controversy, especially against Protestantism or Puritanism, they have taken hints from more doubtful parties than either Roman Cardinals or Baptist ministers. To the uninitiated, however, the bitterness of the strife which has recently broken out between them and the defenders of Rome, will be a new and altogether unexpected development. Possibly the controversy which was started by the Abbé Martin, and has

now been going on at intervals for some months, may to the minds of many call up Colman's old verse—

“Yet some affirm no enemies they are,
But meet just like prize-fighters in a fair,
Who first shake hands before they box,
Then give each other plaguy knocks,
With all the love and kindness of a brother.”

Even after the sharp blows that have been interchanged between these Romish priests and Dr. Littledale, the conviction will remain with many that they are “sworn friends to one another.” Such a belief, however, is a mistake—at least, to this extent, that the Ritualist is possessed by the idea that he is the true representative of “Catholicity” in this country, and, consequently, resents the pretensions of Rome, while the Romanist, in his turn, regards with unconcealed scorn the assumption of a school which talks so largely about “Catholic” principles, and is yet as much in revolt against “Catholic” as the veriest Protestant in a Dissenting communion. Meanwhile, Protestants may look on with half-amused interest, while Ritualists supply them with arguments against Rome, and the Romish priests, in their turn, demolish the claims of Anglican Catholics.

Father Ryder is the latest champion of Rome, and in a paper on “Ritualism, Roman Catholicism, and Converts,” in the February number of the *Contemporary*, replies to a slashing article of Dr. Littledale's with a trenchant vigor such as has not been previously displayed on his side of the controversy. He is not satisfied to defend his own camp, but carries the war on to the enemy's ground with a resolution and a force which the doctor will not find it very easy to overcome. His defence of his own church is much less satisfactory than his attack on his opponents. The way in which he turns some of Dr. Littledale's boastings on himself and his party is extremely skilful, and if it does not impress any of them, may at least convince impartial outsiders of the inconsistency of their attempt to pose at once as the defenders of authority and the heirs of a wise and generous liberty. The boast of Dr. Littledale, quoted above, that the Ritualist is not straitlaced like other Anglicans, but is broad and liberal, ready to learn from every one who has anything to teach, and to adopt anything that is useful or good, “whether it be a Jesuit invention, like the Ignatian retreat, or a Non-conformist one, like the mother's meeting,”—Father Ryder is so far from applauding, that he treats it as an evidence that the Ritualist is without “Church theory.” This liberal selecticism may be very taking and possibly may be marked by practical wisdom, but it is inconsistent, as

he argues, with any true conception of Church authority. "He hangs out very unmistakably the flag of the spiritual freebooter, claiming, as he does, the right of treasure-trove to any spiritual practice or rite that may commend itself to his judgment." The conclusion is that the two claims set up by the Ritualists are irreconcilable. He may elect to stand on the basis of authority or on that of liberty, but he cannot rest on both. He may abide by Catholic usage, or he may be guided solely by utility, but he cannot serve both masters. It is a home-thrust, and one that cannot be readily parried. "Family Liberalism" does not fit in with sacerdotal pretensions.

Father Ryder is still more telling when he deals with the prevalent Ritualist representations of the Anglican Church in the past, and of her rulers at present. That Church, according to their version of her history, never forsook the "Catholic" faith, and the mediævalism which excites so much opposition to-day, is only a revival of the principles and ideas which only intended to reform, not to revolutionize the Church. After pointing out the true meaning of such a conception in a passage too long to quote, the Romish critic adds: "I do not believe that the Church of England has either orders or jurisdiction, that she has been true either to the rule of faith or the rule of discipline; but God forbid that I should regard such a picture of the Anglican Church as anything short of calumnious; an institution so depraved could not have existed for three hundred years upon the soil of England. No true friend of the country could wish its Church's claim to church life and Catholicity vindicated at such a cost." This is hard, but the worst of it is that it is true. Ritualists may still go on asserting that the Reformers were not Protestants, and never meant their Church to be Protestant, but it is something that they should be made to perceive that, even in the estimation of Romanists, they dishonor both their country and the very men whom they extol as their great ancestors by "the mingled ruffianism and poltroonery exhibited in this conception of Anglicanism." Altogether Father Ryder's article is very damaging to their position. That it will produce any marked effect upon a party which is too self-complacent to be greatly moved, even by the exposure of its inconsistency, is very improbable, but it certainly demonstrates the essential weakness of a school, whose members can only justify themselves, by insisting that their Church was crypto-Catholic, when she seemed to be Protestant, and so exposing her and those whom they themselves acknowledge as her most illustrious sons to the scorn and execration of the foe, and by displaying "utter loathing" for "the ecclesiastical superiors upon whom they are dependent for whatever claim they have to order and jurisdiction."

WORK OF THE EVANGELICAL SOCIETY OF GENEVA.

We gave three months ago some account of the work of this excellent Society during last summer. We are glad to be able now to give a statement of its more recent operations kindly furnished by the Secretary. We regret to learn that the diminution of the Society's receipts, consequent upon the general business prostration, renders the situation very anxious. We should be glad if God should put it into the hearts of any liberally minded American Protestants to come to its aid.

COLPORTAGE.

Since our last report, winter has spread its white mantle over France. The messengers of the Gospel have frequently found the roads impassable, and have in spite of the piercing cold had to station themselves in the market places and at the fairs, witnessing would-be purchasers hurrying past, and reserving their visit to the bookstall for another occasion.

In this conflict—for indeed it is one to those who are compelled to face the weather—we too have had our wounded, one of whom has, in the service of his Master contracted a dangerous chest complaint which will require lengthened nursing and exceptional aid.

Nevertheless, we have no reason to complain; in some districts there have been considerable sales, and in others it seems as if the seed was germinating and new demands coming into existence. This is particularly the case in the South of France, from whence numerous appeals are reaching us.

In other localities the demand for a certain class of books, proves that the effect of former persecution is not yet exhausted, and that the soil formerly watered by the blood of martyrs is producing fruit.

For the moment the obstacles to the propagation of the Gospel are disappearing, so that the development of the work seems to depend solely on the faith of those who are engaged in it, and on the means placed at their disposal. We are not ignorant of the fact that material wants are everywhere great and overwhelming, but these should not make us forget the spiritual wants of those who are privileged to hear of them.

From the neighborhood of Susa in Italy, we hear: "The inhabitants of this country are so bigoted that they speak only about confessors and a certain monk living in a neighboring monastery. Unable to sell anything, I left and passed over the mountain, disposing of one Bible on the way. In the evening I read the Scriptures several times in the village, amongst others in a house, where lived an old man 88 years of age, nearly deaf. After listening to the fifteenth chapter of Luke, and

some other passages, which I read in a loud voice, he said to me "I must confess I never heard so beautiful a book," and asked for a New Testament—At B., to which I returned about Christmas, I paid visits to a few Protestants, but they did not testify sufficiently well of the Truth to encourage the Catholics. I was unable to sell even an almanack. Near St. P. in the mountain, I sold a Bible, and started the next morning at 5 o'clock for Susa, where I stationed myself under the arcade, but sold very few books."

One writes to us from the Department of the Maritime Alps, that lovely country where strangers go in search of health and, not unfrequently, forbidden pleasures. "I have not the satisfaction to find amongst the population here any improvement whatever in things relating to their eternal interests. It is constantly necessary to stem the current and refute those ideas which tend to estrange the mind from a just God before whom we shall one day be called to appear face to face."

From Marseilles, the colporteur B. who especially addresses himself to Italian workmen, writes to us in their language: "I have been requested to attend a meeting of about 300 persons which is held on Tuesdays and Fridays; I stand at the door and induce passers-by to enter. In my own house I have also organized a small meeting in keeping with the size of the room, from which I hope good success. On Sunday, in the rue de — there is a meeting at two o'clock, at which the Secretary of the Consul is present. A few minutes beforehand, I go out into the by-streets and the public houses, where the people are amusing themselves, and I say: "The Italian Secretary has something important to tell you." Thus they come. Presently they read a verse of Scripture in turn, and in this way they make progress and arrive at a knowledge of the Truth. Nearly every one has purchased a New Testament or a Bible, the majority of them apparently never having before heard the words, '*Come unto me, all ye that labor and are heavy laden, and I will give you rest.*'"

Further westward, from the Departments of Aude and Tarn, one writes to us:—"I have had satisfactory conversations with some Catholics who were but are no longer, prejudiced against us. On the occasion of a grand evening fête held in the chief square, I distributed a number of tracts. The next day I heard three Catholics speaking about them, and expressing astonishment at the excellent news they contained. Near a factory, a workman asked me for a tract and afterwards purchased a New Testament. At C— I spent five days visiting Catholic families, and reading the Word of God to them. Although they have long had the Scriptures in their possession, they are not bringing forth

fruit, being choked with worldly cares, and with politics. They envied my happiness, and could not comprehend how the work of salvation is alone accomplished by Christ.

“A Catholic lady who had been presented with a Bible, from which she had received some good impressions, evinced regret at not having persevered in the study of it. Her zeal was slackened from fear of becoming a Protestant, and from that time she ceased reading. Now she is aware of her mistake, her conscience having spoken. I have earnestly besought her to follow up her better intentions and not to neglect prayer. In the evening I made a short round amongst the cafés and sold a few books.

“I spent two days at M—. The Protestants of this village are very isolated and have no places of worship. I have exhorted them to assemble themselves together for mutual edification. Where there is no Pastor, there is no Church, and they are as lost. Since the outbreak of the vine disease in Gard, many of the Protestants have migrated into Aude, and had they brought godliness with them, it would have proved a means of evangelizing the country. It would be well if the colporteur were to occupy himself with the work of evangelization, by forming small congregations which should be visited regularly by the itinerant pastors. Such views are suggested to me by the many Protestants who are in this district, and who ought to be instrumental in bringing to the knowledge of the Gospel the Catholics for whom clericalism has now no attractions.

“At L—, the Protestants have been counted and I am assured that they number 260. A pious lady told me that a free-thinking pastor came to preach there on two occasions. On the first his anti-Christian doctrines proved him to be at variance with his hearers, and on the second he was without an audience; it is not thought that he will return. Here would be a fine field of activity for an Evangelist. In every village Protestants are found scattered, and Catholics, out of conceit with the Priests. At Ol—, there is a pious Protestant family whom I have introduced to two Catholic families; they lend them their *Chambre Haute* and other religious journals, and unitedly they seem happy if they can edify one another; on visiting at one of the houses, I found a man sitting by the fire-side with a Bible on his knees. There are about twenty villages here, and a well qualified laborer is wanted to unite the people in a kind of nucleus, when the pastor nearest at hand might visit them. An itinerant pastor would be adapted to this pressing demand. At present there is no spiritual life, the reading being chiefly journals and light literature.

“At R—I visited the Roman Catholic school-master who, in speak-

ing of the Exhibition stated, that the Protestants had a kiosk at the entrance of the Trocadéro where little books were gratuitously distributed. He had received a hymn with a vignette. He sang it to us and said that he had taught it to the scholars, by whom it had been sung in the Church. All this is encouraging and I must take him a book of revival hymns. This village is one which, though opposed to clericalism, has nevertheless retained some respect for religion.

"During an evening assemblage at a public house at C— enigmas were being propounded. I asked the question: What must we do to be saved? Each one gave his ideas, and the general tenor of the whole was, that we must perform good works. I told them that the word "save" could only be applied to that which was lost, and that for him who had in everything obeyed the law of God, no Saviour was necessary. Asking each if he had always done what was right, they were obliged to acknowledge themselves guilty and appeared to be touched. A woman told me next day that she had not slept the whole night, and thanked me with a hearty shake of the hand."

From Lyons we have been asked for a colporteur to aid in carrying on the good work that Mr. McAll has commenced there with such success. We hope to find one well qualified for the post.

From the Department of the Vienne the Colporteur P. writes to us: "A man named B. said to me, "I thought this book that you sold me a year ago was a prayer-book, but finding it to contain neither litany nor mass nor anything about the Virgin, I threw it down, exclaiming that you were either a wizard or a cheat." My wife observed, 'Rather accuse yourself and exonerate the Colporteur in offering you the Bible.' I am now quite satisfied and love to read the book. Some ten young men who were in a public house said to me: 'We do not want any religion.' The innkeeper asked for the *Almanach des Familles*, 'I like it because the priest says it is Protestant! I sold five almanacs and a New Testament on that occasion."

EVANGELIZATION ABROAD.

While not neglecting the ordinary field of labour, it is as far as possible, the object of our Society to open new doors for the proclamation of the Gospel, an object, which during the latter months, we have seen accomplished. After an interval of four months the work carried on at *Tasso*, in Corsica, is resumed under the direction of an Italian Evangelist who, let us hope, will find from the people the same welcome and the same wants as were found by his predecessor, M. Rostagno. The evangelization enterprise amongst the working classes of Marseilles, after the

Paris plan, has attracted our attention, and we contemplate in some measure aiding it, encouraged as we are by the following lines from our brother who is labouring there. "Our work prospers beyond our expectation ; the room is usually occupied by about 250 persons ; the most perfect stillness and sustained attention reign throughout the meeting, and we already have evidence of some conversions. The most interesting meeting of all is the Sunday, 2 o'clock, Bible class, at which there are generally 150 to 180 persons present."

The Italian workmen, engaged at Airolo, in boring the St-Gothard tunnel, are cared for by our brother Pierallini who, though labouring under the greatest difficulties, is rejoicing at the ingathering of precious fruit in this frigid region. The rough and uncultivated natures of these men have been impressed by the religious service held on Christmas Day. "We celebrated the Lord's Supper on this notable day," writes our Evangelist "and have been greatly blessed by God. Our brethren were refreshed in spirit by the holy Christian feast, and sang the hymns with a zeal hitherto unheard. Antonio, 'a navvy,' told his companions that it seemed to him like a day spent in Paradise. The brethren are especially careful of their conduct, and endeavour to live up to the precepts of the Gospel ; owing to which they have to endure persecution from their companions. The meetings increase in number. On the morning of the New Year there was a special gathering for the purpose of organising our little Church."

Finally, we have to announce to our friends the interesting news that M. Dardier, Director of our Colportage Branch, in company with M. Rèveillaud, is about to undertake a journey of evangelization in several of the Departments of France. We ask on behalf of these two brethren the prayers and Christian sympathy of all who understand the importance of such a mission.

Progress is none the less apparent in our former stations, our brethren having greatly enlarged their spheres of action for the spread of the Gospel. Messieurs Eprinchard and Mexandean have been traversing the Poitou for a month preaching almost daily. They have frequently recognized an earnest work of the Holy Spirit in the hearts of their hearers. M. Biau at Aulnay, labors with indefatigable zeal in a wide field, where the people are forming themselves into numerous groups, desirous of hearing the Word of Life. His visits amongst the hamlets and in the farms, afford him many opportunities of addressing himself direct to the souls of his hearers, and of distributing religious books, which are much appreciated amongst these scattered communities. Our brother has lately celebrated 21 baptisms, 3 marriages, and 13 funerals. M. Benig-

nus, of Chateau-Neuf, has taken part in the opening of a new place of worship at A—in the midst of a population of working-men.

At Niort, a convenient Chapel, acquired by the members of the church, is apparently drawing a greater number to the services.

We terminate this rapid sketch with a few words about Vauchuse. In this Department, our brethren have undergone a variety of trials, but are now receiving fresh encouragement. A new School-mistress has charge of the school at Pertuis. M. *Debard* has become acquainted with about sixty Protestants, living in isolated places at L—whom he proposes to assemble together at least once a month. With the colporteur's pack, and in the snow, he has visited amongst them and has been well received.

Have we not as the result of these details an impression that the seed-time has been abundant? It is a blessing to be able to preach the Gospel freely, and this blessing has been granted. To us it remains to ask from the Giver of all grace that He will work in the souls of men and bring them captive at the foot of the cross of Christ.

THE THEOLOGICAL COLLEGE.

A few words will suffice to describe the progress of the College since our last circular. The house of learning in a measure resembles those people of whom it is said : happy is it if they have no history ! But this monotony is only an advantage when it is a uniformity of life and not of sleep, of activity and not of idleness.

In this respect we have completed the winter session thus far, generally speaking, in a satisfactory manner. It has been characterized by work, by the interest shown in study, and possibly by an increase of spiritual life. For many reasons, the latter is a subject on which it is desirable to speak with reserve. It is not for us to measure the hidden working of the Holy Spirit, and if we discern any visible signs of it, we have only to return thanks, an exercise in which our brethren will join us. We rejoice to recognize such signs amongst our beloved students, several of whom have devoted to the work of evangelization, or the ministry, periods longer or shorter, of their vacation. Moreover, since resuming their studies, they have found out a variety of ways of occupying themselves in works tending to the advancement of our Lord's Kingdom. From Christian sentiments we forbear entering on details, but we commend these young brethren to the prayers of all who have sympathy with the more extended labours for which they are preparing themselves.

As to scholastic acts proper, on the 4th of January, one of our can-

didates, M. Paul Gardiol, of the Waldensian Church in Italy, received his diploma. To this end he propounded a Thesis on "the language and date of composition of the *Noble Leirzon*" a well-known and interesting poem of several hundred verses, and demonstrated in a conclusive manner that the doctrine of the Waldenses separated them from the Romish Church, at the period when it was written, as distinctly as it does to-day. Thus the candidate proved the value of the question of date, touching which, after having examined a variety of documents—amongst them the MSS. in the Public Library of Geneva, sometimes considered as the most ancient of all—he thought he could fix upon the end of the XVII. Century. M. Gardiol has left us hastily during this severe winter, when traveling is not easy, to give, for some months, to our honored brother, M. Bost, of Laforce, an assistance unfortunately rendered necessary by the delicate state of his health; it is afterwards the intention of M. Gardiol, to return to Italy, his native country, as his field of labour. Another candidate ought also in all probability to receive his diploma between this and the end of the month.

Two students have left us, one owing to deafness, which increased to such a distressing extent as to compel him to renounce his studies; the other somewhat advanced in life, having ascertained after a trial, reasonably prolonged, that his mind and memory did not possess the suppleness necessary for the acquisition of a considerable mass of fresh knowledge. He has wisely decided with our advice to wait until the Lord shall open for him some other sphere in His service.

You thus witness success and failure side by side. Although enjoying substantial blessings, our labour is not accomplished without some sorrow. Like nearly every work allotted to Christians, ours has its difficulties and its shadows. Our dear colleague, Professor Binder, is still absent from the College by sickness, and though we continue to hope that he will be able to resume his professorship, this happy day remains uncertain. On the other hand, another of our colleagues, will, if God permits, give his valuable service to the School from the month of March, the commencement of what we call the "summer session."

Another difficulty of the position is connected with the precariousness of our finances. True, our work has never been paralyzed, but we have to be habitually careful. A school of instruction of a superior order is, and necessarily must be, costly, but when it is deemed to be a necessity, resources should more readily be forthcoming. All education is a work of time. The expenses are foreseen. They cannot be diminished without risk of disorganization, in suppressing the number of lessons. When possessing a valuable collection of books and seeing them deteriorate by wear, it is discouraging not to have the means for rebinding them.

Dr. McCosh of the Free Church of Scotland, called to be President of the College at Princeton, United States, has lately stated in public, that during the space of ten years, he received on behalf of the College two millions and a half of dollars (\$2,500,000), equal to 500,000*l.* The donations he received actually amounted to an average of 200*l.* per week, and what is more remarkable the majority of the money was given anonymously. "I know not" says the Doctor "whence comes this money, and have only at times, even a suspicion." Thanks to these generous offerings, there have been constructed lecture rooms, library and reading rooms, and rooms for holding meetings. Books of study and scientific instruments have also been acquired. In a word, both Professors and Students have been furnished with all that was either useful or desirable for the preparation of future ministers. Is it not a thought to make the heart beat that there should be found in this poor world a country where wealthy Christians are still able and willing to devote their riches to the service of that Saviour by whom they have been redeemed!

PERSECUTION IN CONNEMARA.

When we penned the brief note of the recent outrages committed near Clifden, in Western Ireland, we had seen, as there stated, only a Roman Catholic account. At the last moment, before going to press, the April number of the *Banner of Truth in Ireland*, published by the Irish Church Mission Society, has reached us, with a full account of *one of the most unvarranted and infamous attacks, inspired by sectarian hatred, of modern times.* Let every Protestant, let every lover of liberty, read the narrative with attention. What has been done in Ireland may be repeated in America when the same priesthood have the power.

We deeply grieve to have to record a series of outrages in Connemara, which appear part of a deliberate attempt by the priests to deprive the Mission agents of the simplest rights of British subjects, and to introduce a reign of terror even under the government of our beloved Queen. Happily, the authorities of the land are putting forth their strength even as we write these lines, and we earnestly trust that it will be proved that loyal and peaceable men will be protected in the discharge of their duty, and the favored district of Connemara will soon be restored to its usual tranquility. When we state that two of the Mission schoolhouses in the West have been attacked and wrecked by violent mobs, and, worse than all, that the schoolhouse and teacher's residence of Belleek, near Clifden, has been set on fire in the night by cowardly persecutors, who had no regard either for delicate women or helpless children, who saved their lives almost by a miracle, we have said, we are sure, sufficient to call forth the sympathies and prayers of our friends and supporters, and to awaken a feeling of indignation in

the breast of every Christian. Altar denunciations and violent harangues soon have their effect on an excitable and superstitious, but otherwise amenable and peaceable, population, and they have culminated in outrages which lead us back almost to the Dark Ages.

That we may render our narrative more historical, we will place before our readers a copy of the Memorial which was sent to his Grace, the Lord Lieutenant of Ireland, and which was signed by the ten Protestant clergy of Connemara, and which cannot certainly be regarded as either overdrawn or violent in tone. The Memorial was sent in on the 12th of March, and we have no reason to doubt the readiness of the Government to accede to its prayer. The Memorial was as follows :—

“TO HIS GRACE, THE DUKE OF MARLBOROUGH, K. G., LORD LIEUTENANT
OF IRELAND.

“We, the undersigned Clergy of the Protestant Church of Ireland, located in Connemara, in the County of Galway, desire to approach your Grace with the deepest respect both for your character and office. We are ourselves peaceable and loyal subjects of the British Crown, and desire to live in peace and charity with all men. The district in which we reside, though extremely remote, has been hitherto tranquil, and we desire only to do our duty faithfully in the midst of the population.

“We deeply regret to state that the usual tranquility of these districts has been of late very seriously disturbed. One of our parochial school-houses, used also as a church, in the island of Omey, was wrecked by a riotous mob on Friday, the 28th of February. Another schoolhouse at Barnahalia was similarly treated a few days afterwards, in the most wanton and unprovoked manner, by a similar mob, and the lives of the teachers endangered! One of our own clerical body and his daughter were attacked while on their way on foot to the island of Omey, on the 1st of March; others of our body have been threatened, if they attempted to visit certain stations within their districts; and a spirit of lawlessness and violence of late has been displayed, which renders it difficult in the extreme, either for the clergy, or those employed under them, to discharge their duties in a quiet and peaceable manner.

“We are especially unwilling, as clergymen, to have recourse to litigation in the local courts, where it might be difficult for us or for humbler agents to obtain protection in the present excited state of public feeling; and we venture to approach your Grace, in order that you would cause inquiry to be made into the facts we have above alleged, as well as the origin of them, that adequate security for life and property may be guaranteed to us in this remote part of Ireland, and that

additional police stations may, if necessary, be provided for this object in those particular localities where these outrages have taken place.

“And we remain, with deep regret,

“Your Grace’s humble and loyal servants,”

(Signed by all the Clergy of Connemara).

Had the memorialists deferred their petition for another day, they would have had a still more terrible ground for their appeal. But we will continue our narrative in the order of the events.

The outrages above referred to were all connected with the visits of one Roman Catholic priest to the various schools of the Mission—visits which he endeavored to enforce as a right, and for one of which, accompanied by violent and insulting language, he was summoned to the local court of Clifden, in December last, and compelled to apologize, as recorded in the last *Banner*. We little thought at that time, that the excellent and valued teacher, Mrs. Young, her afflicted husband, and her dear children would pay the penalty of daring to give truthful evidence in a British Court of law against a Roman Catholic priest; but such has proved to be the case, and we desire to express our most sincere sympathy, and to enlist that of our readers, with Mrs. Young and her family. She is herself in delicate health, and her husband, a coastguard pensioner, is afflicted with blindness, the effect of exposure while in active service in the Royal Navy; yet during the night, or at three in the morning of the 13th of March, their residence at Belleek was set on fire over their heads, and both the house and school-room burnt to the ground. We can only thank our gracious God that their lives were spared; but all that their cruel persecutors could do was accomplished to effect this fearful and diabolical end. So that we see the persecuting spirit of Rome, which many thought to be a thing of the past, putting forth all its energy against those whose only crime is a desire to elevate the population of Connemara by Scriptural education and the teaching of Gospel truth, and who carry on their work in a spirit of charity to all men.

We trust these facts will have their due weight with the supporters of our beloved Mission, and that our friends will now especially rally round those who are willing to stand in the post of danger, and suffer, if need be, for the Lord and His cause. We trust also that these sad events will be overruled for good in the Mission field itself. Persecution always draws out sympathy, love, and prayer, and a deeper tone of spiritual life is invariably the result of such attacks, if they are accepted in a humble, patient, and Christian spirit; and we do not doubt, that ere long it will be seen that even these clouds are “big with mercy,” and that the present calamity will bring forth fruit to the glory of God and

the good of the work which we have undertaken or the temporal and spiritual benefit, as well as eternal salvation, of our fellow-subjects in Ireland.

We have received daily communications from our Missionaries and agents, describing the above events, and all breathing a patient and prayerful tone. We are sorry we can only insert a limited number of these reports; but they will be sufficient to indicate the state of feeling at this crisis in the West.

Our first extract is from a letter from the daughter of the teacher of Omev, the school first attacked. It shows that the aid of the government was not invoked a moment too soon. It is hard to realize such scenes in a part of Great Britain in our day:

“I am sure you have heard of the alarming outrage here before this. The priest visited the school on Thursday last, and beat my dear father with a heavy stick he brought with him. My father then turned him out, and a crowd gathered. The priest went on waving his stick to the mob to come to help him, but did not find where he was going, until he fell over a rock outside the school door and hurt his head. So then they said father beat him and cut his head, but, indeed, that is not true. So the priest told them to have at him—pointing at father. They then threw stones. My mother was hit with one, but not much hurt. Stephen Courcey was here, too, and the priest beat him several blows. They had to get into the house and block up the doors with desks and forms. The mob broke every one of the school windows, and tried to break the doors, but did not succeed, thank God; for if they had, every one of us would, we believe, have been murdered there and then. We could not go to church on Sunday, or anywhere outside the door since Thursday, nor will ever be able to do so unless we have police with us, and even with them I fear we will be murdered. The police stayed here two or three nights, but now we have no protection, and you have no idea of the way we are trying to live. Fortunately we have a bag of flour in the house, or we would all be starved before this, but we have nothing for the cow, and she will soon die, if we do not get her away somewhere by night, and I fear that is impossible. I only wish we could get some means of escape. Father does not know what to do or how to manage; he cannot go or send anywhere, and no one comes in but the police. The Rev. Mr. Conerney and Miss Conerney were coming here on Saturday, and were beaten, and would have been killed, but the police were in Claddaghduff. The priest heard that Rev. Mr. Cory was coming here on Monday, and collected five hundred or six hundred men, and had them all along the road from the chapel to Streamstown. They broke my grandmother's windows, too.

They also broke the Barnahalia windows and destroyed every article that was in the school. The priest was here again to-day, and a lot of men with him. We were sure when we saw them that they were coming to attack us, as they said, but we escaped this time, thank God. It is reported that our house is to be thrown down, and they have threatened to burn two other houses inhabited by converts. We have the windows blocked inside with stones, and everything we can think of, but they would not last long if they come, as they say they will. The only thing we can do is to put our trust in God, and I believe He, in His mercy will save us. Pray that God may bring us safe from all our enemies."

The following report from Clifden describes the terrible outrage at Belleek :

"You have already learned from our telegram the sad news concerning Belleek school house. We first heard of it this morning about seven o'clock, and as soon as possible, the Rev. R. J. Ballard started for the place, and found it worse than even he had imagined—nothing but the bare walls standing. Happily, Mr. Young and his wife and family were saved. Some one had set fire to the house by putting a burning coal in the thatch. They were all turned out in the middle of the night. They got the coast-guards to their aid, and sent for police. It is the most cowardly, inhuman outrage that has yet taken place. The teacher, Mrs. Young, and her husband and family are at present in a house taken specially for the persecuted, by Mr. Cory. No wonder you could hardly believe the telegram we sent."

Another account is subjoined :

"We can think of little else to-day but the terrible disaster to the poor Youngs. Any one with a spark of humanity could not but pity a poor blind man, with a wife in almost a helpless state, and a lot of little children more so. It is well the rooms at Dominick's were not all occupied. It seems a heartrending case, and makes us forget even the Omev outrage. Another teacher told us they laid down in dread of their house being burnt down on them any night, it also being thatched. We little thought to hear of one so near coming to this fate. Evidence of the first who saw it is, the roof was on fire in two places before he came, and no sign of fire inside. This seems clear that it was deliberately set on fire from without. They must have quietly done it not to awaken any one."

A friend from the West, after describing some of these outrages, thus closes a very stirring letter :

"The police of Clifden have really saved the lives of whole families. The unreasoning multitude did not like to encounter those loyal men

whose military bearing and training had been inveighed against lately even in Parliament, but who are valued and respected by the well-disposed and loyal inhabitants of the country, whose lives and properties are safe in many parts only because such protection can be invoked. So these misguided men had to return to their homes without being appeased by the blood of a few scattered and inoffensive Protestants.

MISSIONARY INTELLIGENCE.

Cleveland, Ohio—Rev. J. Yauch.

Rev. J. Yauch, our German City Missionary in Cleveland, Ohio, sends this statement for the month of March:

"I visited over fifty families: many of them were Roman Catholics. In some cases they received the tracts I offered them, and in others they refused them, saying that they had their own literature. Nevertheless, these messengers of peace accomplish much good among those who read them, enlightening the ignorant and awakening them to spiritual life.

"Among Roman Catholics and infidels, there is great prejudice against true Christians, and much rubbish must be cleared away before we can expect to build up the work of God.

"In my visits I give attention to the children, and endeavor to lead them to the mission schools. It is sad to find so many on the streets and in wicked places on the Sabbath. I trust that I will be successful in bringing some of them away from these degrading influences."

Davenport, Iowa—Rev. C. Hoffman.

Our German Missionary in Davenport, Iowa and vicinity, Rev. C. Hoffman, sends this statement for the month of March:

"The whole number of visits to families this month amounted to eighty-

three—thirty in Rock Island and Davenport, twenty-three near Calamus, twenty-one in Durant, and nine in Shiloh. I had an interesting conversation with a prominent German lawyer in Davenport on the subject of "liberty." He and many other German skeptics claim that the Church is tyrannical. In replying to his question, "what is liberty?" I said that it was the enforcement of the precept to love God with all the heart, and our neighbor as ourselves. This explanation seemed to be satisfactory to him.

"The Sabbath School at Shiloh is growing, and the meetings near Calamus are very promising. There are some encouraging features about the work at Durant, and the Americans advise me to hold on. At a new point which I recently visited, some religious interest had been manifested."

Chicago, Ill.—Rev. A. Miller

Rev. A. Miller, our German City Missionary in Chicago, Ill., reports for the month of March:

"It is an encouraging fact that of the hundred and five families visited during the month, more than one-half belonged to the Roman Catholic Church. In almost every case, I was kindly received, and permitted to offer prayer. *A number of Roman Catholic families were converted during the winter, and*

have united with various Protestant Churches. I find that many of the Roman Catholics are beginning to doubt the doctrine of justification by works.

"I distributed thirteen Bibles, and many tracts, which were thankfully received. The plan is to select such religious literature as the peculiar spiritual condition of each requires. I was glad to observe that tracts previously circulated had been read and

produced fruit. I will organize a mission school next month.

"I visited the hospital, and conversed with the sick. After leaving the man whom I had instructed, I passed the cot of the one next to him, and he threw up his hands in an imploring manner, asking me to converse with him. He said that he did not understand my talk to the German near him "but he felt the influence that attended it."

RECEIPTS.

In behalf of the American and Foreign Christian Union for the month ending March 31st, 1879,

NEW YORK.

Auburn. Mrs. Jane F. Willard, \$30; Miss Caroline Willard, \$30; For L. M. Miss Georgiana Willard \$10, for C. W. \$70 00
Hempstead. S. M. Norris..... \$5.00
\$75.00

NEW JERSEY.

Rahway. 2nd Presbyterian Church, Rev. J. H. Liggott..... \$10 00

PENNSYLVANIA.

Philadelphia. T. A. Biddle, \$20; Mrs. Hannah S. Toland, \$5..... \$25.00
Pittsburgh. Branch of Woman's Union Mission Society of Mexico \$116.75
\$141.75

MARYLAND.

Baltimore. Amelia and Elizabeth Waeche, \$20; and for C. W., \$2.30. \$22 30

OHIO.

Mansfield. Rev. D. W. Smith Ex. Geo. Cocher estate in part of bequest., \$336.25
Strongsville. Free Cong. Church, H. Pomeroy, Treasurer,..... \$5 00
\$341.25

IOWA.

Avery. J. R. Sharp..... \$2.00
LeClaire Prairie. United Presb. Church, to constitute Rev. S. S. Ralston, D.D., a L. M. 35.00
Washington. 2nd United Presb. Church, 8. 5
Morning Sun. Ref. Presb. Ch. balance... 6.50
Genoa Bluff. Miss C. M. Beardsley,..... 5.00

Independence. Presb. Church..... 23.35
Chester, M. E. Church..... 8.30
\$88.40

SANDWICH ISLANDS.

Waimea. Hawaii, Waimea Church, \$10; Rev. Lorenzo Lyons, \$10 \$20.00

Collections by the Rev. Antonio Arrighi for the Free Church of Italy.

Charlestown, Mass. Howard Sqr. Congregational Church,..... \$22.50

Received for the Christian World in addition to items specified above:

N. C. Robbins, \$1.10; Mrs. A. S. Dole, \$1.10; Mrs. E. H. Evans, \$2.00; D. R. Holt \$5; Robert Miller, \$2; Rev. J. Bolton, \$1.10; Rev. D. Adams, \$1.10; Wellesley College Library, \$1; J. P. Roberts, \$1; Mrs. M. H. Williams, \$1.10; Mrs. R. Cummings, \$3.30; L. B. Wilber, \$1.10; A friend, \$1.10; L. J. Labounty, \$1.10; Miss L. Mills, \$1.10; Mrs. S. Holmes, \$1.10; Mrs. H. Van Wagenen, \$1.12; D. B. Griffith, \$1.10; Mrs. P. P. Stewart, \$1.10; Mrs. F. Aitken, \$1; Rev. A. Sabon, \$1; Mrs. J. T. Forrester, \$4; Rev. B. P. Aydelott, D.D., \$10; N. Smith, \$1.10; Mrs. L. H. Griswold, \$4; Mrs. E. A. Austin, \$1.10; Rev. J. R. Smith, \$1.51; Mrs. O. Johnson, \$2.20; Smaller Sums, \$3 20..... \$57.73

Total receipts for the month \$778.93

THE CHRISTIAN WORLD.

Vol. 30.

JUNE, 1879.

No. 6.

THIRTIETH ANNUAL REPORT.

OF THE

Directors of the American and Foreign Christian Union.

MAY, 1879.

Thankfully acknowledging the goodness of Almighty God in preserving this Society, and enabling it to continue its benevolent operations through another year, the thirtieth of its existence under the present name, the directors present the following report:—

The receipts from all sources for the year ending March 31st, 1879, were \$13,163.59, of which sum \$4,234.33 were derived from individual contributions and church collections, \$8,040.44 from legacies and interest, and \$888.82 from subscriptions and donations to the CHRISTIAN WORLD.

The expenditures were \$4,403.57 for Publication Work (including salaries and expenses chargeable to this account), \$3,277.32 for Home Mission Work, \$1,513.12 for Foreign Mission Work, and \$1,364.08 for cost of management.

The receipts of the American Chapel in Paris under the care of this Society, for the year January 1st to December 31st, 1878, being the financial year of the Chapel, were 22,167 francs 80 centimes (about \$4,400), and the expenditures were 22,988 francs 5 centimes, leaving a balance on hand of 400 francs 5 centimes.

If the receipts of the Missionary Association of the American Chapel be added, the total receipts of the Society and Chapel under its care amount to about \$20,500.

I. PUBLICATION WORK.

THE CHRISTIAN WORLD, now in thirtieth year, has been published as heretofore. The high estimate placed by the directors upon the importance of maintaining this magazine, as a missionary agency, has been frequently referred to in previous reports. The directors see no reasons in the present state of the questions at issue to alter or modify their opinion. Never was the struggle between Evangelical truth and the errors arising from a misapprehension of the plan of salvation laid down in the Holy Scriptures, more real and momentous. Never was the conviction deeper in the minds and hearts of earnest Protestant thinkers, that we must exert ourselves vigorously for the conversion of nominal Christendom, as a necessary preliminary to the conversion of the heathen world. With this growing conviction of the critical importance of the evangelization of the millions of adherents of the Roman Catholic Church, the importance of enlightening Protestants respecting the character, the past history, and the present aims of the Papacy, ought to make itself equally felt. This is especially true in respect to our own country, where the Roman Catholic Church has, through immigration from the Old World, made such vast numerical gains within the past few years. Ignorance respecting the Romish question might have been a venial fault fifty years ago, when the Church of Rome had but a slight hold upon this part of the Western Continent; now that it has multiplied its priests and bishops, its churches and worshippers, to so alarming an extent, and boasts that it will soon become the predominating element in American affairs, civil and religious, ignorance has ceased to be a simple mistake, and has become both a blunder and an unpardonable offence against the very institutions of which we are justly proud. The Christian Protestant people of these United States must be instructed on this subject, and every channel through which the necessary information can be imparted should be sedulously maintained and cherished. Particularly should any publication be generously supported that makes the diffusion of this information its sole or its principal aim. It is with peculiar gratification that we note a growing appreciation of this leading feature in the CHRISTIAN WORLD. To use the words of a distinguished clergyman, a late Moderator of the General Assembly of the Presbyterian Church, and a constant reader of our Magazine, (the Rev. Howard Crosby, D. D.), "unless attention is specially summoned by a faithful

watchman, the assaults on our public schools, as at Poughkeepsie and Yonkers, and on our public morals, as at St. Patrick's Cathedral,* would be passed by without comment on the part of a people who are proud of their liberties, but too absorbed in other matters to preserve them." And we believe that the sentiment which the same writer expresses respecting the importance of the maintenance of the CHRISTIAN WORLD will be echoed by many others among its readers. "I hold that the American and Foreign Christian Union does a noble and most valuable work, if it only sustain and circulate this its admirable publication. Patriotism and piety alike are interested in its success."

II. HOME MISSIONS AMONG ROMAN CATHOLICS.

Our Home Missions, especially in the West, have been prosecuted as in previous years under the superintendence of Rev. H. H. Fairall, D. D., who, by sermons, lectures, addresses and communications to the press, has striven to deepen the interest felt in the evangelization of the great masses of nominal Roman Catholics that have come to our shores from the Old World, and have settled upon the rich prairies, or congregated in the growing cities of the West. We have occupied, in all, *nine* points, and have employed *eleven* missionaries for a part or the whole of the year. The number of laborers and of missionary fields has, however, not been restricted to these figures by the nature or demands of the work, but simply by our inability to provide the pecuniary means for its extension. There are certainly scores of places still left unprovided for either by local benevolence or by general missionary associations, where, humanly speaking, faithful work among Romanists could not fail to reap an abundant spiritual harvest. Shall they remain year after year uncared for?

CHELSEA, MASS.—The work of *Rev. M. Dwight* in Chelsea and the vicinity of Boston is a work of visitation from house to house. For such a task not only patient toil, but great prudence, Christian forbearance and tact are requisite. The vast majority of the inmates of the tenements entered by the missionary are Roman Catholics; a few are Hebrews. Success in awakening the conscience and touching the heart can be purchased only at the price of unremitting care to avoid everything calculated to arouse prejudice, whether national or religious. This care Mr. Dwight seems to have exercised. Instead of attacking the

*Referring to the then recent violation of the public laws and of the commonly accepted principles of morality, in the employment of lotteries and the unlicensed sale of spirituous and fermented liquors in the fair held in the principal Roman Catholic church of the city before its dedication.

abuses of Rome, he has read or repeated portions of the Bible ; instead of deriding the priests and monks he has exhibited the attractions of the cross and drawn attention to the absolute necessity of the new birth as set forth by our Saviour in his conversation with Nicodemus. Thus he has gained such free access to the homes and the hearts of those whom he has visited, that, of the destitute families supplied with the Bible, it often happened that all, or nearly all, were families in which one or both parents were professed Roman Catholics ; that, of seventy-two families that permitted him to read or recite portions of the Sacred Word in the two months of September and October, fifty-two were Roman Catholic ; and that, of sixty-nine families that allowed or desired him to offer prayer with them in a single month, all but eighteen were Roman Catholic. Can it be denied that these statistics are significant ? Do they not indicate that even in the crowded suburbs of our great cities, where Romanists are supposed to be completely under the control of the priesthood, they are in reality quite as accessible as the Protestant poor with whom they are associated ? In point of fact, Mr. Dwight finds them in some respects more accessible, listening often with surprise, and sometimes with intense interest, to the truth respecting a regeneration not baptismal through water, but spiritual by the gracious operation of the Holy Ghost.

CINCINNATI, O.—Miss *Lavinia Purlier* and Miss *Anna B. Schiller* have been for many years in the employ of this Society as Bible-women. Both labor in Cincinnati, and both display great aptitude for the duties to which they have consecrated so much of their lives. Miss Schiller, being herself German, finds her field chiefly among the Germans in the western part of the city. While there is nothing about activity of this kind to enkindle worldly enthusiasm, and while there is not a little that is trying in the continual contact with misery and destitution, real substantial good is done. The hundreds of visits to humble, often godless homes, attended with conversation on the concerns of the soul, with reading of the Bible, and prayer, have doubtless been instrumental in enlightening many a darkened mind and soul. It is not always advisable to speak with definiteness respecting work among Romanists, even in this free country ; but it may without impropriety be said, that one of our Bible-women has, during the last year, found her way, on more than one occasion, into a Roman Catholic “institution,” and spoken words for Christ not only to a sick patient, but even to the “sisters” in charge. As in previous years, a promising field has been found in the Cincinnati Hospital, Jail, and other public establishments, where the Christian visitor is always welcome.

CLEVELAND, O.—In the important city of Cleveland, Rev. *J. Yauch*, labors among the Germans. Romanism is very powerful in numbers and influence, and rationalism and infidelity have scarcely fewer votaries than Rome. Mr. Yauch, while mentioning some hopeful results of his visits and conversations among Roman Catholics, alludes feelingly to the great difficulty of securing a candid hearing for the Gospel from those who have renounced their faith in every form of Christianity.

LOUISVILLE, KY.—The work so long committed to the Rev. *J. M. Sadd*, and prosecuted uninterruptedly since his death by his widow, has taken a deep root in the hearts of the Christian people of Louisville. This fact is proved by the interest manifested in providing for the demands of the Sunday School, Industrial School, and other appliances connected with the “Sadd Mission” in Main street. There has been a well-sustained work of visitation, and as the result of this, and of the work at the Home, a number of hopeful conversions have taken place within the past two years.

CHICAGO, ILL.—In the rapidly growing city of Chicago, where, especially in the thickly settled western suburb, many missionaries might profitably be employed among the tens of thousands of persons of foreign birth or parentage, we have a single missionary to the Germans, Rev. *A. Miller*. Every week-day is fully employed by him in visits to his countrymen, and for the Lord's day there are sometimes more invitations to preach than the missionary can accept. The prevailing tone of Mr. Miller's reports is of encouragement, in spite, both of the difficulties inherent in the character of the work, and of inability to satisfy the claims of so extensive a field. Some incidents within the past year prove that the fruits of faithful visiting and of personal conversation of a religious nature are not so evanescent as a superficial glance might lead us to imagine. A casual interview and a few words on personal piety, accompanied by the gift of a Bible, are reported to have been the means of the conversion of a German lady of noble connections in the Fatherland. Two full years had passed before the result of his short exhortation came to the missionary's knowledge. Now this lady, a Roman Catholic by birth and training, whose brother and four uncles are in the priesthood of the Church of Rome, is a convert to vital Christianity, and is anxious to be useful in bringing others also to the truth.

DAVENPORT, IOWA.—The labors of Rev. *C. Hoffman* differ from those of most of the other missionaries, in that they extend over a larger field, comprising a number of distinct towns and villages. The district

about Durant, some miles west of Davenport, is one formerly inhabited by Americans, who have almost all moved away. The latter sold out their farms to the Germans, who came in considerable numbers, bringing with them rationalism and skepticism. The churches once occupied by Protestant congregations were closed, and none of the influences of religion to mould and assimilate the foreign element to American ideas any longer made themselves felt. It has been Mr. Hoffman's task to visit the Germans in their homes, allotting different portions of the month to different places, and establishing meetings wherever a nucleus of evangelical Christians could be found. Besides Davenport and Rock Island, to which he devoted a part of his time, Mr. Hoffman has labored by repeated visits in Durant, Silloh, Round Grove, Calamus, etc. In parts of the field the work assumes an encouraging promise of permanence.

ST. LOUIS, MO.—Rev. *A. G. Scheele*, our former missionary, having been compelled by circumstances of a personal nature, to resign, he was succeeded last autumn by Rev. *J. Vanderlippe*. The work is chiefly one of visitation from house to house.

MUSCODA, WIS., and IOWA CITY, IOWA.—The same missionaries are stationed at these two points as occupied them last year. Rev. *J. Zvolanek* and Rev. *B. Gesberg* are Bohemians, and both labor for the conversion of their countrymen—a class of the immigrant population that has received but little attention from our Protestant churches. The peculiar difficulty of mastering the Bohemian language, and the smallness of the number of qualified Bohemian ministers, are the principal causes of this neglect. Mr. Zvolanek is a physician as well as a minister of the Gospel, and his knowledge of medicine gives him an opportunity to plead for an acceptance of the truth at many a bedside, where, without this knowledge, he could not obtain a hearing. The congregations to which he preaches on the Lord's day are large and interesting. There is also a mission school with a slowly increasing number of children in attendance.

III. THE AMERICAN CHAPEL IN PARIS.

It is a pleasant duty to record the continued prosperity of the American Chapel founded by the American and Foreign Christian Union in the city of Paris. The wisdom of establishing this centre of religious influence in the French capital has been amply vindicated by the results. It is a just cause for rejoicing that the pleasant chapel building in the Rue de Berry is attended every Lord's day by large numbers

of the resilent Americans, as well as by many transient visitors ; and that the contributions made to the chapel treasury fully meet the expenses, including the pastor's salary and every necessary outlay. But we see even greater ground for thankfulness in the warm Christian zeal of the members, displayed in active exertions for the conversion of the unevangelized masses around them. Six years ago, at the suggestion of the Pastor, Rev. E. W. Hitchcock, a Missionary and Benevolent Association was formed. Under the auspices of this Association, contributions were solicited ; a few hundred dollars were raised, and this money was divided among several of the great enterprises that appeal so strongly to the sympathies of a Protestant in France. Year by year the Missionary Association has grown, until for the past year its receipts from all sources have amounted to nearly 17,000 francs, or \$3,500.

Not content with merely contributing to the treasuries of the *Société Evangélique de France*, the *Société Centrale d'Evangélisation*, the Sunday School Union of France, and other agencies, the members of the chapel association take a direct part in the good work. At first they undertook merely the support of *one* of the Mission Stations established by Rev. Mr. McAll. Now they support in the city of Paris alone *three* of these stations. One, situated not far from the chapel, and known as the *Les Ternes* station, has received much personal attention. The Mission Sunday School has greatly interested the American children, who have provided liberally for the comfort and enjoyment of the children of the poor Parisian workmen, and have reaped a bountiful harvest of gratitude on the part of the latter. Of late, the hall hitherto used has proved much too small for the scholars in attendance. The Chapel Association has therefore had a new hall built that will accommodate more than twice as many scholars as the old. The Industrial school in connection with this Mission is admirably managed by American ladies, and is acknowledged to be the best school of its kind in Paris. The Chapel Association also supports a Bible-woman and Missionary who devotes much of her time to the instruction of the children connected with the Missions.

IV. OTHER WORK ABROAD.

The liberality of a friend of the Society who left it a legacy to be employed for the benefit of the Waldenses of Italy, has enabled the directors to do something for the ancient Church of the Valleys of Piedmont whose long protest against the errors of Rome, during the ages of darkness in which all the rest of Europe was involved, entitles it in a peculiar manner to the affectionate respect of evangelical Christendom.

The terms of the bequest scarcely warrant the application of the income of the fund thus created to the support of the ordinary missionary operations prosecuted by the Waldenses in various parts of the peninsula. On consultation with the Waldensian Table, however, it was found that in no way could the Waldenses be more materially aided than in their Normal School at Torre Pellice, or La Tour—an institution of the greatest importance to the progress of education in the Valleys, but an institution which, perhaps on account of its less prominent position, has received fewer benefactions than the Theological School at Florence. The avails of the legacy have therefore been applied, during the past year, to the Normal School of Torre Pellice.

A detailed report of the institution has recently been prepared for us and forwarded by Rev. J. D. Charbonnier, Moderator of the Waldensian Table, who is also the Director or President of the Normal School. It will be sufficient here to say that this institution has been in existence about a quarter of a century, and during the last seventeen years has given a thorough training to more than 250 pupils. At present there are in all six teachers and thirty-five pupils. The course of instruction covers four years.

The Society has also assisted, to the extent of the means committed to it, in response to appeals made in the *CHRISTIAN WORLD* or otherwise, the French Waldenses of the Department of the Hautes-Alpes, the former parish of Felix Neff, through the Protestant Committee of Lyons, the Evangelical Society of France; the Church of Jesus in Mexico, etc.

In accordance with the request of the Evangelization Committee of the Free Italian Church, the Society consented, some months since, to receive and recommend to the churches a duly accredited agent of that Committee, charged with the commission of raising funds for the prosecution of missionary work in Italy. The Society has accordingly extended a cordial greeting to Rev. Antonio Arrighi, and has acknowledged and transmitted to the Secretary of the Evangelization Committee all moneys paid in to the treasury on his account.

DR. Treasurer in Account with the American and Foreign Christian Union, for the Year ending March 31st, 1879. CR.

1878.		1879.	
April 1.	To balance from previous year,	March 31.	By amount paid for Publishing, including Printing, Editor's Salary, Rent, Clerk Hire, Postage, etc.,
1879.			" Disbursement for Home Missions,
Mar. 31.	To amount received from the ordinary channels of Individual Donations and Church Collections, \$4,234 33	" "	" " for Foreign Missions,
"	To Subscriptions and Donations for the CHRISTIAN WORLD,	"	" Cost of Managing in Collecting and Distributing,
"	To amount received by Legacies,	"	" Legacies invested,
"	" " " Interest,	"	" Interest on Allen Trust Fund,
		"	" Law Charges in Matter of Legacies,
		"	" Balance,
1879.			
April 1.	To balance brought down,		

T. S. YOUNG, *Treasurer.*

The undersigned certify that they have compared the vouchers with the accounts of receipts and expenditures, and find them correct, and the amount of cash on hand, two hundred and four dollars and eleven cents.

Signed,

HENRY HARRISON, }
WILLIAM F. LEE, } *Auditing Committee.*

ANNUAL MEETING OF THE SOCIETY.

THE Annual Meeting of the American and Foreign Christian Union was held in the Society's Rooms, 45 Bible House, on Tuesday, May 6th. The Annual Reports of the Board of Directors, and of the Treasurer (both of which appear in the present number of the CHRISTIAN WORLD), were read and approved, and their publication was ordered.

The following gentlemen were elected Directors for *four* years to fill the place of those members of the Board whose term of office expired at this time :—Rev. Paul D. Van Cleef, D.D.; E. Spencer West, Esq.; Rev. A. C. Wedekind, D.D.; Rev. C. S. Harrower; Rev. S. Irenæus Prime, D.D.; G. M. Vanderlip, Esq.; F. T. Locke, Esq.; Rev. George S. Chambers; Rev. R. B. Campfield; Rev. A. H. Clapp, D.D. To fill vacancies in the class of 1880: Rev. J. C. K. Milligan, and Rev. G. F. Krotel. To fill a vacancy in the class of 1881: Rev. A. S. Hunt, D.D.

 EDITORIAL NOTES.

REV. SIGNOR TURINO.—Many of our readers are doubtless aware of the fact that the Evangelization Committee of the Waldensian Church has deputed Signor Turino to this country, and that this gentleman has been here for some weeks, soliciting funds for the prosecution of the missionary work which the Waldenses have taken in hand. The Board of Directors of the American and Foreign Christian Union, at a recent meeting, welcomed Signor Turino, who in a brief speech laid before them the present condition of the missionary operations of the Waldenses, and the reasons that had induced them to look to the United States for assistance. These lie chiefly in the great financial straits in which many of the former friends and benefactors of the Waldenses, especially those in Scotland, now find themselves involved, and the consequent great reduction of income from that source. Our Board after listening to the interesting and forcible presentation of facts by Signor Turino, expressed by resolution its hearty sympathy with his undertaking, and cordially recommended him and his mission to the attention of the churches. We shall be most happy, in accordance with this action, to receive and forward to Signor Turino all sums that may be sent to us for the evangelization work of the Waldenses. Nor need we add the expression of our satisfaction at the prospect that both branches of the native Protestant church of Italy, the Waldensian and the Free church, (not to speak of distinct American denominational agencies,) are likely to receive in future a larger share of support in this country than they have heretofore enjoyed.

THE NEW MISSION HALL IN PARIS.—The new building to which we have heretofore referred, as in course of erection for the *Les Ternes* Mission supported by the brethren of our American Chapel in Paris, was open for Divine worship for the first time on the 18th of April last. We find in a new journal, *The Parisian*, of April 24th, a description of the hall and an account of the opening exercises :—

“On Friday evening last was opened, at No. 11 Avenue des Ternes, the new Mission Hall of the American Chapel, Rue de Berry. This hall is one of the twenty-four Mission stations established during the last seven years by the Rev. Mr. McAll, and known together as the “Mission to the Working People of Paris.” The congregation of the American Chapel, through its missionary association, supports at present three of these stations—one at Grenelle, one in the Boulevard Voltaire, and the third in the Avenue des Ternes. That at the Ternes, from its establishment, four years ago, has been under its special patronage. The old hall, in the Avenue Wagram, had been enlarged so as to seat two hundred, but proved unequal to the demand upon it. During the last winter the industrial school, under the charge of the ladies of the American Chapel, quite outgrew the capacity of the hall. The new hall can seat 450, and is admirably adapted for the object of the Mission. There will be held in it general meetings, with singing and addresses, Sunday and Friday evenings; a Sunday School and young women’s meeting, Sunday afternoon; a young people’s meeting, Tuesday evening; a Bible service, Wednesday evening; and a children’s meeting and industrial school, Thursday afternoon.

At the opening, last Friday evening, the hall was crowded to its utmost capacity, and all available space on the stairs and in the passage-ways was occupied. Interesting and appropriate addresses were made by Rev. Mr. McAll, Rev. Mr. Gibson, Pasteur Fisch, and Pasteur Bersier. Among the interested auditors present were Rev. Dr. Forbes, of the Church of the English Embassy, Rev. T. Baron Hart, of the English Congregational Church, Rev. Mr. Paterson, of the Scotch Presbyterian Church, and Madame la Comtesse de Castries, mother of La Maréchale de McMahon. Representatives of the American Chapel Congregation were present, including the Pastor, Rev. Mr. Hitchcock, the American Minister, General Noyes, Mrs. Noyes, and others. General Noyes and Mr. Hitchcock made addresses in English, which were translated into the French by Pasteurs Fisch and Bersier. The singing of the French hymns was very spirited, and was led by Mrs. McAll, who presided at the harmonium.

The occasion was one of rare interest, and the manifest sympathy and attention of the entire audience gave promise of good fruits in the future of the Mission.

THE LATE JONAS KING, D.D.—The recent appearance of a long-expected biography of the sainted missionary, recalls the name and eventful life of one whose example the Church cannot afford to forget. Many of the incidents of that life were familiar to American Protestants a generation ago, and those who are too young to remember them, will

find them narrated in a very interesting way in the volume just published by the American Tract Society, entitled "Jonas King, Missionary to Syria and Greece." We commend it to our readers as worthy of a careful perusal. Few missionaries of the cross have entered upon their work more thoroughly equipped for its successful prosecution, than Jonas King. He was a sound and accurate thinker, an accomplished scholar, a linguist who bade fair to rank among the best of his times; above all, he was a zealous Christian, with the claims of the conversion of the world weighing on his mind and heart. He was humble and self-sacrificing, yet in the defence of truth capable of displaying wonderful boldness of action and of speech. With great urbanity of manner, and rare kindness of heart, he combined an unswerving devotion to principle, which permitted him to resort to no such subterfuges and evasions as many others would have deemed permissible, if not indeed necessary. Had he been a man cast in a different mould, he might, perhaps, have *seemed* to accomplish more; we doubt whether he would in reality have accomplished half so much. Of one thing he was always certain; he commanded the respect of those even who disliked his rigid code of morals, and rejected his teachings. Of *immediate* converts, particularly in the latter part of his life, he could probably boast few. But he set in motion trains of influence which have outlived him. When the hour of regeneration of Greece comes—not the regeneration of its political system, or the "rectification" of its boundaries, but the spiritual awakening which shall open the whole East to the Gospel—it will be found that much of the glorious consummation has been directly traceable to the patient, persevering labors of a missionary at Athens, who continued through long years to be the object of hatred and persecution, and never gave over the effort to which he had consecrated his life, until God took him from the Church militant to stand in the ranks of the Church triumphant.

RELIGIOUS TOLERATION AND SECURITY IN MEXICO.

In a communication addressed October 9th, 1878, to Mr. Carlile Mason President of the Manufacturer's Association of Chicago, the American Minister to Mexico, Hon. John W. Foster, made some statements of so grave a character, reflecting upon the insecurity of property in our sister republic, that the Mexican Government has deemed it important to refute them. We are indebted to Rev. Henry Channcey Riley, D. D., for a translation of a few paragraphs taken from a long and exhaustive paper by Señor Romero, Secretary of State, published in the *Diario Oficial*, the official government organ, under date of Thursday, March 13th, 1879. They have a bearing upon the existence of Protestant

missions in Mexico, and the disposition of the liberal government of President Diaz respecting the protection to which they are entitled.—Editor of the *CHRISTIAN WORLD*.

It is not difficult to demonstrate that that this country enjoys as much security as is enjoyed elsewhere, and therefore that many of the assertions contained in Mr. Foster's report touching on this grave subject, are entirely without foundation.

The Mexican nation was for a long time completely under the domination of the Roman Catholic clergy, who succeeded in establishing the most absolute and complete intolerance and fanaticism. Not only was no other religion allowed except the Apostolic Roman Catholic, but for a long time the Inquisition prevailed with all its horrors, and all not professing the Roman Catholic faith were treated as men without principle or morality.

The exercise of any other worship, and especially the propagation of any religion not the Roman Catholic, would, but a little more than twenty years ago, have occasioned the death of any one attempting such an enterprise, the extermination of those pretending to make proselytes to any other religion being considered to be a meritorious act in the eyes of the Deity.

Although the conquests obtained by the war of reformation have effected a notable change in general enlightenment and in public sentiment in this respect, it cannot but be recognized that fanaticism is not yet extinguished, particularly in towns far away from the centres of civilization, and where the indigenous element predominates.

Notwithstanding this, since the year 1861, missionaries of various Protestant religions have come to establish and extend their worship, not only in the capital and principal cities of the Republic, where also extensive fanatical elements still obtain, but in the indigenous towns of the country as well, and in those very centres where fanaticism has long had the completest ascendancy, and where it still exists, though it has lost much of its old power.

These missionaries have publicly established their churches, have inaugurated their religious worship, distributed their Bibles and other books. They have preached their doctrines in public, opened their primary schools and their seminaries, established their orphanages, circulated their periodicals and other religious publications, and, comparatively speaking, in view of the difficulties with which they have had to contend, they have gone on in the propagation of their religion, with good success and with scarcely any danger.

There are no exact data in this department of the progress made by these missions in the Republic.

That called the *Mexican Branch of the Catholic Church of Jesus*, the existence of which commenced in 1861, already counts its Cathedral in the ancient temple of San Francisco, besides the Churches of San Jose de Gracia and San Antonio Abad. It has 50 congregations scattered in different parts of the Republic, orphanages and schools in which more than 500 children are being sustained and educated; theological seminaries in which young men are being educated for the ministry; a weekly periodical entitled *La Verdad* (The Truth). It counts upon more than 3,000 active members.

It must be borne in mind that this church is only one of those that are working in that sense, and from the circumstance that it is Mexican in its character it has not counted upon so decided and efficacious a protection from foreign sources as the other churches which belong to different Protestant bodies in the United States and England, which through the desire of propagating their faith in every country, gave themselves to expenditures and efforts which they would not do for a new denomination having a Mexican character.

The very success that has attended the efforts of Protestants in Mexico has provoked a reaction against them and their doctrines; for intolerance has become greatly alarmed at the progress of the Protestant element.

Notwithstanding this the Protestant missionaries and their workers live peacefully in this country, not only in the capital, but in the smaller towns, and even in the country, without being apprehensive. They practice their religion publicly, propagate it openly, and are molested by no one. It is true that, once in a while, there have been riots or threatened riots in some places, and that in some cases persons employed in the service of the Protestant religion have been victims of fanaticism, but these cases have been isolated and exceptional, and of so little importance that they may almost be said to have passed unnoticed.

When those cases have occurred, they have been vigorously repressed by the government, and when there has been any threatening of a riot, proper measures have been taken, proceeding with all energy and efficiency, to prevent the commission of any crime, and to give security to the persons threatened.

If this happens in Mexico to persons who come to wound the most delicate fibre of man, his religious belief; when they do not confine themselves to publicly practicing their religion, but undertake a veritable labor of propagandism, endeavoring to extend it into the bones of all, even of the lowest and most ignorant; if it is taken into account that the enlightenment of the masses is not yet sufficient to lead them to

respect fully the religious opinions of others when they are professed in sincerity and good faith, and to let every one render his worship to the Deity according to the dictates of his reason and conscience—it will be readily understood that, far from there being any foundation for considering life insecure in this country, it could be maintained to the contrary, that there are not many countries in which the security is greater. In fact, if in this country the life of man were held so cheap, it is clear that the consequence of that contempt of human life would manifest itself principally by falling upon those who have come to practice and propagate a new religion, attacking the most sensitive element of society, its religious belief, and if these persons without need of escort or armed force, live tranquilly and unmolested in all the cities and villages of the country, and frequent the public highways, it cannot by any means be said that there is no security.

THE GOSPEL IN ANDALUSIA.

BY REV. HENRY R. DUNCAN.

[From *Times of Refreshing*.]

It is very cheering to see, as we go on with our aggressive and pastoral work, that the lions that seem such formidable obstacles to our progress are for the most part chained. It is true that sometimes we have to climb, panting and toiling, slowly up the hill of Difficulty, but if we faithfully set "a stout heart to a stey brae," we generally find our way somehow to the top. For all the opposition which we have experienced, and in spite of the resolute closing of some gates against us in the meantime, our Itinerant Work is by no means a failure; in some instances it is signally prospered, and, through the closing of some doors, it is being extended to others where, at least as a witness, the Gospel is being preached. This will appear further on, but meanwhile I must say a little about our work in our central stations.

CORDOBA.

When I returned here last autumn I found the congregation, from various causes, sensibly diminished. Some of the members I have lost sight of entirely, and I find no trace of them; a few more are colder than they were, to church-going at least, and some are more regular. I cannot say that I note much spiritual progress among the majority of them. Poverty, hard and pinching, to the point of starvation, and the absence of employment on the one hand, and the deadening effects of labour on the Lord's-day on the other, are telling upon us, and at times it needs the exercise of strong faith to keep up courage in midst of much

that disheartens. But for all that, there is a bright side: there are some on whom we can look with satisfaction and hope, and the attendance is, I think, improving now more steadily. We have had an excessively wet season since the middle of December, and that has had its effect in keeping some out of work, and others out of church. But there are other causes which, I trust, by the Lord's help, will now gradually be conquered. What we want above all other things is a baptism of the Spirit. That would level all barriers, and I believe it will come in God's good time.

Our Sabbath school is decidedly growing, and so far as numbers go is very cheering. I think, too, that some of the children are advancing in head knowledge of the truth. Their memories are being stored with Scripture. I have for a long time been getting them to learn through the Gospels the words of Jesus. They are now at the Good Shepherd. Part of our success in numbers in this and our Sabbath schools in the different stations, is to be attributed to the kind and practical help of the Foreign Sunday School Association of Brooklyn, U. S., to which I have previously alluded, and which has recently caused to be translated and published in Madrid, and gratuitously distributed in fives and tens, as prizes, to the different Sunday Schools in Spain, "*Home, Sweet Home* ; or, *Christie's Old Organ*," a story which tells the Gospel message in an exceedingly clear and touching way. This Association is an excellent idea, well and economically worked, and deserves praise as well as the thanks of those who are interested in the success of the schools benefited by it.

I have noticed a marked improvement in the knowledge and intelligence of the girls since Doña Amparo, widow of our old agent, Don Pablo Sanchez, of Huelva, came among us, and gratuitously gave herself up heart and soul to the teaching of the girls and infants. She is about to be married now to Don Ramon Nochetto, the schoolmaster. Early in December steps were taken to carry through the civil contract by Christmas, but the authorities, who ought to facilitate all that favors order and morality in the land, have cast so many impediments in the way, that, as I write, the matter is still pending,* that is to say, they have been delayed already two months beyond the necessary time for the publishing of the edicts, on the pretext of one and another document being still needful. The plan is to say, "only such and such documents are needed, the edicts will be published, and it will be all right." When at the end of the reglementary time they go to learn that everything has been done, they are told that another document is absolutely necessary,

*Since writing the above the difficulties have been vanquished, and by dint of determined persistence they have carried their point.

and so forth. The edicts both of Cordoba and Huelva were at last published, and all in order, on the 13th February ; they were cited to appear before the judge and be married on the 17th. They appeared at the appointed hour with their witnesses, only to learn that another document was required. My congregation was called for that night for service and the religious marriage, but had to go away disappointed of the ceremony. It was again called for the 20th, and again disappointed, although it was the judge's duty to obtain the document for them, and it could have been all done on any one day. We believe that Don Ramon's refusal to bribe the Secretary has as much to do with the case as his Protestantism, although there is no doubt that the authorities are pretty much guided at present by the priests. The plan is to make the civil marriage more difficult and harassing than even that of the Romish Church, that either the pair may be driven to that Church, or may be induced, in rage and despair, to do without any legal marriage, and bring discredit on the dissidents. The case of Doña Trinidad, our late schoolmistress in Seville, is still more crying. She left our employment last September, hoping to be married in a few days. The authorities have ingeniously contrived by their exigencies to create delays, and she is not yet married. On Señor Alonso expostulating with the judge in his private capacity, and saying that that was the way to create scandal and immorality, for the patience of young people must be exhausted under such treatment, and those who have no great respect for God's law must be led thereby into evil, the judge replied, "And what is that to me?" How can we wonder at the stories we hear of Spanish morals, when such men are at the helm?

UTRERA.

On the 3d of December last, Señor Alonso introduced Señor Calamita to the new sphere of his labors in Utrera. The congregation was large, and received him cordially. When, however, he was left to himself he found that comparatively few rallied round him at first. Some were away at field work ; some were not sure that their temporal interests would not be seriously affected by their openly casting in their lot with the mission, now that it bid fair to become an institution, and some, doubtless, had formed a personal attachment to Señor Alonso which they were not quick to transfer to another. The work, however, has, since the first days of discouragement, been making rapid strides, and has fully justified what Señor Alonso reported as to the eagerness of the simple-minded field-laborers there to hear the Gospel.

I had occasion to visit Utrera on the evening of the 27th January. I was not expected, and I came in upon the little night school with some

eight youths, boys and girls, under the instruction of Guiterrez, the number increasing to fourteen or so later. Even the boys are at work in the fields ; they come home at dark, wash, eat a hurried bite, and rush off for the school. The different distances of their work from the city accounted for the lateness of some. There was a very constant hearer there also, acting gratuitously as assistant teacher, while in another room Señor Calamita was receiving and talking with other hearers who had dropped in. Among them was an old man of seventy, who a few days before had risked the loss of his employment, and walked from it, about twenty miles, to attend a congregational meeting that had been announced.

Two nights later, on my return from Cadiz, I was enabled, quite unexpectedly, to repeat my visit, having made an effort to finish in Cadiz in time to catch the afternoon train. I reached Utrera at about 8 P. M., and got to the mission house as they were just beginning to sing the first hymn. I was agreeably surprised to find the chapel apparently quite full. I had the privilege of addressing the congregation, and was forcibly reminded, by the eager attention of my hearers, of the meetings in Larilla among the miners in 1875. They were counted on retiring, 106 in all. The following Sabbath somehow they managed to cram into the chapel, passages, etc., 170 or more. There were over eighty adherents on the list on the night of my visit, and I believe each service brings some new adhesion, either new hearers, or old ones who have conquered their fears. Since then Señor Calamita has opened a day school for boys and girls, to be taught by himself and his wife. As the boys of his congregation are all in the fields during the day, and he has not yet attracted the artisans of the city, the schools are a decided difficulty. Only three or four children have as yet answered to the invitation. Besides, there is as yet a complete lack of school fittings, as well as some of the most common church appliances.

Señor Gutierrez, who teaches the night school, is a shoemaker, and plies his business during the day. To Señor Calamita's surprise and joy this month, on receiving his month's salary of £1, after signing the receipt, he handed back the money to help in the purchase of needful church furniture. When Señor Calamita suggested that he might be in need of it, he answered :—"No ; for since I have given up working on the Lord's-day, God has sent me so much work that I cannot overtake it all."

Señor Calamita has been visiting about among the people in the evenings, and has felt the benefit of it in his work, especially where he has had to visit the sick. One of his visits to two sick people resulted in the addition of three families to the church ; among them a young wo-

man of sixteen who was going to enter a convent, and could not be persuaded by her friends previously to attend the service. She has now enrolled her name as a declared hearer in the church. Among hopeful converts, there is an old woman who, at ninety-four years of age, has her eyes opened, and expresses her astonishment that, in all the years that she has lived, no one should before have explained to her the way of salvation as she has heard it at last.

HUELVA.

The services here are well attended, especially on Sabbath evenings, fed to some extent by the aggressive work into which Señor Jimenez has thrown himself with all his energy, of which also I shall also say something under the heading of Minor Missions, etc. The steps towards his ordination are being taken with much deliberation, as the Presbytery is anxious to avoid all haste in these matters, having learned by the experience of the church in its less organized state, that serious evils may result from precipitation. The formal election, presided over by me in the Presbytery's name, took place in the beginning of June last, and it is likely that, in May of this year, all going as we hoped, he will be ordained by the Presbytery in presence of his congregation. There are few among us more deserving of the privilege and honor, in my estimation. In July last, the night school had to be given up, as the days had so prolonged that the young women were kept at work too late. In its place a day school was opened, which, as I have already told you, proved so successful in spite of opposition, that it was clearly a duty to continue it even when the night school became again possible. It has grown so important a work that opposition schools have been set up, and *beatus* have been using all their power, by bribes of food and clothing, by taunts and by threats, to get the children away, and they have been obliged to set up good teachers to try to counteract the effect of the *heresy*. Doña Dorotea Yusausti, the new teacher, a tried Christian from the Basque Provinces, whom you have been led in providence to send to assist Señor Jimenez in the school work, feels greatly encouraged in her new sphere; and I have reason to hope that she will prove to have taken a blessing with her to the fifty girls and boys who are now under her charge. In the Sabbath school the attendance is thirty-eight to forty. A night school has again been begun, as we could not cast off Julia in her present circumstances, when her mother and sister depend entirely upon her earnings of £1 a month. The two work both in the day and night schools, and Dona Dorotea gives on Wednesday nights a special Bible class, for which, I believe, she is peculiarly fitted. They are feeling sorely the want of benches and other school furniture.

During the past year, the little congregation collected £7, 12s. 3½d. for expenses.

SEVILLE.

Señor Alonso has translated and printed an edition of two admirable Biblical Catechisms, "Milk for Infants," and "Bread for the Children," by order and at the expense of Mr. S. B. Schieffelin, their author, in the U. S. of America. The first makes a little book of eighty pages, and the second one over two hundred. The plan is questions and answers on doctrines and Bible History, beginning :—The Bible, God, Trinity, Creation, Providence, Angels, Devils, Adam and Eve ; and finishing with :—Commandments, Prayer, Sacraments, Death, Resurrection, The Judgment, Heaven and Hell. The index of the two books is almost the same. There is a short chapter of questions and answers, with references on each subject ; the answers in the Infants' book being short and suited to the child's age and powers. These are presented gratis to our different schools, and are likely to prove a great acquisition to our school literature.

The Seville schools have quite recovered what they lost for a time by the withdrawal of the former master. Boys' school, 54 enrolled ; average attendance, 40. Girls' school, 42 on roll ; 30 average attendance. The examinations at the end of the year were very satisfactory. The Sabbath school has sometimes between 60 and 70, and even up to 70 present : average attendance for last year up to 31st December was between 50 and 60. Some of the children have made a notable advance in religious knowledge, especially since the two above-named translations have been used as hand-books.

The Young Men's Society continues doing what it can to help on the work of propagation of the Gospel, although the other occupations of its members are much against them. The year has begun with blessings in the congregation, and it is hoped that they will continue. There, as in our different churches, the week of prayer was observed and well attended. The numbers have not much increased in the church, those who have come being little more than sufficient to fill the gaps made by removals. The average attendance is as follows :—Sabbath morning, 60 ; evening, 180 ; Thursday evening, 100. There have been in the past year 7 baptisms and 4 deaths. The communicants enrolled, 184 ; new communicants admitted, 45—experience has taught Señor Alonso, he says, to be very rigid as to the admission of new members—non-communicant members of the families of communicants, who are hearers, 126—total 355. Only 9 families, 26 persons in all, have been received as additions to the church. Among them there is the family of Señor Sanchez Castilla, advocate. It is a good acquisition. His wife is sister

of a well-known Democratic leader, the celebrated Liberal, D. Manuel Carrasco. The greatest number of communicants at one service during the year was 104, and the least 82. I give last year's statistics, because they were prepared for the annual meeting in January, and represent pretty fairly the present state of the congregation.

LA LINEA.

Señor Hernandez reports a slight increase in the number of his hearers. He intends beginning a Sabbath school, but has been hindered for a while by the illness of some one in the same house as the chapel, so that they have even had for a time to suspend the singing in the service.

GRANADA.

The meetings of the week of prayer were well attended, but only 39 partook of the Lord's Supper at its close. The terrible depression in trade, the closing of factories, and the continued wet weather, with the consequent poverty and starvation of the poor, have been very severely felt here. The 23d, 24th, and 25th of January were set apart here for special prayer meetings to implore a removal of the curse, and the 25th was for better days in the United Kingdom and elsewhere, where the depression is felt. The day school cannot have fair play in its present locality, and is still very poorly attended. The Sabbath school is no better than the other at present. The night school is, I believe, going on as before.

ESCORNAR.

Very sore opposition was brought to bear upon this mission, and I have previously reported an ebb in its prosperity. I am happy, therefore, to be enabled now to report that it is again in its full tide of prosperity. The poor people have got over their fears for the present; the opposition does not seem to have the elements of much life in it; after its first energetic burst it appears to have nearly exhausted itself. Señor Alhama has, through the schoolmaster, solicited an interview with some of the principal opponents, small landowners in the village, and they have expressed themselves as willing to welcome him in their houses. This is a step forward. By last accounts Señor Alhama was waiting until the road between Yllora and Escorna should be reported passable, the great rainfall, which seems to have been general in Andalusia, having made the communication difficult.

CADIZ.

I had the pleasure of visiting this most flourishing station in the end of January, and examining both schools. It was a day of pelting

showers, which, combined with the fact that some of the children had recently been suffering from small-pox, helped to thin the attendance. There were present in the boys' school 36 (60 on the roll), and in the girls', 24 (35 on the roll). Some of the children in both schools did great credit to their teachers, and all are evidently making progress according to their abilities. Besides Bible subjects, I examined on geography, orthography, and writing to dictation, arithmetic, reading, and writing. I had not time to go through all the branches of instruction, but to judge by what I saw and heard, including the sewing and crochet of the girls, as well as worsted work and a little embroidery, I have confidence that every branch is being faithfully attended to by our conscientious young teachers, under the experienced direction of Señor Hernandez. Doña Rafaela is now in deep affliction; her mother, who lived with her and cared for her as only a loving mother can, has been called home. Señor Hernandez just returned from his itinerant mission on the 19th February, a few hours before her death, and he went at once to her, and tells me that he has great satisfaction in recalling her peaceful and trustful deathbed. He has kindly made room in his family for the bereaved daughter, and borne her expenses himself in the meantime, as she had no resources to fall back upon.

The congregation there is reaping to the full the fruits of the successful minor missions in the city. On Sabbath mornings they can count on an attendance of about 100, evenings often over 400, all standing room being packed, and on Thursday evenings about 150. There has been opposition as usual; recently there has been a Jesuit mission in the city. The preachings were fierce and "terrible" against our work, but the congregation does not diminish on that account. On the 3d, 4th, 6th, and 7th February, the boys' school was stoned by grown youths, incited by these preachings,—some of the stones weighed over 1½ lb. The youths were of the class who stone and run away. They were not caught; but General Duffie, to protect the American subjects in the school, has had two interviews with the Governor on the subject, and the result is a pair of guards placed at the school door from 10 A. M. till 4 P. M. every day. Some *beatas* also for a time waited the conclusion of the Sabbath school (attendance 35 to 40), to try to influence the children that were leaving, and, in some cases, to take their books from them. This is pretty much what we would call highway robbery at home, but it enters fairly into the principles and tactics of the faithless Church.

Among the recent acquisitions to the church there are two somewhat notable, who at separate times made a public profession of their faith. The first is a lieutenant-colonel, graduated *Commandante*; and the

second a graduated captain, at present lieutenant substitute, serving at Cadiz, to which city he has been exiled as a Carlist,—that is to say, an extreme Ultramontane. I have before me, as I write, a copy of the application of each, with particulars of name, age, rank, etc., for admission to the church. The first bears the seal of the military commandancy, the second contains these words :—" Having come to know grace and spiritual power through means of your preaching, my desire is to belong, as a brother in Christ, to the church under your charge."

FATHER McNAMARA'S LETTER.

TO THE IRISH CATHOLIC PUBLIC OF NEW YORK CITY AND VICINITY :—

Beloved Brethren :—After the experience of the past two years you will not think it strange that I now address you as a priest of the (Anti-Roman) IRISH CATHOLIC CHURCH. Throughout this and the neighboring cities you have witnessed me openly and fearlessly denouncing and exposing the treachery and corruption of the Italian priesthood and papacy, and calling upon you, as Irish Catholics, to sever yourselves from that apostasy, and to commit your souls directly and immediately to the Lord Jesus Christ, in whom alone we can find salvation. That Italian, so-called Church, has unblushingly corrupted the gospel religion of our forefathers, and has drawn away our over-confiding people from the simple faith preached in Ireland by St. Patrick, St. Columkill, and all the glorious missionaries of the early Irish Church. Popes and Bishops have deceived and defrauded us, and have brought down our clergy and our people into one common cesspool of Italianism, bigotry, and superstition. I have not ceased to cry this aloud in your hearing ; and it must be acknowledged that you not only listened to my preaching, but you have given me far more encouragement in this undertaking than many persons had anticipated. The whole influence of the Italian Church has been employed against me. Yet, though they stirred up the vicious and the ignorant to do me personal violence, and to offer me insult, they have not been able to deprive me of the sympathy of the more enlightened, who constantly came to hear my vindication of Irish religious liberty, and my exposure of those mitred impostors who so long have traded in our confidence and our simplicity. But a change is coming ! God is now opening the eyes of our people, and many are escaping from the grasp of the pontifical beneditti, who, in the name of Rome, have plundered and disgraced our nation, and delivered over our people to ignorance and penury. If we have not been entirely swal-

jowed up in these, we owe it to the spiritual life and physical energy which our Maker had implanted in us, and not to any indulgence of the Italian Church—for God knows, the Pope, and the Bishops, and their supernumerary hirelings, have sucked and squeezed, and squeezed and sucked at our national life, until, as a people, we became so impoverished and emaciated that the nations of the earth have had compassion upon our sorrows.

Beloved brethren. I thank you for your kindness toward me. Your sympathy in my trials has not been unfelt or unappreciated. And you may rest assured that, in battling against the Italian papacy, I only study to promote your interests, and to remove far from you the most pestilential evil which besets you.

Get away from them, Irishmen! Their masses, and their indulgences, and their countless abominations, are but Italian inventions to get hold of your money, and to keep your minds and your hearts bent down in slavish subjection to the will of designing men. Italian Bishops and their clerical agents have robbed you long enough. Keep your money! Stay away from their mass-houses! Laugh at their ceremonial mummeries! The Lord Jesus never established any of these abominations. Our adorable Saviour—the Son of the Blessed Virgin Mary—Jesus Christ, our Redeemer, shed His blood for your salvation. Give Him your hearts. Ask Him for pardon of your sins. He alone can blot out your transgressions and wash you clean from every defilement. Thank God, so many of our Catholic brethren are now accepting this original and simple faith, and rejecting with horror all the forms and inventions of the Italian Church. We Irish want the early religion of our Christian ancestors. We want the Christianity of St. Patrick, of St. Columkill, and of the apostles. We want the religion exercised by the Blessed Virgin Mary and all the saintly personages who learned religion from the lips of our Lord, the Master. We want the religion of the early Christian Church—that Church which was founded, not in Rome or any city in Italy, but in the land of Judah, and in Jerusalem, the city of the covenant of God.

The Holy Scripture is the depository of the religion of the Lord Jesus. Italian churchmen have kept their adherents ignorant of the Bible. In confession they will ask filthy questions of men, women, and children; but they never ask you whether you have neglected the reading of God's Holy Word. Neglect of the Scripture is a sin, and the Church which omits to make her children familiar with the heavenly lessons therein contained has no claim to be called the Church of God, and should be abandoned by all who value the salvation of their souls.

I am well aware, beloved brethren, that through the malice of the

Italian Church, and through the ignorance and superstition of many of its dupes, I shall be (as I have heretofore been) spoken of in language too vile for repetition. But I cling to you in spite of all the hate and persecution which that Church can incite, and with God for my protector I need not fear what men may do against me. Come to the Lord in prayer and faith, beloved brethren. On our knees before our God we will receive strength and consolation ; but remember that prayer is not the mumbling over of cold words taught you by the Italian Church and its agents. Prayer is the outpouring of the soul before her God in whatever language God Himself inspires to you for utterance. Go to the Lord in confidence. Open up your heart to His sanctifying influences. Ask Him to supply your spiritual and temporal wants. Then you will perceive that no priest, or Bishop, or Cardinal, or Pope has any power to come between you and your God. Go to Christ in confidence, and you will learn that you yourselves are the temples of the living God, and that the Church of Christ is nothing else than the congregation of believers who worship Him in spirit and in truth. Scoff at the idea that your salvation is confided to any denomination. Italian Church! English Church!—any and every Church organization pretending to speak exclusively for Christ is a fraud in religion, and a trap to deceive mankind. Use the denominations as you see best, but trust your soul only to the Lord Jesus. He has one Church, and only one, and your spirit will be introduced into its innermost sanctuary the moment you cast yourself into the arms of Jesus. His glance is grace. His grace is pardon. His pardon is eternal life.

My humble prayers are going up continually for your welfare, brethren, and for your deliverance from the bondage of the Italian Church. I ask you to intercede for my soul before the throne of grace. Help me return thanks to Jesus Christ for having so graciously led me away from Popes and from all clerical machinery. In the love of Jesus Christ, I am, dearly beloved brethren,

Faithfully yours,

FATHER J. V. McNAMARA,
Priest of the Irish Independent Catholic Church.

LETTER FROM DR. PRESSENSE.

The contest between the Republic and Ultramontane Catholicism, to which the course of recent events has been manifestly tending, has already begun ; and in a nation so ardent in its sympathies as the French, it will, no doubt, assume formidable proportions. I shall endeavor to

keep your readers informed of the progress of this struggle, which is to be fought out on the arena of law.

I would myself gladly have seen it deferred or avoided. It places the Republic in a very critical position, and I greatly fear that it may develop itself to an extent yet unforeseen. It must be admitted that the Ultramontane Church has done everything to hasten the conflict by its imprudence, and by its daring abuse of the privileged position it had gained under the exceptional conditions of France after the war, and especially of the un hoped-for opportunity afforded by a clerical majority in the National Assembly. It thus secured to itself a vantage-ground of privilege quite incompatible with the spirit of our modern society. Such victories are fraught with peril, not only because they are ephemeral, but because they provoke a reactionary spirit, which goes to the other extreme, and, not content with claiming back for the State that which is really its due, is tempted to impinge on the domain of conscience and religion.

This is what is happening to-day. The new Minister of Public Instruction, M. Jules Ferry, a man of intelligence and energy, has just introduced a scheme for the higher education, which involves the gravest issues. Its provisions are, it must be admitted, perfectly just, and that which they contemplate is simply the restoration to the civil power of its former prerogatives. Thus M. Ferry claims again for the State the exclusive right of conferring university degrees, a right which the law of July, 1875, extended also to the free universities, which are all attached to the Catholic Church. In a country like France, where these degrees open the way to public offices, for which the State is responsible, the right of conferring them must belong properly to the State alone. The system of mixed examining bodies is the worst possible, because it tends to lower the standard of study, each of the rival universities trying to outvie the other in leniency. As long ago as 1876, M. Waddington, then Minister of Public Instruction, proposed this measure, which only needed a few more votes in the Senate to carry it, for it had obtained a large majority in the Chamber of Deputies. This time, however, it will pass almost without discussion. The article of the new law to which the most legitimate objection will be raised, is that which deprives the free faculties of the right of receiving the entrance-fees, the students being compelled to take these to the universities of the State. This is cutting off the supplies of the new establishments. It is an abuse of power, an attempt to reduce the rivals of the State by famine, which is a warlike measure, and must render co-operation impossible.

We entirely coincide with the article of the new law which provides that both Catholic and Protestant clergy shall be excluded from the

Councils of Directors of the universities of the State, in Paris and in the departments. The clergy have nothing to do with it. State education is [the education of the nation ; and it must be essentially of a lay character if it is not to violate liberty of conscience or of thought, by lending its support to some special religious teaching. The University of France remained perfectly free from any such clerical intervention from the time of the Revolution to 1850, when, in the strong clerical reaction following on the political agitations of the Revolution of 1848, this grievous innovation was introduced in the too famous law of public instruction. The National Assembly was only too ready to restore an institution so much in harmony with the wishes and interests of the Catholic Church. The higher Council of Public Instruction, which was really the governing body, was thrown open to the bishops, so that Ultramontanism, which was at this very time laying siege to the University from without, attacking it on every side, and creating rival institutions, had the peculiar advantage of occupying also the most important posts within the besieged place.

We have no question that the two Chambers will agree in restoring to the higher Council its purely lay character ; but this is not the most important point of the new law. It contains a certain article (V.), which is big with storms, and which, I confess, I regard with grave doubts. According to this article, the teaching, even in religious establishments, will be restricted to religious societies formally recognized by the State. This is, I know, quite in accordance with old French law. At a time when the power of the State was absolute, when no association could exist, except by State authorization, and when as soon as a society was recognized, it received certain privileges, restrictions such as this can be understood. But how can they be maintained under a Democracy, in which, as a matter of fact, corporations as privileged bodies, have ceased to exist, and the State deals only with individuals? Undoubtedly the civil power is justified in defending itself against all aggression, and in keeping a watch upon associations which it has reason to suppose hostile to its institutions. It must further be justified in bringing the law to bear against them if they are found guilty of insurrection, or even if it can be shown that the teaching given is contrary to the laws.

But in a country where there are no longer religious corporations, and where monastic vows have ceased to receive the sanction of the civil authority, it is a serious matter to create disabilities by suspending or forbidding the exercise of a right so generally conceded as that of giving private instruction. I am well aware that the old laws, which excluded the Jesuits, have not been repealed²; but the social condition

out of which they arose has been completely changed by the French Revolution. The order of the Jesuits under the old monarchy would have had considerable privileges if it had been recognized. To-day it is nothing more than a society like any other, needing more careful surveillance because of its well-known tendencies ; but to proscribe those tendencies by anticipation, before they have been manifested in acts, appears to me contrary to the most elementary Liberal principles. And, after all, what is gained by such a step? These Ultramontane maxims and practices, which are thus to be condemned in the unauthorized bodies, are the very faith of the whole Catholic Church since the Council of 1870. It is this faith itself, then, which must be condemned if the end is to be reached, and that in a country where the majority are on its side. Moreover, in attacking the Jesuits we attack an old order, well skilled in the art of dissimulation. Proscribed under one form it will reappear in another, and will be more to be feared as an anonymous and covert foe, than under its true name and colors.

The entire Catholic Church has felt itself menaced by the new scheme. A large petitionary movement has been got up, and the bishops have placed themselves at its head. One of them, the Bishop of Grenoble, has indeed assumed so irritating a tone, repudiating all the legislation on public worship by which the Concordat has been supplemented, that he has drawn down upon himself a severe and just reply from the Minister of Worship.

We are as yet but at the commencement of a formidable struggle which will deserve to be carefully followed in all its phases, as one of the most important features of the history of our day. I believe that the State is taking dangerous ground from every point of view, in having recourse to obsolete legislation, instead of boldly facing the only solution of the difficulty in accordance with Republican principles and interests, namely the separation of the Church from the State. I shall have ample occasion to revert to this point without further dwelling on it to-day.

Allow me, at the close of this letter, to protest with most emphatic indignation against the recent letter by the Paris correspondent of the *Guardian* on the subject of Father Hyacinthe's new work.

The reports he gives of this work are entirely false : he simply caricatures it, and as to his insinuations against the character and private life of Father Hyacinthe, I do not hesitate to say that they are odious and cowardly calumnies, covering with a pretence of reticence what are really simple lies. Were the writer an agent of the Jesuits he could not have been more true to his colors. It is easy to judge of the spirit by which he is animated, when we find him saying that a work of Catholic Reformation ought not to be sustained by the Anglican Church,

unless the regular authorities of French Catholicism had asked that it should be so. But if this were the case, the Reformation would be already accomplished.—E. DE PRESSENSE.—*London Christian World*.

MISSIONARY INTELLIGENCE.

Chelsea, Mass.

[ANNUAL REPORT OF REV. M. DWIGHT.]

The following is my annual report as Bible distributor and reader, and missionary visitor for the American and Foreign Christian Union, during the year ending March 31, 1879:—

Number of calls made to Protestant families, 562; number of calls made to Roman Catholic and mixed families, 2,373; number of calls made to Jewish families, 8; number of calls made to places where intoxicating liquors are sold, 94; aggregate, 3,037.

Number of Bibles, Testaments, and single books of the Bible distributed, 696; number of destitute families supplied, 563—all Roman Catholics and mixed, except *fifteen Protestant*.

Nothing of special interest has transpired since my last annual report. My method, the past year, of reading and reciting appropriate selections from the Divine word, has not materially varied from previous years.

Comparatively few Roman Catholics, except the extremely ignorant or the intemperate, object to my either reading or reciting such portions of the Word of God as I may think proper. I also am allowed to make such explanation and comments upon what I read as I desire to, so that I do really preach to them what I understand to be the unadulterated Gospel of the New Testament, and they like it. I do not mean that all like it or will listen to it, but many like it and will listen to it; some of whom will, I trust, be made wise unto salvation.

Many hundreds of Roman Catholic families, or parts of families, have the past year, heard with marked attention, the Gospel of the Son of God, who never before heard it from Protestant lips. And the more vital portions of it are as new to them as they are to the Pagans of China or Africa. All the grand and glorious facts relating to justification by faith, regeneration and sanctification by the power of the Holy Ghost, and the witness of the Spirit to our adoption and sanctification, are so far above the teachings of the religious literature and the pulpit of the Roman Catholic Church, that it is exceedingly difficult to persuade them to believe that the God of the Bible promises any such blessed changes and experiences to penitent, believing sinners. I am endeavoring to do what I can to fill the minds of those with whom I converse with these vital truths. It would, I am quite sure, essentially facilitate and increase the effectiveness of my agency to be supplied with tracts simply written, as free from figurative language as possible, written expressly for Roman Catholics, in answer to the following questions:—

What shall I do to be saved?

Is it a common privilege to those who believe on Christ satisfactorily to *know* that they are the children of God? If so how can they know it?

If some good Christian man or woman, who is burdened for the vast millions of deceived and deluded Roman Catholics, would skillfully and

piously prepare a tract from the written experience of Manuel Aguas, as detailed in his letter to Nicholas Arias; and another containing an account of his earnest effective preaching and his peaceful and glorious death; he would accomplish a work in favor of the enlightenment and salvation of Roman Catholics, which it would take a long time for either men or angels to fully appreciate. Oh, that God may move on some one, whose heart is all on fire of love to the perishing, to do it, and do it *very soon*.

Before closing I will add:—In the months I have devoted to missionary and Bible work for the Union, the past year, I have enjoyed the privilege of offering prayer with more than 460 families, namely, 165 Protestants, 300 Catholic and mixed families, and two Jewish families. And many times the gracious Lord has given me, though unworthy, special fervency of spirit and enjoyment in prayer. Blessed be His name for ever more!

P. S.—I forgot to state in the foregoing report that I have distributed some 13,000 pages of religious and temperance tracts, not a few of them juvenile tracts on temperance.

Cincinnati.—Misses Purlier and Schiller.

Miss Purlier, in her annual report, states that she has made about 2,800 visits to families and individuals, and twenty visits to the jail and hospital. The Scriptures have been read from house to house, and the destitute have been supplied with Bibles or Testaments. Fourteen thousand pages of tracts have been distributed, besides a still larger number of papers, scripture cards, etc. A goodly number of persons, both in the jail and in the hospital, have been hopefully reclaimed from intemperance, and some in these

abodes of sadness have professed their faith in the Saviour. Our Missionary reports that she has everywhere been received with kindness, and her instructions have been acknowledged with apparent gratitude.

Miss Schiller reports about 1,382 family visits made within the year, in the course of which she has engaged in conversation with many persons in regard to their spiritual wants, has read pages from God's word, or has prayed with the wretched and afflicted. She visited the hospital about forty times. "This," she writes, "is a most interesting field to me, because of the near approach of the dread messenger, death, to so many. Then, to look into the blanched faces, to feel the clasp of the clammy hand, and to hear the entreaties to come soon again—all this moves one to speak earnestly, and point the dying to the Friend above all others who will never desert them. In looking back, I can recall memories of some who were enabled to die as only Christians can die."

At the weekly sewing class which she conducts, Miss S. makes it her practice to read a portion of Scripture, or even a whole chapter, at the opening. Thus the attention of even Romanists is aroused, who would not otherwise read or hear the sacred volume.

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, Ill., sends this statement of his work for the month of April:—

"Almost six years have passed away since I commenced to labor for your Society in this city; and though it is a difficult field to cultivate, yet I feel that it is a great privilege to do good to my countrymen. At present

there is great need of personal instruction. Many have united with the Communists, who, a few Sabbaths ago, marched through our streets with music, banners, and even guns. I have recently visited some of them, kindly explained to them the tendency of this movement, and obtained a promise from them that they would abandon it.

"I made about the usual number of visits, praying in many families, some of whom were Roman Catholics, and distributing Bibles and tracts. I was called several miles to see a sick lady, who said that she was not prepared to die, and wished me to converse with her. She seemed to be comforted with the exercises, and desired me to come again.

"I am glad to report the organization of a new mission school with 85 scholars and six teachers."

Davenport, Iowa.—Rev. C. Hoffman.

Our German Missionary in Davenport, Iowa, and vicinity, Rev. C. Hoffman, writes concerning his labors in the month of April:—

"A few weeks ago I preached by invitation at Linn Grove, a new point in a German community. There were at the first service from 30 to 35 Germans and six Americans. A saloon keeper and others of that class came some distance to attend the meeting. All seemed to be pleased. One German told me that it was the first time he had been inside a church for twelve years, and said he would now attend regularly.

"I made eleven visits at Durant, six at Grand Mound, twenty-nine near Calamus, and eighteen at Shiloh. The Sabbath school at the latter place is flourishing. I have been invited to labor in a German settlement twenty

miles south of Rock Island, in Illinois. But how can I cultivate such a large field? If the friends of the American and Foreign Christian Union could see these vast German communities of the West, now practically without the Gospel, they would contribute more liberally to support missionaries."

Cleveland, Ohio.—Rev. J. Yauch.

Rev. J. Yauch, our German City Missionary in Cleveland, Ohio, reports for the month of April:—

"During the month I visited about 30 families, and engaged in the usual religious exercises. As usual, I found some hopeful cases, and some that were enemies of evangelical religion.

"One man professed to have no belief in a personal God, and said that he doubted the existence of anything he could not see. He exalted human reason, but when I asked him whether he ever saw his reason he replied in the negative. 'How do you know then,' I inquired, 'that you have any?' During the conversation he was much confused, and before leaving him I gave him some advice which I trust he will heed.

"I met a Roman Catholic, and endeavored to show him from the Bible that it was wrong to pray to the Virgin Mary. I repeated many passages showing that Christ was the only Mediator. This man was bigoted, but my prayer is that these truths may open his eyes to the errors of Popery."

Muscoda, Wis.—Rev. J. Zvolanek.

Our Bohemian Missionary in Muscoda, Wis., and vicinity, Rev. J. Zvolanek, reports for the month of April:

"We have been moving along as usual in our field, the congregation remaining about the same. It is my

endeavor to train the 'little flock' committed to my care, and infuse into them the missionary spirit, so that they will go out among the unconverted Bohemians, and lead them to Christ. I am glad to say that we are doing good in this way.

"At the same time I find that in my professional visits I can reach

Roman Catholics and sceptics more directly. By conversation, prayer, and tract distribution, many have been convinced of their need of Christ.

"The Sabbath school is small but interesting. The Easter exercises were enjoyed to a high degree by the children, and I hope they were drawn near to the risen Saviour."

RECEIPTS.

*In behalf of the American and Foreign Christian Union for the month ending
April 30th, 1879.*

MASSACHUSETTS.

Boston, J. M. Gordon, adm. of estate of the late Rev. John W. Ellingwood D. D., of Bath, Maine.....	\$2,000 00
Oakham, Perley Ayers, per Rev. A. Morton.....	5 00
	\$2,005 00

RHODE ISLAND.

Bristol, Mrs. Maria DeWitt Rogers for O. W.....	\$20 00
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CONNECTICUT.

Norwich, Mrs. E. B. Huntington	\$25 00
New Britain, Mrs. E. O. Loomis	5 00
	\$30 00

NEW YORK.

Yonkers, First Presb. Church, W. C. Foote, Esq., Treasurer.....	\$36 67
New York City, J. A. Ruthven, Ex. in full of Bequest of Clementina Ruthven, and int.....	\$675 00
New York City Woman's Union Missionary Society for Mexico.....	100 00
	\$811 67

PENNSYLVANIA.

McDonald, U. Presb. Church in part.	\$ 5 00
Peter's Creek, " " " "	20 00
Mt. Prospect, " " " "	35 25
Locust Hill, " " " "	19 50
	\$78 75

MICHIGAN.

Milwaukee, J. F. McMullen, Esq., in full of bequest of Richard Gilbert	\$469 49
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IOWA.

LeClair, U. Presb. Church balance.....	\$15 00
Red Oak, Methodist Episcopal Church,	8 00
Glenwood, " " " "	3 50
	\$26 50

Received for the Christian World in addition to items specified above :

Mrs. Dr. J. S. Butler, \$1.20; P. V. Hixson \$1.12; Mrs. L. P. Lewis, \$1.50; Rev. J. W. Cochran, \$2.20; Mrs. O. M. Atterbury, \$1.12; E. P. Burgess, \$1.12; Rev. A. Campbell, \$1.00; Rev. A. B. Peffers \$2.00; Rev. W. M. Taylor, \$1.00; Miss M. S. Farley, \$1.10; J. Lague \$1.00; G. B. Hubbell, \$5.50; Miss L. C. Birdsey, \$5.00; Mrs. J. Dascomb, \$1.00; Rev. S. Ayres, \$3.50; Rev. R. S. Van Cleve, \$5.00; N. M. Pierce, \$1.10; W. Irwin, \$3.00; Smaller sums, \$0.40.....	\$30 86
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Total receipts for the month, \$9,481 27

THE CHRISTIAN WORLD.

Vol. 30.

JULY, 1879.

No. 7.

EDITORIAL NOTES.

MISSION TO THE IRISH ROMAN CATHOLICS IN THIS CITY.—We are glad to be able to announce that the establishment of a mission to the Irish Roman Catholics of this city has been resolved upon by the Board of Directors of the American and Foreign Christian Union. It will have the personal services of the *Rev. J. F. McNamara* ("Father McNamara"), and be under the supervision of a special committee of judicious Christian gentlemen. Our readers are already somewhat acquainted with the remarkable history of Mr. McNamara, and have noted the very Providential manner in which he was led to renounce the Romish Church. They know how, at first, without any consciousness that he was nearing the Protestant position, he came to the conclusion that the Papacy had corrupted the Christianity of his native land; how he studied the Bible; how he undertook to initiate an Irish Catholic Church, excommunicating the Pope himself, and preaching with distinctness the cardinal doctrine of justification by faith in the merits of our Lord Jesus Christ alone. Mr. McNamara's experience in instructing his countrymen at his humble rooms in Water street seems to indicate very clearly that his abilities in this direction should be made useful to the Church of God. We hope to be able to give further details of this work in our next. Meanwhile we solicit donations from our friends for this particular work, as well as for the other departments of our Society's operations.

LETTER FROM REV. MR. McDUGALL, OF FLORINCE.—The following letter recently received from Mr. McDugall will be read with interest. We fervently hope that his longing for the means to enlarge his work

may be more than satisfied. We give elsewhere large extracts from the report referred to by Mr. McDougall:—

“REV. PROFESSOR H. M. BAIRD, D. D.

SCOTCH CHURCH,
FLORENCE, 6th May, 1879.

“*Dear Christian Friend,*

“May I ask the favor of your glancing at the accompanying Report of Christian work in Italy, and giving us a share in your prayers and sympathies and help, in the present exceptional circumstances of Italy.

“Last Tuesday I took 20 Testaments to the Hospital of a neighbouring town, where we have a bed-ridden Brother in Christ, a man of great abilities and of simple piety in whose room the little Church gathers every Sunday, despite the opposition of the monkish attendants.

“Last Thursday evening again I read with intense pleasure the reports of special evangelistic tours, made in April by three of our best Evangelists, each with a Colporteur at his side. They were sent out by us to visit places which, so far as we know, had never heard the gospel preached. The result was as we expected. In some places they were most kindly, and in others most unkindly, received. Some heard the word gladly, possessed themselves of a copy of the Scriptures and invited the Evangelist to return; while others tore up the Testament in his face, or steeping it in petroleum, burned it on the end of a pole. In some places a glacial indifference was manifested; while in others, as in Lodi, the whole town, and the liberal and clerical journals, were in a ferment, for and against the good cause. Thus are we trying to carry the gospel to the Italians, leaving the results with God.

“We have been greatly stimulated of late by the vigorous opposition of the present Pope, especially in the matter of our evangelical schools in Rome. He has subscribed liberally himself, and urged the aristocracy and priesthood to greater efforts, mourning that he has not the *effective means* of putting down the teaching of the Scriptures.

“Surely we must except this challenge. I shall be greatly disappointed if Christian friends do not enable us to double our work in Rome, before the end of the present year. We are here in the presence of the living enemy of an open Bible, and all the civil and religious liberties of a pure Christianity, and need the encouragement of every Christian man.

“Surely when the Pope’s letter is being read in the Romish Churches of London and New York, appealing for help against the gospel, we may earnestly ask the co-operation of all evangelical Protestants in extending the kingdom of Christ in Italy.

“With kind regards, Dear Christian Friend,

“Yours very sincerely,

“JOHN R. McDOUGALL.

THE PROGRESS OF ROMANISM IN GREAT BRITAIN during the past fifty years is certainly a topic interesting not merely to our English brethren, but every member of the great Anglo Saxon race. It is just fifty years since the political Emancipation of the Roman Catholics by the passage of the act of 1829; and not unnaturally they recently celebrated their jubilee, and, to use the words of the *London Times* set themselves "with pardonable pride and exultation complacently to reckon up their gains." What, then, have been these gains? They are thus summed up by the *Times*:—"The progress of Catholicism in Great Britain since the passing of the act has been extraordinary. Ten years after the passing of the act there were five Catholic members representing English constituencies in Parliament and thirty representing Irish constituencies, and there were over 600 Catholic clergymen in Great Britain ministering at 520 places of worship. In 1851 the Catholic population had reached nearly two millions, possessed 694 chapels, 53 colleges and religious houses, and 972 priests in Great Britain. In the British empire there were, in 1851, 70 Roman Catholic Bishops and Apostolic Vicars performing episcopal functions. In 1861 there were 20 Catholic peers in the House of Lords, and 32 Catholic members in the House of Commons. There were in Great Britain alone 1,342 priests, 993 Catholic churches, 49 monastic communities, 155 convents, and 12 colleges. In 1871 there were 38 Catholic peers, and 37 Catholic members of the House of Commons; and the then Lord Chancellor of Ireland was, for the first time since the Reformation, a Catholic. Last year there were 126 Roman Catholic dioceses in the British Empire, the Catholic population of which is computed at nearly fourteen millions of people. There are 34 Catholic peers, 26 holding seats in the House of Lords; and 51 Catholic members of the House of Commons. And five members of H. M. Privy Council are Catholics. In Great Britain there are 18 archbishops or bishops, 2,140 priests, and 1,348 Catholic places of worship, while the Catholic population remains at a little over two millions."

In commenting upon these facts, the *Monthly Letter* of the Protestant Alliance observes:

"The passing of the Act of 1829 was obtained upon the sworn assurances of the R. C. Bishops of Ireland, in which they solemnly declared that the *Laws and Canons of the Church of Rome* were not in force in this country, nor binding upon themselves, and never would be; that they approved of the principle of mixed education as established in Ireland; that they made no claim to the forfeited estates of their Church; that they solemnly abjured all intention to subvert the Protestant Church, and that they would not exercise any privilege to disturb and weaken the Protestant Religion and Protestant Government in Ireland. (See *Declaration of R. C. Bishops of Ireland, Jan. 25, 1826, and Evidence given*

Nov. 4, 1826: *Report, Commission of Irish Education: and Report, Committee of House of Lords, April 21, 1825.*) Notwithstanding these oaths of the R. C. Bishops of Ireland, they did, immediately upon the passing of the R. C. Emancipation Act, publish an Epitome of the Canon Law, setting up these Laws and Canons of the Romish Church in Ireland; and upon the occasion of the O'Keefe trial, May, 1873, Cardinal Cullen and Archbishop Leahy swore that these laws were in force in that country. (*Report of O'Keefe Trial. Longmans, 1874, pp. 378, 406, 494.*) An Epitome of these laws is given in the *Monthly Letter* for Sept., 1878, which will show that they are an embodiment of treason to the Crown, and to the subject of intolerance, of persecution, and confiscation.

“But the gains of the Church of Rome are even more extensive than as shown in the statistics given in the *Times*. In a special paper issued by the Alliance, copies of which may be obtained upon application to the Secretary, it is shown that Romanism receives from the State an endowment and support to the following amount:—

GREAT BRITAIN AND IRELAND :—		£	s.	d.
Annual payments, charges on Treasury and Rates, &c.		716,703	5	5
COLONIES :—				
Canada—Annual value of Endowments . . .		276,250	13	10
India and Ceylon—Annual payments by Government		25,035	0	0
Other Colonies—Annual grants		34,668	7	3
Total		£1,052,657	6	6

“Nor is this the only charge that the progress of Romanism has inflicted upon the country. The details given in this special paper show that the number of Romish criminals is wholly disproportionate to the Romish portion of the population, and the extra annual expenditure thereby entailed upon the State amounts to £1,481,819.”

THE STRUGGLE IN YONKERS.—Our readers will doubtless remember the leading features of the attempt made, on the 8th of October last, in one of the principal school districts in the city of Yonkers, to secure an appropriation of \$4 000, virtually to support the parochial school attached to St. Joseph's Roman Catholic Church. The scheme of Mr. Thomas C. Cornell and of Father Lings, contemplated the leasing of the school-rooms in the basement of the church to the Board of Education for the nominal rent of one dollar a year. The Board was to obtain exclusive control of the rooms for the ordinary school hours, and was to appoint and pay the teachers. But the building was to revert to the control of

the church immediately after the expiration of the hours of instruction. It need scarcely be added that the ecclesiastical authorities would retain the right to have such religious exercises before and after the regular sessions of the school as they might deem advisable. This arrangement which, while apparently respecting the provisions of the law, contemplated an illegal and unjust result, namely, the support of a sectarian school from the money raised by public tax, was providentially defeated by the mistake committed by a score or two of ignorant voters, of whom some deposited in the ballot boxes votes intended for a resolution not then under consideration, while others deposited their votes for school trustees. In this way a majority of barely fifteen votes was recorded against the Romish plan. Emboldened by the knowledge that, but for this mistake, success would have been secured, the leaders of the Roman Catholic movement and those who from political motives have seen fit to abet them, have for some time been organizing a new attack. An attempt to divide the district by legislative enactment having failed, a petition was drawn up and signed by a sufficient number of names to require the holding of a meeting of the taxable inhabitants of the district to consider the question of hiring an additional schoolroom on or near Oak Hill Avenue. Nothing was said in the resolution respecting the building to be occupied, but it was understood by all to be the present quarters of St. Joseph's School. We are happy to say that the important subject had been ably and thoroughly discussed in all its bearings in the local press, the editorial articles in the *Yonkers Statesman* being particularly valuable and effective. On Tuesday June 10th, the meeting took place, and a larger number of voters assembled than had ever come together before for such a purpose. The voting began at a quarter past eight P. M., and continued until nearly eleven. Seven hundred and sixty-seven votes were cast, of which three hundred and thirty-seven were in favor of the school on Oak Hill Avenue, and four hundred and thirty against. The sectarian plot therefore failed, having a majority of ninety-three against it. A much larger majority would probably have been obtained but for a prevalent misunderstanding respecting the qualifications of voters. The result is one that should cheer every sincere friend of our unsectarian institutions.

THE "POUGHKEEPSIE PLAN."—FATHER MCSWEENEY'S LETTER.—The rental of a distinct school in a strongly Roman Catholic neighborhood, or even the rental of a Roman Catholic church edifice during school hours may seem a very innocent matter; but it involves important consequences. It is admitted that the school, if established would be conducted after the "Poughkeepsie plan." What that plan is we showed last year, and published in explanation a very curious letter written by Rev. Mr.

McSweeny, of St. Peter's church Poughkeepsie, to Rev. A. A. Lings, of St. Joseph's Church, Yonkers, which was evidently not intended for the public eye. As many of our readers have forgotten its exact tenor, and as the letter is a rare illustration of the jesuitical craft in which our Roman Catholic priests deem themselves warranted in indulging, we do not hesitate again to give it a place in these columns. The letter, we would premise, was written five years ago, on occasion of a similar but more quiet attempt to gain the use of the public funds for a sectarian purpose :

"Rev. A. A. Lings :

ST.-PETER'S CHURCH, }
POUGHKEEPSIE, Oct., 1874. }

"REV. DEAR SIR—I received your letter in regard to the schools a couple of days since. My schools are still under the Board and are getting on very well. I have made the arrangement for ten years, dating from September 1st, 1873, with the promise that if either party is dissatisfied they may retire at the end of any scholastic year, by giving thirty days' notice. I don't anticipate any trouble now, as everybody seems to be used to the thing. Of course it all depends upon the complexion of the Board, and it is necessary to see that narrow-minded persons be not elected to it; as we have not, and could not have, any legal right to the fulfilment of the terms of the understanding. The only agreement which is legal is this: Most Rev. John McCloskey, through his attorney, Rev. P. F. McSweeny, agrees to lease the buildings and furniture for ten years, to the Board, at \$1 per year rent. In return for which the Board agrees to open therein a public school, said school to be under their control the same as any other school. They moreover agree to keep the buildings and furniture in repair, to pay the teachers appointed by them, to defray heating expenses, &c.; said buildings to be entirely at the service of the Most Rev. John McCloskey at all other times than the school hours. •

"The conditions understood and privately agreed to, are as follows : Concessions on the part of the Board—1. The nominations of the teachers to be made by the Pastor before their public appointment by the Board. In other words, "We will not send any teacher to you without first being satisfied that you want her." The result is that the Board has publicly appointed twelve American citizens teachers, whom I find to be six of them Sisters, and six others Catholic ladies. I give the Sisters a house as usual, and I pay the others \$5 a month each for coming at 1 p. m. instead of 1:30, which is the legal school-hour, and teaching catechism every day. The children are all there, and they learn more of it than ever before. The school's hours are from 9 to 12, and from 1:30 to 4 p. m. The schools are just as Catholic as ever, and yet the Board can inspect them at any time, and they will find nothing

except what is lawful ; and I have had even ministers come in and see them, and they all went away satisfied. We had public examinations of the children by the Sisters and other teachers, and they went off very well.

“Concession by Pastor—The Pastor agrees not to appoint the time of legal school for catechism or prayers, but he may pray and teach whatever he likes at any other time. I find it works very well up to this. Hoping you will succeed, I am yours truly,

[Signed]

“ P. F. McSWEENEY.”

“ P. S.—It would be as well not to show this letter to your Board, as they may not understand it. Tell them we have no privilege here except what the other public schools have. The parents of the children who frequent them are worthy Protestants; and although legally the teachers are supposed to be of no particular faith, still actually they are all Protestants without exception. Whether this happens by accident or design we care not to dispute. All we want is that the same coincidence may happen, whether by accident or design we care not, in our schools, so that all teachers may be Catholics since the parents are Catholics. The only way to bring about the happy ‘coincidence’ is to consult the Catholic Pastor, who is, legally, nothing but a private citizen, but actually the chosen representative of all his flock.

[Signed]

“ P. F. McS.”

PROTESTANTISM AND FREE INSTITUTIONS.—That was a significant tribute recently given by M. Grévy, President of the French Republic, to the eminent service done to the world by Protestantism. The Presidents of the Consistories of several of the French Protestant churches had waited upon him to remonstrate against an act of the Government which they interpreted as unfriendly to their religion. The ministry had appointed two pastors of the Reformed Church of pronounced rationalistic tendencies as Professors of Theology, instead of calling upon the Consistories to nominate them. M. Grévy in reply did not confine himself simply to disclaiming any hostile feeling against Protestantism, but said : “ I myself consider the Protestant Church as the mother of democracy in modern times. If the government entertained an intention to interfere with the independence or dignity of any Church, which is not the case, the Reformed Church is the last whose liberty it would think of restricting.”

RITUALISM IN AN AMERICAN PROTESTANT CHURCH.—While we do not believe that the Romanizing element that has recently displayed itself in this country has as yet assumed any very threatening dimensions, we are equally convinced that it is never safe to underrate or despise the

influence of any error. There is a species of vitality in all false ideas, not a healthy vitality, but a pernicious tendency to spread like some physical disease, and communicate its poison to all with whom it comes in contact. The requiem services for the late Rev. Dr. DeKoven, a minister of the Protestant Episcopal Church, were such as to create in all who read the extended account in our daily press, a profound astonishment that so barefaced a mimicry of popery could take place in one of the churches of the Reformation. The *Tribune*, of May 16th, says:—"A requiem mass for the repose of the soul of the Rev. Dr. James DeKoven was celebrated at St. Clement's Church, Philadelphia, on Wednesday morning. At 7 o'clock about 300 worshippers were in their places. Lamps, banners, and crucifixes were displayed; the high altar was draped with black; thirty candles were lighted, and some sanctuary lamps hung from the high arch of the chancel. Forty choristers sang the introduction to Cherubini's mass in D minor. Then Fathers Prescott, Maturin and Danvers Convers emerged from a door at the side of the sanctuary and proceeded to the altar, where they stood and recited the *Kyrie Eleison*. From this time the officiating clergymen gave an almost identical reproduction of the Roman Catholic requiem mass except that no incense was used. Father Prescott was robed in an alb, amice, and chasuble, the latter being of black material. Father Maturin, as deacon, wore no chasuble, but had a stole and amice on; and Father Convers, the sub-deacon, wore nothing above his amice and alb. The services were those of the Protestant Episcopal Church, with certain musical features. During portions of the service the congregation rose, and many of the worshippers crossed themselves. In the communion service Father Prescott held aloft a wafer of bread, and simultaneously he and the deacon made the sign of the cross. While the elements were held up three male members advanced from the body of the church to commune in behalf of the congregation. After describing the cross to each of these, the celebrant gave the blessing as it is given by the Roman Catholic priest in mass; and, while the choir chanted, the Fathers departed from the chancel, and the congregation slowly left the church."

A HOPEFUL SIGN AT ROME.—Rev. Signor Ribetti, of the Waldensian Church at Rome, has accomplished what we sincerely believe will prove very useful for the progress of evangelical truth in the capital of Italy. He has effectually aroused the population of the city on the subject of the differences between the Reformed and the Roman Churches. He has, indeed, excited a violent opposition, but he has also stimulated thought and inquiry. In a recent course of sermons he presented, it is true, no very new or strange doctrines; on the contrary, they were pre-

cisely those doctrines which the Protestant Church in all its branches has consistently professed respecting the blessed Virgin Mary. He undertook to prove that, though highly favored, in some respects the most highly favored of our race, yet Mary was only a human being; that she was, in no sense, the mother of God, and that to apply that appellation to her was blasphemy. There was something in the eloquent Walden-see's plea that produced an intense sensation. Crowds came to hear him. Those who would not venture within the walls of a "heretical" chapel were equally moved. The clergy were indignant, almost furious. With their devout followers they even set on foot processions to expiate the iniquity of the sermons, and of the placards posted on the walls, in which the same sentiments were promulgated. A pompous service was held in Santa Maria Maggiore, the third basilica of the city, with a solemn pilgrimage from San Giovanni in Laterano to the Basilica of Santa Croce in Gerusalemme and thence to Santa Maria Maggiore. We are told that thousands of people took part in the procession and received the communion and that the pilgrims recited prayers and litanies upon the march. In the Basilica itself the hymn "Ave Maria Stella" was sung by the choir, and sixty gentlemen held waxen torches. There were fifty thousand persons or more, according to one account, "taking part in this monster procession without confusion or disturbance." In the evening many churches and houses were illuminated.

EXPIATORY PROCESSIONS.—The custom, which, after being long intermitted, has thus been revived under the sanction of the Pope, acting through the Cardinal Vicar, is an ancient one, and one by means of which the clergy have more than once succeeded in stirring up the fanaticism of the people, and kindling their passion almost to a frenzy. As an instance, we may mention a very famous procession that took place on the twenty-first of January, 1535, in the city of Paris. The offence to be expiated was the posting upon the walls of the capital and of other cities in France of a placard against the Papal Mass. Of the magnificent display made upon this occasion we need not speak in detail. There was, however, one feature which we are happy to say was wanting in the recent procession in the city of Rome. After the close of the religious exercises in the cathedral of Notre Dame, six "Lutherans," as the Protestants were at that time styled, were slowly roasted in blazing fires over which they were suspended, and into which they were every now and then plunged for the diversion of the king and the spectators. Whether without this feature the expiatory procession is as effective as with it, is a question upon which we do not know that the authorities have ever passed an opinion.

THE DEBATE IN THE PRESBYTERIAN GENERAL ASSEMBLY at Saratoga on the Church of Rome was of rare interest, and accordingly we shall present it here as reported in the *New York Observer*. We give elsewhere from the same paper a very useful summary of the utterances of the Presbyterian Church in the United States during the past one hundred years :—

On the last evening of the session, when it was believed the Assembly would close its sessions and adjourn, the Committee on Bills and Overtures, Dr. F. L. Patton, reported an overture from the Synod of Baltimore, asking the Assembly 'expressly to rescind or reaffirm the deliverance of the Assembly of 1835,' declaring that the Roman Catholic Church 'has essentially apostatized from the religion of our Lord and Saviour Jesus Christ, and therefore cannot be recognized as a Christian Church;' and also asking it to reverse the action of the Assembly of 1875 touching the validity of Roman Catholic baptism.

The Committee recommend the adoption of the following minute :

Renewing with emphasis and in the terms of the Westminster Symbols their protest against the errors of the Roman Catholic Church, the Assembly are, notwithstanding, unwilling to reaffirm the deliverance of the Assembly of 1835, which declares that that body cannot be recognized as a branch of the Church of Christ; and they distinctly disavow their belief in the inferences respecting the invalidity of Roman Catholic baptisms, which follow from that deliverance and in support of which the said deliverance has been cited.

Furthermore, while it is true, as our standards teach, that baptism is to be administered but once, yet this is not to be so construed as to foster a superstitious sacramentarianism, nor so as to sacrifice the conscientious convictions of either the applicant for baptism or the pastors and sessions to whom application is made.

Respecting the re-baptism of converts from the Roman Catholic Church this Assembly therefore reaffirm the deliverance of the Assembly of 1875.

Judge Drake, of Washington, opposed the adoption of the report, and read from the Confession of Faith this passage :

The purest Churches under heaven are subject both to mixture and error; and some have so degenerated as to become no Churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a Church on earth, to worship God according to His will.

There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof; but is that anti-christ, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ, and all that is called God.

He contended that the Presbyterian Church had borne this testimony from its origin, and has incorporated it into its organic constitution, so that the recognition of the Church of Rome as a Church of Christ is false to the fundamental law, as well as to the supreme word of God.

Having said this, he supposed that the opinion of an old elder would have little weight against those of the Doctors of Divinity who had reported this measure.

Dr. Patton defended his report. He said it would be a great mistake to reject it or evade it. The Church of Rome, with all its errors and corruptions, which he abhorred as much as any one could, is still a Church of Christ, having all the essential elements of a Church, as defined in our book. The Romish Church holds to the Inspiration of the Scriptures, one God in Three persons, the Incarnation, the Atonement, regeneration by the Holy Spirit, the resurrection of the dead, the future state of eternal reward and punishment; and although it was overlaid with errors, it still held to the fundamental truths of the gospel, and could not be denied the recognition of a true Church. Besides, it is the open enemy of infidelity and communism, the great enemies which threaten our country and the age. It would be the greatest possible mistake to reject the report of the committee, which is a practical recognition of baptism and ordination by Romish ministers. He cited the authority of the late Drs. Charles Hodge and H. B. Smith, paid a lofty tribute to both of them, and said that they held, as he did, that the Romish Church has in it the essential elements of a Church of Christ, and is not to be rejected because of its monstrous errors of faith and practice. Dr. Patton was listened to with keen attention, often loudly applauded, and made a profound impression by the learning, ingenuity and ability of his argument.

Dr. S. I. Prime said in reply he would be extremely sorry to have this report adopted, and especially sorry to have these remarks of Dr. Patton go out as the sense of the Presbyterian Church. The argument just submitted is purely scholastic, engendered in the cloisters of the theological seminary, contradicted by the Protestant Reformation, hostile to the Confession of Faith; and to be had in abhorrence by every Presbyterian and Protestant everywhere. Its radical and obvious fallacy is that it assumes a Church to be Christian which professes to believe certain Christian truths, no matter how many errors it adopts upon them, nor how many monstrous sins and heresies it practices and preaches. He then presented a list of the errors into which Rome has apostatized, and pointed to—1, its idolatries; 2, its blasphemies; 3, its denial of fundamental doctrines, as justification by faith; 4, its persecutions of the saints; and said that in all these things it had declared itself to be what the Bible and our Confession declare it—an anti-Christian power. Then he tried it by its fruits; and showed that it was the great enemy of light, liberty, progress and civilization: that its fruits were seen in Italy, Spain, Mexico and South America: that it is the only form of religion in the earth in which the Church itself is worse than

the people it professes to save : and he put it to the Assembly to say if it would acknowledge the Church in Saratoga as a Church of Christ if it should make its pastor the supreme Head ; blasphemously vote him to be the equal of Almighty God in knowledge and wisdom : set up a woman as the Queen of Heaven and pay her divine honor in Congress Park : forbid ministers to marry, and declare it to be the duty of the State to bow down to its will and rule. He said in conclusion that he knew very well that Dr. Hodge and Dr. H. B. Smith and many other scholars held the historic idea of the Church that Dr. Patton had presented : he knew those men, loved them in life, shed the tears of a man over their coffins when they lay sheeted for the grave ; but if they were now to leave their thrones in glory and come in their white robes into this house to teach that doctrine he would not bow down to them, but would withstand them to the face. He therefore implored the Assembly, as ministers of God and elders who are pillars in Zion, to stand fast in the faith of the fathers, not be beguiled by subtle sophistries, but uphold now and forever the uniform Protestant testimony of this glorious old Presbyterian Church.

Dr. Ganse, of St. Louis, submitted a paper as a substitute for that of Dr. Patton, and supported it by an able address.

Dr. Prime moved that the Assembly reaffirm its deliverance of 1835 ; and Hon. Wm. E. Dodge supported it in an able argument, referring to the character, learning, wisdom, piety and renown of the men who adopted that deliverance.

We regret that we did not catch the names of all the speakers who participated in the debate. Col. Lewis, Dr. Fullerton, Mr. Wylie, and others, followed on one or the other side, with clearness, ability and discrimination.

The excitement was intense as the debate went on, but it was evident from the audible demonstration that the majority were ready to reaffirm the action of 1835 and vote down the report. It was now half-past 10, and on motion of Dr. Patton the Assembly adjourned until morning.

When the Assembly came together in the morning the numbers were about 400, and it was understood that the sessions would close to-day.

Dr. E. N. White, of New York, submitted a paper which he said Dr. Prime had accepted, and which Dr. Patton would not oppose, as a substitute for all the papers now before the Assembly on the subject. He read it, and Dr. Patton spoke at length in support of his original report, and closed by reading another paper which he would not move, but would gladly see adopted.

Dr. Prime said Dr. Patton's new paper was ten times more objectionable than the first report. He preferred Dr. White's paper to the deliverance of 1835, as it not only reaffirms that famous declaration, but

explains and emphasizes it. If the Assembly would permit him, he would accept the paper as a new and explicit declaration of our antagonism to the Hierarchy of Rome. Leave was granted, and he then called for the question upon it, but declared his willingness to remain a week and discuss it, if the other side wished. The question was then taken by rising, and the whole Assembly rose to their feet as one man! The other side was called, and a few, perhaps five or six, stood up. There was no need of counting; the vote was practically unanimous, and the declaration is in these emphatic words:

Resolved, That this Assembly, in full accordance with the words of our Confession of Faith respecting the Church of Rome and its so-called spiritual head, do now reaffirm the deliverance upon this subject of the Assembly of 1855 as applying to the Romish hierarchy, headed by the Pope and falsely claiming to be the Church, which is opposed absolutely and irreconcilably to the doctrines of the Holy Scripture, is corrupting and degrading to a large part of Christ's Church, over which it has usurped supreme control.

The result was cheered loudly, and the warmest expressions of gratitude and joy were made upon the great deliverance so happily reached.

Prof. Stephen Alexander, of Princeton, then submitted a resolution, which was also unanimously adopted, protesting against the grasping, political ambition of Romanism, its sectarian demands for the public funds, and warning the American people against its aggressions.

ATTITUDE OF THE PRESBYTERIAN CHURCH TOWARD ROME.

(From the *New York Observer*.)

It will be of great service to our learned writers, as well as to general readers, if we group the testimonies of the Presbyterian Church with reference to the Church of Rome. Some of the speakers at the Saratoga Assembly exhibited a failure of memory in the matter that would not have been creditable in a candidate examined for licensure.

FUNDAMENTAL DOCTRINE.

The Presbyterian Confession of Faith, which is the Fundamental doctrine of the Church, and to which every minister and every Professor in each Theological Seminary is required to subscribe, contains the following testimony as an article of faith:

The purest Churches under heaven are subject both to mixture and error; and some have so degenerated as to become no Churches of Christ, but synagogues of Satan. Nevertheless, there shall be always a Church on earth, to worship God according to His will. (Rev. xviii: 2, "And he cried mightily with a strong voice, saying, Baby on the great

is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.")

There is no other head of the Church but the Lord Jesus Christ. Nor can the Pope of Rome, in any sense, be head thereof; but is that anti-christ, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ, and all that is called God. (2 Thes. ii: 3, 4, etc. "Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God.")

Dowling, in his "History of Romanism," gives the following testimony of other Evangelical writers and churches:

"This identity of papal Rome with antichrist was maintained by Luther, Melancthon, Calvin, and all the continental reformers; by Latimer, Ridley, Crammer, and all the British reformers; by the illustrious Sir Isaac Newton, Mede, Whiston, Bishop Newton, Lowth, Daubuz, Jurieu, Vitranga, Bedell, and a host of equally pious, illustrious and learned names. The same testimony has been borne in the authorized doctrinal standards of the Episcopal, Presbyterian, Lutheran, Methodist, Baptist, and other churches both of Europe and America. The same doctrine is still taught in the theological school of Geneva, and, with but here and there a solitary exception, by all the most learned professors and clergymen of the present day, connected with the various Evangelical denominations of Protestant Christians."

1835.

In the year 1835 the General Assembly of the Presbyterian Church adopted the following deliverance:

1. *Resolved*, That it is the deliberate and decided judgment of this Assembly that the Roman Catholic Church has essentially apostatized from the religion of our Lord and Saviour Jesus Christ, and therefore cannot be recognized as a Christian Church.

2. *Resolved*, That it be recommended to all in our communion, to endeavor, by the diffusion of light by means of the pulpit and the press, and all other proper and Christian means, to resist the extension of Romanism, and lead its subjects to the knowledge of the truth, as it is taught in the word of God.

3. *Resolved*, That it is utterly inconsistent with the strongest obligations of Christian parents to place their children for education in Roman Catholic Seminaries.

1845.

In this year the General Assembly O. S. met in Cincinnati, and the subject of Romish Baptism being brought before the body, a paper was adopted after long, able and earnest discussion. The decision was almost UNANIMOUS: 173 in favor, 8 against. From that document we copy a few passages:

The so-called priests of the Romish communion are not ministers of Christ, for they are commissioned as agents of the papal hierarchy, which

is not a Church of Christ, but the Man of Sin, apostate from the truth, the enemy of righteousness and of God. She has long lain under the curse of God, who has called His people to come out from her, that they be not partakers of her plagues.

It is the unanimous opinion of all the Reformed Churches, that the whole papal body, though once a branch of the visible Church, has long since become utterly corrupt, and *hopelessly apostate*. It was a conviction of this which led to the Reformation, and the complete separation of the Reformed body from the papal communion. Luther and his confidants, being duly ordained Presbyters at the time when they left the Roman communion; which then, though fearfully corrupt, was the only visible Church in the countries of their abode, were fully authorized, by the word of God, to ordain successors in the ministry; and so to extend and perpetuate the Reformed Churches, as true Churches of Christ; while the contumacious adherence of Rome to her corruptions, as shown in the decisions of the Council of Trent (which she adopts as authoritative), casts her off from the visible Church of Christ, as heretical and unsound. This was the opinion of the Reformers, and it is the doctrine of the Reformed Churches to this day. In entire accordance to this is the decision of the General Assembly of our Church, passed in 1835, declaring the Church of Rome to be an apostate body.

Nor can it be urged that the papal hierarchy is improving in her character, and gradually approximating to the Scriptural standard. She claims to be infallible: her dogmas she promulgates as the doctrines of heaven; and she pronounces her heaviest anathema against any and every man who questions her authority, and refuses to bow to her decisions. She cannot recede from the ground she has assumed. She has adopted as her own the decisions of the Council of Trent, which degrade the word of God; which claim equal authority for the Apocrypha as for the New Testament; and which declare the sense held and taught by holy mother Church, on the authority of tradition, and of the Fathers, to be the true and only sense of Scripture. All who deny this position, or who question her authority, she denounces with the bitterest curses.

She thus perverts the truth of God; she rejects the doctrine of justification by faith; she substitutes human merit for the righteousness of Christ, and self-inflicted punishment for gospel repentance: she proclaims her so-called baptism to be regeneration, and the reception of the consecrated wafer in the eucharist to be the receiving of Christ Himself, the source and fountain of grace, and with Him all the grace He can impart. Is this the truth? Is reliance on this system true religion? Can, then, the papal body be a Church?

Nor is the fact that instances now and then occur of apparent piety in the members of her communion, and of intelligence, zeal and conscientiousness in some of her priests, any ground of objection against the position here taken by this Assembly. The virtues of individuals do not purify the body of which they are members. We are to judge of the character of a body claiming to be a Church of Christ, not by the opinions or practices of its individual members, but by its standards, and its allowed practices. Bound as he is by the authority of his Church—and that on pain of her heaviest malediction—to understand the Scriptures only in the sense in which his Church understands and explains them, a consistent papist cannot receive or hold the true religion, or the doc-

trines of grace. If he does, he must either renounce the papacy, or hypocritically conceal his true sentiments, or he must prepare to brave the thunders of her wrath. True religion and an intelligent adherence to papal Rome are utterly incompatible and impossible. The Church and the papacy are the repelling poles of the moral system.

Difficulties may possibly arise in individual cases. It may not be easy at all times to say whether an applicant for admission into the Church of Christ has, or has not, been baptized; whether he has been christened by a popish pastor or not. In all such doubtful cases the Session of a Church must act according to the light before them. But it is safer and more conducive to peace and edification, to embrace a well-established principle for our guidance, and act upon it firmly in the fear of God, leaving all consequences with Him, than to suffer ourselves, without any fixed principles, to be at the mercy of circumstances.

This was during the time of separation between the Old and the New Schools. The N. S. body remained faithful to the deliverance of 1835, which was so emphatically reaffirmed by the O. S. Assembly of 1845.

1875.

After the Reunion the subject of Romish Baptism came up, and the Committee on Bills and Overtures reported as follows:

From the Presbytery of Genesee, asking a deliverance on the question, "Should a convert from Romanism, applying for admission into the Presbyterian Church, be again baptized?" to which they recommend the following answer be given: That the decision of the question be left to the judgment of each church session, guided by the principles governing the subject of baptism, as laid down in the standards of our Church.

The report was unanimously adopted.

1879.

The Assembly met at Saratoga, and the Committee on Bills and Overtures reported an overture from the Synod of Baltimore, asking the Assembly "expressly to rescind or reaffirm the deliverance of the Assembly of 1835," declaring that the Roman Catholic Church "has essentially apostatized from the religion of our Lord and Saviour Jesus Christ, and therefore cannot be recognized as a Christian Church;" and also asking it to reverse the action of the Assembly of 1875, touching the validity of Roman Catholic baptism. The committee recommended the adoption of the following minute:

Renewing with emphasis, and in the terms of the Westminster Symbols, their protest against the errors of the Roman Catholic Church, the Assembly are, notwithstanding, unwilling to reaffirm the deliverance of the Assembly of 1835, which declares that that body cannot be recognized as a branch of the Church of Christ; and they distinctly disavow their belief in the inferences respecting the invalidity of Roman Catholic baptism, which follow from that deliverance, and in support of which the said deliverance has been cited.

Furthermore, while it is true, as our standards teach, that baptism is to be administered but once, yet this is not to be so construed as to foster a superstitious sacramentarianism, nor so as to sacrifice the conscientious convictions of either the applicant for baptism or the pastors and sessions to whom application is made.

Respecting the re-baptism of converts from the Roman Catholic Church, this Assembly therefore reaffirm the deliverance of the Assembly of 1875.

After discussion, the Assembly, by a rising vote, only a few dissenting, adopted the following testimony in place of the report above, viz. :

Resolved, That this Assembly, in full accordance with the words of our Confession of Faith respecting the Church of Rome and its so-called spiritual head, do now reaffirm the deliverance upon this subject of the Assembly of 1835 as applying to the Romish hierarchy, headed by the Pope and falsely claiming to be the Church, which, opposed absolutely and irreconcilably to the doctrines of the Holy Scripture, is corrupting and degrading to a large part of Christ's Church, over which it has usurped supreme control.

These passages from history will help those who are discussing the subject to know something of what they are talking about.

The resolution of 1879 is admirably worded to express and interpret the terse and sententious deliverance of 1835 :

1. It reaffirms the words of the Confession of Faith respecting Rome and the Pope, quoted above.
2. It reaffirms the deliverance of 1835, quoted above.
3. It applies that declaration to the "Romish hierarchy falsely claiming to be the Church."
4. It asserts this claim to be absolutely opposed to Holy Scripture.
5. Recognizing the universally admitted fact that there are many Christians in the communion of Rome who are "a part of Christ's Church," which includes all everywhere who believe in His name, the resolution finally declares that this "Romish hierarchy, falsely claiming to be the Church," "is corrupting and degrading to a large part of Christ's Church, over which it has assumed supreme control."

There is here no ambiguity, no double sense, no evasion of the great question at issue ; but it is discriminating, intelligent and emphatic. When the Church recedes from this ground, she will be on the way herself toward Rome. Which may God prevent.

WORK OF THE FREE ITALIAN CHURCH.

The "Eighth Evangelization Report of the Free Italian Church" for the year 1878, is a document of more than usual importance and interest. It shows that the truth is steadily making its way, even in the peninsula,

so long the most direct sufferer from the tyranny, temporal and spiritual, of the Romish power.

Of the attitude of the Government the report says:

"Much kindly feeling has been shown to the Free Church by the authorities of late. Not only has the Florence Town Council continued its annual grant to our Schools, but in Rome the Mayor has accepted of our buildings, for the King and Queen, the Ministry and the Royal Household to occupy every year, at the illumination of the Castle of St. Angelo. The Government has also granted 300 francs a year to our Evangelical Schools in Rome, has suppressed the stamp duty on the bills for Gavazzi's Meetings, interested itself in securing for the Free Italian Church the place of worship promised years ago by Garibaldi to Gavazzi in Naples, and offered a recognition of the Church as a corporate body. The latter is unfortunately more on the footing of a philanthropic than an ecclesiastical movement, but the Ministry has expressed a kindly desire to go as far as the law of the country will permit."

The statistics of the Free Italian Church are as follows:

Twelve Ordained Ministers, 13 Evangelists, 37 Elders, 65 Deacons, 14 Deaconesses, 1,635 Communicants, 183 Catechumens, 588 Sabbath School children, 1,206 pupils in our day and night Schools, 21 Teachers in the Day Schools, 1,465 regular hearers of the Gospel, 1,694 additional occasional hearers, 33 Churches large and small, and 30 Out-stations more or less frequently visited. The contributions of the Churches last year, for evangelization alone, amounted to francs 1,297.12, while for all objects the sum collected was francs 8,735.73.

The report gives an encouraging view of the progress of the past year. It says:

"Last year was a remarkable one in the history of Italy. The removal of King Victor Emmanuel and Pius the Ninth and the enthronement of new rulers at the Quirinal and in the Vatican caused great excitement. The young King has shown a staunch adherence to the Constitution and has received deputations of Evangelists in the various towns with the utmost frankness and cordiality, while the Pope, after a little seeming compliance with modern requirements, has relapsed into the unyielding persistence of his predecessors for every jot and tittle of their old domineering influence over men and nations. Leo XIII., has tried to gain the friendship of foreign governments by crafty concessions, which he will not make to Italy. He has summoned the parish priests of Rome to institute clerical schools in opposition to all municipal and evangelical instruction, and stirred the immense gathering of papal journalists, who waited upon him, to renewed and unceasing efforts for the restoration of the temporal power of the Papacy. The antagonism between King and Pope, so favorable to evangelical work in Italy, remains therefore

unchanged, and leaves the obligation of Christians unimpaired to do what they can, in this time of great opportunity, for scattering the seed of Scriptural truth far and wide, and by every means.

"Scattered up and down the report, there will also be found abundant proof, that the death struggle between Popery and the Gospel continues as earnest as ever, all over the Italian Mission field. The superstitious and gross ignorance fostered by Popery manifest themselves, in startling examples on every hand, and the bigotry and opposition of the legion of priests to the Bible and Evangelical worship are displayed at every turn. The Evangelicals are still subjected to the liveliest persecution in their places of worship, in their worldly callings, in the bosom of their families, on their deathbed at home or in the hospital, and even at the cemetery, except where the popular feeling is sufficiently enlightened or the Gospel cause is sufficiently strong to prevent such occurrences.

"The Christians of the world have done wisely and well to come to the help of the Lord and His oppressed servants in Italy, who are doing all they can in their poverty, and suffering much more than is made known, for the cause of truth and righteousness.

"And even in times of distress and difficulty we feel sure they will not slacken their exertions in this noble endeavor in the best interests of Italy, when such cheering progress is being made, both as regards the direct and the indirect effects of Gospel work. The newspapers are rapidly becoming more outspoken, influential men are not afraid to applaud the evangelical movement, popular prejudices are fast passing away and the Gospel leaven is gradually evidencing its assimilative and diffusive power. No doubt the little leaven is hidden in the vast mass of society, and so hidden as to be unseen by ordinarily shrewd observers. We have had painful evidence that the Kingdom of God, coming, now as then, "not with observation," is as undiscernible in Italy as it was by merely literary men in the early days of Christianity, and even up to the very eve of its triumph. The correspondent of *The Times*, and one of the ablest writers on the staff of the leading journal, wrote from Rome not long ago that not a single convert had been made from Romanism in the Eternal City. This, too, when not only so many proofs exist to the contrary, but when the ferment is working from particle to particle but a little way beneath the surface, which is destined, with God's blessing, to leaven the whole lump of society in its practices and customs and feelings."

We condense an account in the words of the report, from some of the stations, omitting, for want of room, all mention of Bergamo, Desenzano, Edolo, Grumo, Livorno-Vercellese, Mottola, Pietra Ligure, Pisa, Pistoia, etc.

At *Albano* the priest is very powerful and the society for Catholic

interests flourishes. The priest visits the families of the landowners to get them to drive away our evangelical workmen from their employ. He introduces himself to families of our members to induce them to desert their faith, either through flattering promises or threatening papal excommunications, so that the weak of the flock stumble. They oust the Evangelist and the Church from their hall, and leave no stone unturned to exterminate the good cause. Yet a still better place of worship is found. An average attendance of forty is maintained. Twenty-three men and women join in the Lord's supper. Two whole families are converted. As many as twenty catechumens are under instruction. And what the priest can least of all tolerate, six women and a number of girls come regularly. The priest knows human nature well, and counts much on the women. When they get out of his hands he knows well that the men follow, and then the children, and that his cause is lost. And so the struggle goes on. A visit from Gavazzi inspires courage. Other friends from Rome go out occasionally. The Evangelist Angelini has an opportunity of preaching in Piazza Pia to two hundred people, and by his public spirit, gains the esteem of the leading citizens. Still in the neighboring town of *Genzano*, he can only find a furnished room, in which to converse with the friends of the gospel there, but no public hall in which to preach; although every effort has been tried for a year past, and the sympathies of some influential persons are enlisted. *Albano* has already furnished one of the most promising students to the College. His name is Giambattista Blasi.

The Evangelist Graziosi, at *Bari*, studies much and works hard; and there is life and prosperity in the Church, which has now surmounted all the difficulties of last year. There is a Biblical class twice a week for Roman Catholics, lasting ordinarily two hours. The Evangelist has preached on the Parables on Sundays and his week-day service for the members is well attended. The attacks of preaching friars in the Cathedral has only served to advertise the evangelical service. At every celebration of the Lord's supper two or more are admitted from the large Catechumen Class, but only after lengthy probation and on giving evidence of real conversion. The Communion draws generally a crowd of onlookers, and the impression is very favorable. On one occasion last summer three bystanders were so much moved, that they begged to be inscribed as inquirers, publicly stating that "they no longer wished to listen to error after they had got acquainted with the truth." There are 30 communicants and 15 catechumens presently, and neighboring towns are visited by Signor Graziosi, who urgently pleads for more laborers for the large towns on the shores of the Adriatic. The visit of Signor Arrighi created great enthusiasm, and the Treasurer had the pleasure of seeing the order and faith of this Church, which had pa-

tiently studied and adopted its constitution, and established regular collections for the poor and for evangelization.

Former reports have been so full as to the large and flourishing Church at *Bassignana* that it is only necessary this year to say that, amid terrible pressure and trial from the priests, the cause progresses in numbers and influence. 14 members were admitted during last year. 225 francs were collected, and 20 francs raised for the sufferers from the inundation of the river *Bormila*. The Sunday School festival was held on New Year's Day and was crowded. The Church on Sundays is always full. One of the recent converts was so persecuted, that he preferred to leave the paternal home rather than relinquish his principles. The priests warn their people not even to speak with the Protestants, whom they style imposters, but this only whets their curiosity to know more of the evangelical faith. One of the women lately brought to Christ used to be most violent against the truth. She is now never absent from the meetings. Her daughter is equally assiduous, and a relative of theirs comes from *Valenza*, 5 miles distant, as often as she can. This Church of 100 members is remarkable for the joy and peace and mutual affection which abounds.

Belluno has recently been made the centre of a military district, and several active Christian soldiers have been transferred to it from *Treviso*, and have carried with them their zeal for Christ, so that the work has been revived and the small band of resident brethren quickened. Sergeant Ferraroni and Corporal Minucci have thrown themselves into the labors of Colporteur D'Inca. The Evangelist Musso paid them a six weeks' visit in August. Preaching has gone on in the barracks and guard rooms as well as in the Café and private house. Among other efforts 30 children were gathered into a Sunday School. All this has caused no small stir in the neighborhood. The Bishop has reported Ferraroni and Minucci to their Superior Officer, who however has only recommended prudence in avoiding any angry groups of people, excited by the priests. The pulpits of the town and district are resounding with philippics against the Protestants. Don Guiseppe Bianchetti of *Vezzano* and Don Luigi di Fabbro of *Lubano* have been most conspicuous in this warfare. "Excommunicated, heretical, damned for ever," are a few of their epithets. They have visited the houses of their parishioners, who are either relatives of the Evangelicals or sympathise with their work, and have torn, destroyed and carried away the Bibles and pamphlets they had discovered. With one of these zealots the Evangelicals have had a conversation, Bible in hand, in his own house and extracted a promise of better behaviour. To the other they have written, offering a discussion, as he had promised at any time to confute their opinions out of their own books. The offer was accepted and the terms of the dis-

cussion stipulated, but at the time of this writing, when Signor Musso has gone to *Belluno* expressly for encounter, the clerical braggart has withdrawn, as always happens. Even the ablest Romanists in Italy are afraid to meet our humblest Colporteurs, on the basis of the open Bible.

The Committee regrets that it is altogether unable to send a settled pastor to this little Church of 20 members, so zealous in propagating the Scriptural faith among the Friulian Alps.

The "learned" *Bologna*, the birth place of Alessandro Gavazzi, and at whose university so many foreign students three centuries ago received such an impetus in the direction of free thought and liberty of conscience, is now peculiarly a bigoted city, one of the head quarters of the modern jesuitical faction, and with a strong reactionary Archbishop. The Church Meetings are frequently disturbed with stones thrown, rockets exploded, the noise of fire arms and the blaze of artificial lights in the entrance. Perhaps this accounts for the large number of members, and particularly for their ardent love of Christ. No weak-kneed brother could pass through such trials as this Church is called to endure. Every member must needs be an out and out Christian, like the Christians in the naval and military services of Protestant lands. So we are not surprised to hear that the preaching of the Gospel is not limited to the four walls of their place of worship. Wherever an opportunity is offered these brethren testify for Christ. At the railway station, amid much scorn, and in the families of unbelievers and papists, the Bible is read and commented on, despite many difficulties.

Here are some of these. One member is a packman, and carries a stock of Testaments and tracts for sale among his other goods, and speaks of the Master continually. One day he made bold to present some portions of the Word of God to a family in the outskirts of the town, with which he did a good business, and by which he was highly esteemed, saying, "Read these and tell me if they don't contain excellent things." Returning after a few days, he was sent away from the door with these words, "Get you gone, and never set foot in this place again. We don't want to know anything about your Protestantism."

A young servant of a rich Bolognese family casually attended our service, and became interested in what he heard. At length he asked to be entered as a catechumen, for Christ had entered his heart. His master was surprised to find he had given up swearing, to which he had been addicted beforetime. But he soon came to know from others, and then through the frank confession of the servant, that he was attending the Evangelical Church. Immediately every means was used to turn him away, and shortly afterwards he was dismissed.

An old female member of the Church, being without friends and chronically ill, lived in a small room, sublet to her by a good Catholic

family, with whom she was on excellent terms. The proprietor of the house, a Dr. R., professor of medicine, though he has no objection to attend rich Swiss Protestants, when he heard that a Protestant was being sheltered under his roof, ordered the family to expel her, under the threat of being themselves turned out at the next term. It was of no avail that they pleaded the excellence of character of the Protestant, and that she troubled no one. It was enough that she was an Evangelical. That sufficed to bring a plague on the house.

Who could have believed that the "patriotic" *Brescia*, whose inhabitants struggled so gloriously,—men, women and children—in 1849 for liberty, against an enemy, which had possession of the very castle within the gates, would become priest ridden? Yet so it is. A statue of their famous reformer, Arnaldo, was made; but no place could be found in which to place it. The Liberal Club refuses by a large majority to let to the Evangelicals an old drill hall in disuse. A medical man takes a Bible from the hands of an Evangelical patient in the Hospital and tears it in pieces. Even Bible burning and assaults upon places of Evangelical worship are not unknown. Our readers will not, therefore, be astonished to hear of the immense difficulties experienced by the Church, in finding any kind of hall to contain the crowds, who thronged to hear the sermons and addresses on the History of the Popes, of the popular Evangelist Bernatto. Time after time last summer we were assured that a theatre or other large building had been obtained, and as often we were disappointed by the bigoted refusals of the owners and occupiers to have any dealings with Protestants! But this long series of trials, which weighed heavily on the spirits of members of the Church and of the Evangelization Committee, as well as of many friends whom God has raised up for the work in *Brescia*, has all been forgotten in the joy of acquiring, on a lease of three years, and repairing for Evangelical uses, and opening on 1st January, 1879, the old Roman Catholic Church of St. Erasmus, holding 150 persons. We had the pleasure of hearing the inaugural discourse on the character and Evangelical labors of Count Martinengo of *Brescia*, who, in the sixteenth century, founded the Evangelical Church in Geneva for Italian refugees, but whose descendants of to-day are among the most earnest Catholics of the town of *Brescia*.

Since then a great blessing has been experienced by pastor and people. The meetings are undisturbed, new members are being added every month to the communion roll, a number of women regularly frequent the Church, several persons of culture and standing, both male and female, have joined the cause, and already there are 30 members in the Arnaldo Society, which is held in the rooms adjoining the handsome old Church, and a female section is about to be instituted. A lady of

our acquaintance has had a meeting with these female members of the Church, and was delighted to hear one of them offer prayer at the close, who visits in the hospitals and houses of the poor, and reads and prays with the sick and dying. Naturally the priests feel outwitted, but already are preparing for revenge. They are said to have 14,000 francs collected, with which to purchase the Chapel, either now or at the end of the lease, so that some of their followers have already chalked up on the wall "No longer the infamy of the Free Italian Church, but anew the Church of the Holy Martyr." As the proprietor is willing to sell to the Evangelicals on even more favorable conditions than to the priests, we shall hope that the friends of Gospel light and liberty in Italy will shortly enable us to purchase this building.

At *Castellamare*, last May, an act of intolerance was accomplished, which till now has remained unredressed. The Evangelist Cocchi was driven out of the town, and the way has not yet been opened for his return. The common people were hounded on to violence by stormy clerical addresses from the pulpit, especially by Don Catello Somma. As many as 600 persons of the viler sort congregated in a square of the town, through which Signor Cocchi was passing one evening, and insulted and threatened him by gesture and language. The timely arrival of the Delegate of police and another official, with two friends, alone saved his life. The shops of the town were shut. The place of meeting was sacked, and so fearful was his landlady of an assault on her dwelling, that Signor Cocchi had to leave for Naples. And why all this disturbance? Because about 30 persons regularly attended the service, and many more the conferences of the eloquent preacher, and many inquirers found their way to his house. We hope to announce soon the re-establishment of a Gospel service in *Castellamare*.

"The history of the Gospel in *Fara-Novarese*; Episode of the Reform in the 19th Century," is the title of an interesting work which is now being printed, from the pen of the Milan Evangelist, Damiano Borgia. As this is Borgia's birthplace, and as his excellent father still labors as a colporteur in the district, for the Scottish National Bible Society, he is intimately acquainted with all the details of a movement, extending from 1854 onwards, and which he has done wisely to rescue from possible oblivion.

In one of his rounds last year Colporteur Borgia sold a Bible to a sexton at *San Nazaro Sesia*. The sexton thereupon secured a pole, fastened the Bible to the end of it, wrapped it in loose paper, and awaited the Colporteur's return. As soon as he saw him, he set fire to the Bible, and held it up blazing amid a crowd of children.

"Dear children," said the Colporteur, "that man has burned the Word of God, and he has done so because he does not know what it contains."

"You Protestant deceiver," said the sexton, "you have sold me a prohibited book."

"Prohibited!" said the Colporteur, "by whom is it prohibited?"

"By the Church," answered the sexton. "The priest has just told me so."

The death of Maria Rolandi, a convert of 1865, took place lately. At the time of her conversion, her parents persecuted with all the fanaticism which is bred in the Church of Rome. They prohibited the visits of the Evangelist Contini at that time to her sick bed, and when he one day obtained entrance along with Signor Borgia, her brother fell upon them with a huge blade, and God in His gracious providence alone saved their lives in the scuffle that ensued. The girl was thereafter driven from her home, and Signor Borgia has since then kept her in his own house, and she has led a consistent Christian life. When lately she fell seriously ill, she was removed from *Fara Novarese* to the Hospital in *Novara*. There she was plagued by priests, friars and nuns, who urged her to confess, but her noble reply was,

"Do not trouble yourselves gentlemen. I have no need of your services. I have already found my Confessor, and for fourteen years I have confessed to Him."

"Who is He?" asked the priests.

"He is Jesus Christ, my Saviour," she answered.

Even the Bishop of the Diocese went to see Maria, who said to him, "I have no need of your Lordship."

"Well," said the Bishop in a gentle tone, "though you have no need of me, I have need of you and of the salvation of your soul."

To this Maria replied, "Yes, but even the devil these 14 years has been saying to me that he had need of my soul, and I have always told him to go away. So say I to you, Monsignore. Leave me, and do not torment me any more."

At the request of Signor Borgia, who frequently saw her, the Director of the Hospital put a stop to these annoyances, by removing the Confessional Card above Maria's head, so that she was allowed to die in peace, resting on the merits of her Saviour.

Last year a fresh interest was created in *Fara* by the visit of Evangelist Borgia from Milan, to deliver two addresses in the large inner court of a palace. The meetings were very popular, though the Mayor interposed difficulties, and one of the Proprietors who had promised his court withdrew the offer, and the second gathering had to be held, with consent of the authorities, in one of the public Squares. Signor Borgia did not spare the Church of Rome, enlarging especially on her worldly traffic in religious things. The parish priest Rabaini, the following Sunday, preached on the subject, and excommunicated Borgia and all

his hearers. Thereupon Signor Borgia wrote to the priest, printing the letter and distributing a thousand copies in the town, offering him a 200 francs reward for Scriptural proofs of any of the following points.

1. If you prove to me the existence of Purgatory, with the words of Christ or of the Apostles, you shall have a reward of 200 francs.
2. If you prove the Worship of Images, with the words of Christ or of the Apostles, you shall have other 200 francs.
3. If you prove that the people ought not to read the Word of God, from the words of Christ or of the Apostles, other 200 francs.

And so on he proceeds, through fifteen similar offers, in regard to the intercession of saints, celibacy, transubstantiation, indulgences, the temporal power of the Popes, the immaculate conception, auricular confession, papal infallibility and other errors of the Church of Rome. The whole countryside was alive with discussion, so that, though the priest preserved an ominous silence, the papal journals were constrained to enter the lists. And, first, the "Catholic People" of Milan tried to shift the question in a leading article, in which Signor Borgia was asked, "On which side is the truth?" To this he replied at once, and the newsboys of Milan cried themselves hoarse all over the town with the "Reply to the *Catholic People*." Then came the "*Catholic Observer*" of Milan, mourning over the heretical cries of the news-venders, urging the people to adhere to the catechism of the Church, and affirming that it was better not to answer such disputants as Borgia, but to pray for them. Whereupon Signor Borgia offered 300 francs more, if this newspaper would show him the Second Commandment of God, catechism in hand, to which no reply was forthcoming. Then the "*Catholic Educator*" of *Novara* came to the rescue, maintaining that Borgia was only beating the air, until he proved that Catholics were wrong in believing the infallible teachings of the Church, on proving which they offered him not only two, but four hundred francs of reward!

Not wishing the papists to have the last word, Signor Borgia replied, and felt so sure that his proofs were such as to convince the "*Educator*" that he was wrong to believe in the infallible teachings of the Church, that he begged the editor to hand over the 400 francs prize to the Infant Asylum of *Fara Novarese*! Signor Borgia's only fear is that, as the priests have made bold to defraud God and the people of the Second Commandment, they are very likely to defraud the Infant Asylum as well of the 400 francs!

Beautiful *Florence* is now bankrupt *Florence*. The city is full of misery, there being few strangers and little trade this winter. And the future is not at all bright. The Evangelization has not partaken of the general dulness. The new Protestant Cemetery is now admirably managed, and the United Missionary Meetings, held weekly from one Italian

church to another, are a great success. The withdrawal of the annual grant of 70,000 francs by the Municipality from the Jesuit schools of the *Padri Scolopi* is a vast gain.

Twenty-five members have been added during the year to the *Via dei Benci* Church, and a large number of Catechumens attend the Wednesday evening class. There are 60 children in the Sabbath-school, and 695 62 francs were collected. The poor have been especially cared for by a weekly distribution of victuals, and all the services have been well attended.

The Evangelist Beria at *Leghorn* not only took part in the deputations which waited on the King and Queen of Italy, when they recently visited Leghorn, but was chosen by 33 associations of working men to present a bouquet to Queen Margherite. The Queen remembered the handsome present which had been sent to her, on her elevation to the throne months before, by the 200 children of the Free Church Schools in Leghorn, and thanked Signor Beria, although an official letter of thanks had been sent at the time.

The Church consists of 86 members, two of whom are elders, and four are deacons. One of the deacons, Signor Tozzi, contributed 259.20 francs to the cause last year. The annual festival of the Schools was, as usual, a brilliant and enthusiastic gathering. A School Committee of Ladies and Gentlemen has been formed in Leghorn, and has already opened, at its own expense, an infant class.

The evangelical work at *Milan* continues to prosper and develop on a grand scale. It is the most important mission under the care of the Committee, and has given us abundant cause for thankfulness to God during the last year. Whole pages of interesting details might be written, if our space permitted. The old Roman Catholic Church of San Simone, to the chagrin of the priests, is always crowded. So many of the members and adherents live at the opposite end of the town, that the Committee could not but hire a large hall capable of containing about 300 persons, near the Corso Garibaldi, the brethren in Milan spending 800 francs in fitting it up suitably for Church service. Here, too, the meetings are very large, and the Evangelist Contini has removed from *Treviglio*, which, however, he regularly visits, in order to superintend this new and promising centre. In aid of the two Evangelists in Milan, a godly elder, Signor Oggioni, devotes his time to visiting the sick, and acting otherwise as a Town Missionary. The rents accruing from the property of San Simone, which was secured through the generosity of Mr. W. C. Jones, have enabled the Committee to undertake the responsibility of this extension of the work.

Every branch of Church work is in an active and healthy condition. The collections rose above 1800 francs last year. The Charity Fair

yielded 333.90 francs. A harmonium for the improvement of the singing, which has always constituted in Milan an attractive element in the service, was bought for 230 francs. There are now two Sunday-schools and an increased staff of deacons, who have organized a methodical system of collecting money and coming in aid, in these trying times, of the Evangelization Committee. Nineteen persons were admitted to fellowship in 1878, and many more are numbered as catechumens. Many baptisms and marriages were celebrated, one of the latter being accompanied by many carriages, which excited the curiosity of crowds of people at San Simone.

The older members have been greatly revived and encouraged, and peace and order characterize the whole movement under the able ministry of Signor Borgia.

Signor Borgia has been very happy in his controversial conferences, replying effectively and in a manner which won hearts to Christ, to the violent tirades against Protestants, rationalists, and atheists, which are now use and wont in the popish preaching.

Especially have the priests been alarmed, lest the Municipality of Milan should imitate the example of *Bologna*, *Genoa* and *Turin*, and abolish the teaching of the Romish catechism in the schools. Against any such movement they have lustily declaimed. Their philippics have been in vain, however, for the democratic societies have decided to urge the Government everywhere to establish lay teaching in the public schools. Signor Borgia only fears that the suppression of the catechism, which proclaims an erring man infallible as God, will be succeeded by a not less dangerous catechism of Darwin and Buchner.

The Evangelist Bracchetto at *Naples* mourns over the fact, that less progress is made here in the preaching of the Gospel than in other provinces, on account of the moral degradation of a noble people under the Government of the Bourbons, and the boastful ignorance and religious fanaticism which prevails.

Still the Lord has graciously manifested Himself at the meetings in the new and central place of worship on the Toledo. Three conversions cheered this little church of 30 intelligent members, in one of the hot months of last summer, all the more that these three brethren are devoted and zealous in Christian work. A medical man was brought to Christ, delivered some admirable addresses on "the 300 millions of Catholics" and other themes, and is now a most satisfactory student in the College at Rome. The Day School of 30 children makes good progress, and has been enriched with maps, presented by Mr. Alfred Edgar, a great friend of Signor Bracchetto and of the Free Italian Church.

The meetings are largely attended, and the *Roma*, one of the leading newspapers of Naples, advertises gratuitously the themes of discourse

of Signori Bracchetto and Cocchi. An advocate, with his family, attends regularly. A professor is also to be found always in his place, who at first objected to the Gospel doctrines and quoted the authority of Strauss! Even priests drop into the service. One of these, after listening to an exposure of "The Catholic Purgatory," took Signor Cocchi aside and said, "You evangelicals reason with unanswerable logic, but be courteous and never give way to insulting expressions towards your opponents, as we priests are in the habit of doing."

At *Pietrasanta* writes the Evangelist Beria, "there is bold witness-bearing, numerous auditory, return of brethren who had emigrated to distant places, entrance of three good families among the catechumens, and some persecution, but a kindly feeling on the part of the authorities. *Strettoia* sends to *Pietrasanta* its contingent, as many as 20 walking three kilometers to the meetings. Here as in Leghorn the preaching friars betimes try, but in vain, to destroy our good foundations with their spiritual dynamite."

There are 31 communicants, 1 Elder, and 2 Deacons in the Church, and the ordinary attendance is from 50 to 70. There is a strong missionary spirit among the members, and the Gospel cause is held in esteem. One of the female members was challenged by a priest for not bringing her children to the Catholic Church for baptism. Her answer was "Reverend Sir, the ordinance of baptism was instituted with water, but you use chrism and salt and breath and spittle. I wish no priest to spit in the mouth of my children. Learn first to do things as God has commanded, and then go to instruct others." Signor Manin, from Northern Italy, will shortly settle as Evangelist in *Pietrasanta*.

(To be concluded in the next number.)

MISSIONARY INTELLIGENCE.

Chelsea, Mass.—Rev. M. Dwight.

Our Missionary, Rev. M. Dwight, reports that during the past two months he has made 500 visits to families, of which 379 were families of which one or both parents were Roman Catholics. 124 copies of the Holy Scripture or parts of them were distributed, and 57 persons destitute of the Bible were supplied, almost all being Romanists. He says: "I have read or recited selections from the Holy Scriptures in some two hundred families, in ninety-three of which I

have enjoyed the privilege of offering vocal prayer; namely, 45 Roman Catholic or mixed families, and 38 Protestant.

Cincinnati, O.—Misses Purlier and Schiller.

Our Bible women in Cincinnati prosecute their laborious work with little variety of incident, but with occasional tokens of encouragement. *Miss Purlier* remarks: "In visiting families I am generally received kindly and permitted to read and pray with them

I am often sent for, among both Roman Catholics and Protestants in sickness and trouble. Mrs. G., a poor Roman Catholic, whom I have known and visited for several years, left word for me to call as soon as possible. I did so, and she greeted me with the words, 'Oh, I am so glad you have come. I have been so sick for eight weeks, and I thought God would take me; but I was not afraid, because I trusted in Him. I lay here on this bed alone, but I prayed to Him and He took away all fear.' I said, 'Would you like to have me pray now?' She replied, 'O, yes,' although those in the adjoining apartment were Roman Catholics and would hear also. When we arose from our knees she exclaimed, 'O, how good this is! I will trust Him, and if He takes me soon it will be good for me.' "

Davenport, Iowa.—Rev. C. Hoffman.

Rev. C. Hoffman, our German Missionary in Davenport, Iowa, and vicinity, reports for the month of May :

"The meetings at Linn Grove were well attended, between thirty and forty being present at each service. Some persons who had been lukewarm were revived, and now rejoice in the evidence of the Lord's favor. Forty-six visits were made, and I was encouraged by the American brethren who are delighted to see an interest awakened among the Germans.

"In the eleven visits at Shiloh and the thirteen at Calamus, I found some hopeful cases. The congregations remain large, and some appear to be deeply concerned. Private conversations and religious literature are made a blessing to many hearts.

"In Davenport and Rock Island I made nineteen visits. I met several Roman Catholics with whom I con-

versed on the subject of religion. They accepted the tracts I gave them, and promised to read them. It is my opinion that many of the followers of Romanism can be enlightened by these friendly private efforts accompanied by the influences of the Holy Spirit."

Cleveland, Ohio.—Rev. J. Yauch.

Our German City Missionary in Cleveland, Ohio, Rev. J. Yauch, writes of his labors during the month of May :

"About eighty families, Germans and Bohemians, were visited. None of the latter refused to accept the little messengers of truth I presented to them. One man over seventy years of age claimed to be an unbeliever, and I gave him a tract entitled, 'I am an infidel,' and also Nelson's 'Cause and Cure of Infidelity,' which he promised to read. My prayer is that he may be saved, as his head is covered with gray hairs.

"Another man called in question the divine origin of the Bible because it recorded wicked deeds; but I showed him that this fact proved its impartiality. In my visits I met different phases of unbelief, and endeavored to answer the objections raised. The tracts I distribute are designed to reach these various cases. These classes never enter a place of worship, and if saved at all, must be snatched as 'brands from the burning' by the missionary who goes to their homes."

GREECE.

The *Missionary*, published by the Presbyterian Church (South) gives the following items in a letter from the Rev. T. R. Sampson, who has recently gone to Athens as Missionary :

"Brother Aegyptiades writes encouragingly from Salonika. The at-

tendance upon the preaching there has been very good, sometimes too large to be accommodated. Here, too, the numbers have been larger during the past month, at the Greek services; and the little prayer-meeting which Brother Riggs, (of the American Board (who is studying here, and I have commenced, grows increasingly interesting. I am trying to get a little company at the Piræus together too. There are down there several Scotch families, permanent residents, and some floating individuals, sailors many, who need certainly some services.

"The papers have started off well, too, with the new year; we have also had some large orders for our publications.

"These are very encouraging features for us here where the reading of the Bible is so much discouraged. A few days ago I was in Chalcis, on the Island of Eubœa, where one of our agents was selling books and making subscribers.

"A plain countryman came in, and after talking a little we offered to sell him a Bible. He soon became interested and agreed to buy it at two cents below the price, (fifteen cents). I told him we only had *one price*; but in order that he might not go without the book, I told the boy to give it to him and paid the difference myself. He went off rejoicing. We went out also. When we returned, after an hour, we found the man sitting in an adjoining shop, weeping bitterly. Said he did not wish that book, and insisted on having his money back.

There was no arguing with him. He bought from the book store the life of some saint and went off. The book seller told me that some priest had told him it was not the Bible, but a translation made by heretics. This is what we have to fight here.

"The same afternoon I went into the prison, one of the most dreaded in all Greece. There were several rooms, each with from forty to sixty men. These rooms are lighted and ventilated by one or two small grated windows, and a small hole two feet in diameter above. These criminals are the most desperate of the whole country. But these men-slayers, these murderers of fathers and inmurders of mothers, were observing Lent most strictly. When we think that every man in there was a 'Christian'—was a member of the Church—had partaken many, many times of the Lord's Supper, we cannot find words to express our condemnation of anything which makes such a state of things, such preparation possible. How wicked and vile a creature is man. The Orthodox Church is certainly to blame, that the name and body of Christ is thus blasphemed. These things fill us with sorrow, but we are only *preachers*, as dear brother Du Bose says. We rejoice with those brethren who are pastors. The Spirit of the Lord can make us so some day. The same Spirit which worked in Mexico and South America is promised to us, and we will work until He comes. But we want another man to help us now. Is there no one to come?"

LITERARY NOTICES.

SPIRITUAL SONGS FOR SOCIAL WORSHIP. Under this title MESSRS. Scribner & Co. have brought out a chapel edition

of their new and already popular Hymn and Tune book, "Spiritual Songs," by Rev. Charles S. Robinson, D.D. It has

been carefully selected, comprising the hymns and tunes best adapted to social worship, with some valuable additions. The publishers believe it to be the most useful, desirable, and durable work extant—for use in prayer and conference meetings. They thus describe it: "It is thought that nearly all the best hymns and tunes now used by the churches in social worship—the old and much loved favorites as well as newer pieces which have become lately popular—are included. It contains 553 hymns, and 330 tunes; the page is of the same size as that of "Spiritual Songs," with fine paper, clear type, and a firm and handsome cloth binding. The book is to be sold at retail for 75 cents, with the same discount of 20 per cent. to the churches that has proved so successful in the sale of "Spiritual Songs," making the price to churches 60 cents in quantities, at which rate they will be furnished to dealers everywhere or by the publishers." As we have lately spoken of the merits of "Spiritual Songs," we need say nothing further respecting the chapel edition.

From the *American Bible Society* we have received sample copies of the Bible sold at twenty-five cents, and the New Testament sold for five cents. Both are wonderfully cheap, and beautifully printed, considering the price. We trust that they will do much to extend the reading of the Sacred Scriptures even among the very poorest. The managers of the Bible Society, at the same time, announce a change of policy by which, "instead of relying upon Auxiliary Societies alone to effect a sale of their publications, they design to secure a wider circulation of the books through the channels of trade; and to make it for the interest of dealers in books to accommodate their customers by keeping for sale the Society's Bibles and Testaments, they offer to such dealers and to them only, a discount of ten per cent. from the catalogue price."

We trust that this new arrangement may be found productive of all the advantages which the managers of this excellent Society anticipate deriving from it.

RECEIPTS

In behalf of the American Foreign Christian Union, for the Month ending May 30th, 1879.

MASSACHUSETTS.

North Brookfield. Thomas Snell,..... \$ 30 00

NEW YORK.

N. Y. City. Interest on Bonds \$225 00
 Bushan. Mrs. A. W. McLean, 3 00
 Union Falls. Mrs. Fanny D. Duncan. Miss
 Margaret B. Duncan and Francis
 E. Duncan, \$5 00 (each)..... 15 00
 \$43.00

PENNSYLVANIA.

Honeybrook. Miss Martha Buchanan,
 \$12 00. Mrs. F. G. Lewis for
 Mexico, \$5.00..... \$ 17 00
 Noblesstown. U. Church in part..... 20 00
 Clinton. " " " 17 25
 Union. " " " 25 10
 Centre. Rev. J. Waddle, 5 00
 West Middletown. U. P. Church in part. 11 75
 Mount Hope. U. P. Church in part ... 5 50
 Peter's Creek. " " balance ... 5 25
 \$106 85

KENTUCKY.

Louisville. R. F. Avery, \$30.00. Thos.
 Stephens, \$10.00..... \$ 40 00

IOWA.

Washington. 2nd U. P. Church. D. J. Palmer and J. H. Young, \$5 00 (each)
 and others, \$7. 50..... \$ 17 25

N. CAROLINA.

Statesville. Mrs. Grant and Miss Mitchell, for Waldenses..... \$ 5 00

Received for Christian World, in addition to items specified above:

J. M. Clawson, \$1 12; Rev. A. L. Benze, \$2.00; Mrs. O. P. Sterling, \$2.00; Miss J. A. Ludlum, \$1 10; W. C. How \$ 20; W. Baldwin \$1 12; John Kinnier, \$1.50; Morgan Lewis, \$5.00; E. Dwight \$.10; W. Standerwick \$1 12; J. Hartshorn, \$1.10; Rev. J. Emerson, \$1 1; Harriet Gould, \$1.10; J. M. Brown, \$1 10; smaller sums, \$0 .10..... \$ 22 76

Total receipts for the Month... \$464 86

THE CHRISTIAN WORLD.

Vol. 30.

AUGUST, 1879.

No. 8.

EDITORIAL NOTES.

Rev. J. V. McNAMARA.—Since our last writing Rev. Mr. McNamara has resumed his labors among the Irish Roman Catholics of this city in the chapel of the New York University on Washington Square. Some doubts were entertained at first whether the class whom he strives to reach could be attracted to this place. These doubts have been effectually removed. The chapel is full Sunday after Sunday with a very attentive and orderly assemblage of people, the greater part of whom, as their appearance proves, are Irish Catholics; while the presence of a certain number of Protestants is also welcome, both for their own profit and for the good example they may furnish to their fellow worshipers. On several occasions the chapel has proved too contracted, and seats have been placed around and to some distance outside of the doors. We bespeak for this work the prayers and support of all God's people.

THE ROMISH IDEA OF SABBATH OBSERVANCE.—It is not often that our Romish friends can be brought to express their views distinctly on the proper observance of the Lord's Day. On this as on many other points they are given to equivocation, and we have quoted in these columns utterances which sound much like an almost unqualified approval of the American as opposed to the European or South American mode of spending the first day of the week. But now and then the organs of Roman Catholic sentiment are more candid. Here, for instance, is an article noticing the remarks ascribed to "Rev. Robert Court, a Presbyterian Minister, at a recent meeting in Lowell, Massachusetts," to the effect that "the laboring man is a mean and contemptible person if he cannot take some day during the week for recreations without stealing

it on Sunday." Hereupon among other things, the *Brooklyn Catholic Review* says:—"It is a good deed—an especially good deed—for 'a laboring man,' or any other man whose week days are fully taken up by his work, to go with his family into the country, or to the sea-side, on Sunday, after having of course, fulfilled his religious duties early in the morning. If he happens to be a Presbyterian and to sit under the ministrations of a Rev. Robert Court, he would not find his church open until 11 o'clock, and could not get away from it until afternoon, so his day would be short. But if he is a Catholic he can go to a 6 o'clock Mass: return home to breakfast: have a whole day's outing in the country, up the river, or on the sea-side: and return in time for Vespers, with body and soul both refreshed. And it is from these innocent and really blissful enjoyments that the Puritanical Presbyterians of the Rev. Robert Court class, would shut us out."

ROMAN CATHOLICISM AND THE PRESS.—According to the *Chrétien Belge*, a German bookseller has lately instituted enquiries with the view of ascertaining the proportion of papers under direct Roman Catholic influence throughout the world. According to him there are 13,960 journals and periodicals published in Europe, of which only one in fourteen has a Roman Catholic tendency. The proportion is larger in Belgium than in any other country. In Protestant Great Britain there is just the same number of Roman Catholic papers as in Roman Catholic France. In North America there are 3,500 journals, or a few more than in England, France and Germany together: but of all these, only 113 are Roman Catholic. There is not a single Roman Catholic paper published in Africa or Australia, and those published elsewhere print only a very limited number of copies.

A CHALLENGE FROM THE PROTESTANT MINISTERS IN ROME.—In the *CHRISTIAN WORLD*, for July, we gave some account of the stir in the "Eternal" city, caused by the preaching of Rev. Signor Ribetti, the Waldensian pastor. It will be remembered that, instead of attempting to refute his statements by rational argument, the Roman Catholic hierarchy in its impotent fury instituted that anachronism, an expiatory procession. What seems very remarkable is, that all this excitement was occasioned not by any new and startling declarations of doctrine, but by the simple repetition of what the Protestant world has for over three centuries been known to hold. Every intelligent Roman Catholic knew long ago that Protestants do not concede the sinlessness, or, if you please, the immaculate conception of the Virgin Mary; that they will not give to her the title of "Mother of God," nay, that they regard the title as a blasphemy, as well as an absurdity, since if it mean anything, it conveys

the idea that the only Being in the universe who is self-existent and ever-existent, was brought into existence. Every intelligent Roman Catholic knew, we say, as well before as since Ribetti's discourses, that Protestants regard the Virgin Mary as the mother of our Lord Jesus Christ in His human but not in His Divine nature. However this may be, we cannot doubt that good will come out of the discussion which has arisen not only in the public journals of Rome and the rest of Italy, but even in those of Berlin and other foreign cities. We are glad to hear that the Evangelical ministers of all denominations are not disposed to lose this opportunity of enlightening the popular mind on a vital point. We learn from the *Cristiano Evangelico*, of May 10th, that they have published a tract of eight pages, with the title of "An appeal to men of good faith in relation to the recent controversy respecting the Virgin Mary." In this tract they declare themselves ready to sustain a public and solemn controversy with the Roman Theological School. It contains a sufficient statement of the case, and an exposition of the belief of the Evangelical party respecting the Virgin Mary, and concludes with the Apostolic Creed, and the subscription, "*The Evangelical Ministers of Rome*." We have no expectation of hearing that the Romanists have accepted the wager. Only once, and that seven years ago, did the Pope commit the imprudent act of allowing his priests to enter into a public discussion with Protestants on matters of faith. The mistake was soon repented of, and will not be repeated. The Church of Rome will rave at dissent, and hold up its hands in affected horror of those who have the temerity to differ from its dogmas in any particular. If it possessed the power, it would drive the Evangelicals out of the capital of Italy. But it cannot bring itself to calm discussion, especially on the basis of the Holy Scriptures.

IGNORANCE AND SUPERSTITION IN ITALY.—The same excellent paper from which we have just quoted gives us, in its account of missionary work, some interesting items illustrative of the blind hatred of Protestantism which the priests have instilled in the people. A Mr. P. writes of his recent visit to a village about two hours distant from Oneglia, a village of about 400 souls, and boasting of the possession of 24 priests, or one priest for every *seventeen* inhabitants. The rooms to which he had been invited proving too small for the number of persons who desired to listen to an address setting forth the differences between the Protestant and Romish Churches, the Evangelist was invited to go out upon the open square. At first he refused, fearing disorder: but as his audience were urgent and assured him there would be no trouble, he consented. Scarcely, however, had he read another chapter of the Gospel and spoken a few minutes when from the windows of the neigh-

boring houses the women began to cry out: "They have brought the Protestant into the district! They have brought the devil!" In vain did the people upon the square call upon them to be silent: the outcries continued, and the congregation moved to another place. Here the same scene was repeated; and in the end, the Evangelist, unable to make himself heard, was compelled to renounce for the time his plan of preaching the truth to the villagers, not without the hope of some day returning under more favorable circumstances. As he left, a crowd of women followed him with a number of boys blowing an ox-horn. Stopping outside of the village to admire the scene, his friends remonstrated with the women who came up. The Evangelist himself addressed the hag who seemed to be their leader. "Why do you call me a devil?" said he. "Why? Because you are one. You are the Protestant devil." "You see very well that I am a man. Do you not know God's command, which is to love our neighbor as ourselves? I have done you no harm: and what you are doing, is it what a woman who thinks herself a Christian as you do should do?" "I hate you because you are a Protestant." "Am I not your neighbor?" "No." "Would you have the courage to kill me?" "Yes, here upon this very spot." Such are the supports of Popery, as the Evangelist observes. But Popery has others. In a place called Corato, not far from Naples, there is a new and struggling church, numbering only five members. Two months ago a minister from Naples sent word that he would come to Corato to baptize the infant child of one of the members. Before his arrival, however, the bigoted sister of the mother taking advantage of the temporary absence of the father, snatched up the child, and in company with the nurse, carried it away in spite of the mother's cries and entreaties. In twenty minutes the nurse returned the child, joyfully exclaiming: "I have made one more Christian. Here is your baby which now has a soul!" The distress of the parents was not relieved until the Evangelist had explained to them the nature of the sacred ordinance, and had told them that there was no obstacle in the way of the child's being baptized again according to the simple and pure service of the Evangelical Church.

JOSEPHOLATRY IN THE ROMISH CHURCH.—We publish elsewhere a striking article on the extent to which Divine names, titles, attributes, and works are ascribed to the Virgin Mary. Almost at the same moment our eyes have fallen upon the following exhibition of devotion in the same church to Joseph, the husband of Mary. It would almost seem as if in its repugnance to address itself directly to God, the Apostate Church would go anywhere and everywhere to find objects of adoration: and that as an intercessor it must of necessity have some one else than

the only mediator between God and man, whom the Scriptures set forth. The *Eglise Libre* tells us that the Abbé Armingham, honorary canon, apostolic missionary, and former professor in the great seminary of Chambéry, in a recent sermon delivered in that city, thus expressed himself:—"He who is in favor with Saint Joseph is in one sense (in a restricted sense, certainly, and which must not be misunderstood) more assured of the success of his desires than he who is in favor with Jesus Christ himself. Jesus Christ is the king, doubtless; He is Pharaoh, but Joseph is the favorite. And no one is ignorant that, in courts, it is better to be in credit with the favorite than with the monarch himself; for the king will not grant our petitions without consulting his favorite, and if his favorite be against us, our request is rejected."

Next to the blasphemy of this comparison, no one can fail to be struck with its absurdity. Playing upon the accidental identity of name, the canon invents an office which, however possible at the court of an earthly king, is an impossibility in the case of the King of kings. We have here, again, one of those sensual conceptions of religion and of spiritual things, so characteristic of the Romish system. Just as the worship of Christ is degraded into the worship of a *material* heart of flesh and blood, which the devotee is enjoined to think of and recommended to keep pictorially represented before his eyes in his acts of adoration: or as, in the commemoration of the Lord's Supper, he is to fix his thoughts and affections upon a bit of bread which he must, under pain of anathema, regard as the very body crucified upon the Cross for our salvation—the host—*hostia*, or sacrifice for man's redemption: so he may, because Mary was the mother of Jesus, according to the flesh, call upon her to use her maternal *authority* with the Divine Son to secure from his obedient hands the required blessings; or, because the *patriarch* Joseph was the favorite of a finite, mortal, ignorant king, who committed all things in Egypt to his superior wisdom, the worshiper may approach Joseph, the husband of Mary, with greater confidence than the Almighty, omniscient God Himself. And so the poor guilty sinner, instead of being directed to go to Christ, is put off with a play upon words; and is told in Scriptural terms, as grossly perverted from their original sense as any used by the devil in Christ's temptation, "Go unto Joseph!" (Gen. xli: 55).

A TRIUMPH OF RITUALISM.—The most recent decision in the famous case of Rev. Mr. Mackenzie illustrates once more the difficulty, or perhaps we should rather say, impossibility, of securing obedience to law in the Established Church of England. Here is a beneficed clergyman of the Protestant Church who defiantly mimics the practice of

the Romish Church, and pursues a course as revolting to our ideas of common honesty as of common decency, by retaining his connection with a body whose canons he systematically violates. He has been tried before three courts of law, and nine judges learned in the law have pronounced upon the case. And yet, while all admit that he has violated the rubrics and ought to be punished, because of mere technicalities, respecting which the judges differ, he continues to go scot free. If anything can open the eyes of the people of England to the absurdities of a church establishment, it ought to be the possibility of such a state of things. We believe that this will be the effect; and we cannot, therefore, very much regret the impotent issue of the Mackonochie case.

THE RELIGIOUS QUESTION IN BRAZIL.—The *Foreign Missionary* for June contains the following interesting remarks respecting the consideration of the religious question in Brazil, from the pen of the Rev. J. Beatty Howell, of San Paulo. While the letter records no definite conclusions reached, it is of exceptional interest as marking a decided step in advance in that great empire which we hope and pray may soon be won for Christ. Mr. Howell says:—

“The last month has been full of political events of great interest and importance in their bearing upon the question of religious liberty in this country.

“When the new ‘General Assembly’ (which corresponds to our Congress) was convened at the beginning of the year, a wonderment that there was not a single Conservative member in it; all, without exception, were Liberals. Although there were differences of opinion in regard to the explanation of this unprecedented phenomenon, it was generally believed that the Liberal party would take advantage of its position to realize the many and great reforms proposed by it. Nothing was done, however, until the beginning of this month, when Saldanha Maranhão, the great champion of religious liberty and the separation of Church and State, whose election had been contested, was allowed to take his seat as a representative.

“This well-known republican and Grand Master of the Freemasons of Brazil, managed, by an ingenious if not justifiable equivocation, to evade taking the oath to support and defend the Constitution and the religion of the State required of the representatives: and immediately upon taking his seat, offered a resolution, which was carried, calling upon the Government to define its position in regard to religious liberty, civil marriage, etc.

“The Minister of the Empire responded, that the Government desired to see the most ample and complete liberty of worship estab-

lished in the country, and the enjoyment of equal political rights by all its citizens, irrespective of their religious professions. He also said that there was no difference of opinion in regard to the importance and justice of the reforms proposed by the Liberal party, but the Government was in doubt as to whether it was 'urgent and opportune' that these reforms should be realized immediately. He concluded by saying that the Government would probably support any well-digested measures tending in the direction referred to that might be proposed.

"In his speech the Minister used such expressions as these: 'There no longer exists the fanaticism of former times;' 'Heresy is no longer considered a political crime;' 'We no longer believe in the tutelage of the governed by the governing power,' etc. Expressions which no one with any political expectations would dared to have made use of a few years ago, and which, coming from the authorized representative of the Government, indicate the great change in the prevailing opinion.

"Since the speech of the Minister of the Empire there have been presented to the Assembly, seconded, discussed, and referred to appropriate committees, the following projects of reform:

"1. 'Secularization of the cemeteries, and their complete emancipation from ecclesiastical control.

"2. 'Civil marriage, in which marriage is declared to be a contract between two persons, which is to be regulated entirely by civil legislation. Civil marriage is necessary in every case, and any priest or minister who shall perform a marriage ceremony without the civil contract having first been signed, will be punished with imprisonment. This reform is decidedly anti-Catholic, as it denies, while the Church of Rome affirms, that marriage is a sacrament.

"3. 'No religion, worship, or religious profession shall be considered as especially that of the State; and as such, privileged or preferred. All are permitted in full equality, so long as the peace, quietness, and security of the country are not affected by them, and all shall be under the inspection of the civil police.

"Consequently, that article of the Constitution which authorizes a Church of the State, and prohibits the exterior form of a temple to the houses of worship of other religions, is hereby repealed, as well as any others which make the exercise of civil and political rights to depend upon religious beliefs or professions.

"The oath of allegiance to the State and its religion shall be abolished.'

"In discussing these reforms Saldanha Marinho took occasion to ridicule in the Assembly some of the doctrines of the Catholic Church, especially that of Transubstantiation; his remarks caused general

laughter, while there was not a single man in the Assembly who had the courage to get up and defend the religion of his fathers.

"Of course it is impossible to say what the final decision of these questions will be. It would naturally be supposed that as these are party measures, and every man in the Assembly belonged to the party, they would of course be carried. Still the personal influence and power of the Emperor are so strong, that if he does not fully favor the reforms and the making of them at the present time, they will probably not be carried. Even if they pass the House of Deputies, they may fail in the Senate, which contains a strong Conservative element.

"By this time next month, however, the question will almost certainly be decided."

PROGRESS AND WANTS OF THE WORK IN SPAIN.

LETTER FROM THE REV. M. ALONSO, OF SEVILLE.

It is with great pleasure that we translate and lay before our readers the following letter from the excellent Spanish laborer, Maringue Alonso, which has recently been received. We desire warmly to commend his appeal for help in the proper equipment for their work of himself and others who are devoting themselves to the regeneration of their native land. We shall be very glad to forward any sums that may be trusted to us for the purpose of helping to publish the much-needed Christian literature in Spanish, of which particulars are here given.—EDITOR OF THE CHRISTIAN WORLD.

SEVILLE, SPAIN, CORREDURIA, 48, June 4th, 1879.

Rev. H. M. Baird, Secretary of the American and Foreign Christian Union, New York.

DEAR SIR, AND BROTHER IN CHRIST:

At the suggestion of my good friend, Mr. S. B. Schieffelin, of New York, I take the liberty of writing to you and communicating some statements respecting Evangelical work in Spain, with the view of establishing relations of mutual correspondence between our Churches and the Christian Union, of which you are Secretary. I hope that you will allow me the liberty of writing in my own tongue, since, although I know the English language somewhat, I am not sufficiently acquainted with it to write it with ease.

In the correspondence of the *New York Witness* of the 21st of April last, there was published a communication signed by me containing some notices of the work in Spain, which summarily explained the state of this country in relation to the Gospel, the results until now obtained, and the difficulties with which our missions have to contend.

Spain is, indeed, a field prepared to receive the seed of the Gospel, especially in the villages and hamlets; and if we should have liberty and a sufficient number of laborers, before many years Spain would be in great part Christian. Ten years of Evangelical missions have passed: ten years of combat against the traditional obstacles that oppose themselves to our progress, and the Lord has made His work prosper in a manner that excites us to praise Him for His mercy. It is not easy to compute the number of Evangelical Christians now living in this country, since besides those who are counted upon the records of the Churches, there is a much larger number in the villages, where no Churches have been established. The number of the Churches, with the missions existing at various points, is more than sixty: and every day we have the pleasure of seeing that "the Lord adds to His Church those that are to be saved."

The churches and missions belong to different Christian communions, the most important being the Presbyterian, which, under the name of "Iglesia Cristiana Española" (Spanish Christian Church), comprises 19 Churches established in three Presbyteries, and its General Assembly or Synod. It has its own confession of faith and code of discipline. The other Churches or congregations belong to the Baptists, Methodists, Plymouth Brethren, and Episcopalians. In all the Churches there have been established schools for boys and girls, with more than 20,000 scholars who are receiving an altogether Christian education. There are also Sunday-schools in all the Churches, and Young Men's Christian Associations are being gradually formed.

But thus far the Gospel has had most success in the provinces of Andalusia, of which the principal centre is Seville. In this city I have my missionary centre with a large congregation, meeting in a church building which formerly belonged to the Jesuits; with a Sunday-school and day schools with 97 scholars, and with a Young Men's Association. Besides this I have another hall in a distinct part of the city, where I preach to working-men who are unable to attend worship with the congregation; and itinerant missions in thirteen villages of this province, which I visit periodically, finding myself alone for this so extensive work. Yet the Lord strengthens me, and with His grace I can do all things. "Not unto us, O Lord, not unto us, but unto Thy name give glory," Ps. cxv: 1.

Nevertheless our difficulties are great. On the one hand, the religious liberty granted by the constitution of 1876 is illusory, since it prohibits us all public manifestations, and limits its protection to guaranteeing our liberty within the church. We cannot hold outside of the church meetings of more than twenty persons without permission of the local authorities, who, being generally enemies of our cause, almost

always refuse their protection, and prosecute for any public manifestation of our ideas. On the other hand, the fanaticism of the people, and its prejudices against us, continually fed by the Romish clergy, which makes use of its great influence to render us odious to all classes, insulting us in the most abusive manner from the pulpit of its churches, expose us to the violent hatred of the crowds, or, at the very least, are an obstacle to our preaching being listened to. Then the indifference and rationalism of the enlightened classes which are inimical to us because of our love of the Gospel, and because they prefer to call themselves Catholics so as to stand well with society; and lastly *spiritualism*, which has spread greatly among the less educated classes, and which, while calling itself *Evangelical*, tends to destroy the work of Christ—all these things raise new obstacles to the spread of our ideas, and to the success of the work of the Lord. I send you by this mail a copy of a pamphlet published by me three years ago, which sets forth these difficulties of our Mission work.

In another point of view we lack some material means which would greatly facilitate our work, such as books and a whole class of Christian publications, which besides being of use for the instruction of the laborers, would serve to carry the knowledge of the truth as it is in Christ to places to which we cannot carry it with our voices, both because we are few, and because of the difficulties we have just been speaking about.

The "London Tract Society" has put forth efforts worthy of praise and gratitude to supply this lack; yet they have proved almost useless, because the tracts which it has published are not in harmony with the state and condition of this country, as those of us have had occasion to discover who have had most to do with the people. We—native Evangelists, teachers and pastors—are in need of books to aid us in the study of the Word of God; and although we know that it alone is "the power of God for salvation to every one that believeth," yet we feel the need of consulting the experience and learning of others, in order to give a reason of our faith, and to defend our cause among the learned and the ignorant to whom we are debtors. Few of us Spaniards are so well acquainted with the English, as to make use of the many excellent works published in that language to facilitate the study of the Bible, and even those who are acquainted with it cannot make use of this advantage because our resources do not permit it.

I fear, dear sir and brother, that I shall weary you with this already long letter. I hope that you will excuse me because of the love I have for the evangelization of my poor country, to whose service I have consecrated my aspirations, my prayers, my whole life. This is the motive that has induced me to write to you, to call your attention to our work

in Spain, which doubtless will obtain your sympathy and will excite your zeal and love for the salvation of souls and the glory of Christ, in order that you may co-operate—with your prayers and counsels—for the advancement of the Kingdom of God in this idolatrous country. You could without doubt help in the publication of Christian books in Spanish, which would be useful not only for this peninsula, but for South America and other Spanish-speaking countries. Your Society taking an active part in it would contribute powerfully to the ends which we all have in view. A *Commentary of the Gospels*, a *Concordance*, a *Bible Text Book*, *Bible Dictionary*, etc., etc., in Spanish would be of great service, and would meet the wants which we deplore. A depository of these and other books and tracts in Seville, as the principal centre of evangelization in Spain, would be very important, and I offer your Society my services in the translation, publication and distribution of your books without other interest than that of contributing more and more to the spread of the Gospel in Spain and America so far as my strength will reach with God's help, and so far as also the resources of your Society will reach.

I have, moreover, published in the periodical *La Luz*, some tracts which might be serviceable, such as: "Twenty Bible Stories," a tract on "Spiritual Life," another on "Spiritualism before the Gospel." Another I have not yet published, entitled "Progress in Christianity." I have also been working upon a "Biographical Etymological and Geographical Dictionary of the Bible," which, with God's help, I hope soon to complete. All these works I place at the disposition of your Society, to make what use of them it can.

I beg you again to excuse the liberty I have taken, and subscribe myself in all sincerity,

Your brother in the faith and love of Jesus,

MANRIQUE ALONSO, Minister.

MARIOLATRY IN THE CHURCH OF ROME.

[From the *Monthly Letter* of the Protestant Alliance.]

In the last number of the *Monthly Letter* attention was directed to the invitation, issued by the Cardinal Vicar at Rome, calling upon the faithful to assemble in the Churches "to testify against the insults Protestants had recently offered to the Mother of God by placarding the walls of Rome with denials of her divinity." The Romish Papers furnish lengthened details of the "imposing demonstrations" made in response to this appeal. In the *Weekly Register*, May 3, it is stated that the Churches were filled by crowds, pilgrimages and processions.

were made to the sacred shrines containing the holy relics, houses were illuminated, images and statues of the Virgin exhibited, more especially "the miraculous Image venerated under the title of *Salute del Popolo Romano*," the *Litany of Loretto* was sung, and a series of services held from day to day in many of the Churches, showing that a great impetus has been given to (Roman) *Catholic devotion* in Rome within the last few weeks."—This extravagant exhibition of Mariolatry is not surprising. The Rev. H. Seymour, in his work "*A Pilgrimage to Rome*," 1849, p. 464, writes:—"The worship of Mary has become predominant: it is absorbing all else: . . . the modern devotion of Mary has absorbed all the offerings, prayers, and devotion for Jesus:" and the late Dean Alford in his *Letters from Rome* thus depicts the condition of the Italians:—"God has passed out from the practical worship of this people: the Son of God has, as a matter of fact, ceased to be an object of their adoration. The Eternal Father is found in their pictures as an old man, the Divine Saviour as a little child: but both are subservient, and nearly all their worship is subservient, to one purpose: to the glorification of a great goddess." It may be thought that this belief of the ignorant peasants of Italy is not shared by enlightened Roman Catholics; but in the "*Glories of Mary*," by Liguori, the Virgin is represented as dividing with the Divine Redeemer the honor of our salvation, and Scripture texts are blasphemously applied to her, which refer exclusively to our Lord. St. Alphonsus Liguori was canonized by Gregory XVI., his writings, after "a most rigid examination," were approved of and confirmed by Pius VII., who declared "*that not one word had been found worthy of censure*" (*Dublin Calendar*, 1845, p. 167), and the late Pope, Pius IX., conferred upon him the title of "Doctor of the Church," a title only conferred on the most esteemed Roman Catholic Theological writers. The English Translation of the "*Glories of Mary*" (Burns & Co.) bears the following commendations:—

"We hereby approve of this Translation of the *Glories of Mary*, and cordially recommend it to the Faithful.—✠ NICHOLAS CARD WISEMAN."—And, "2nd Edn.—We heartily commend this Translation of the *Glories of Mary* to all the disciples of her Divine Son.✠ HENRY E., Archbishop of Westminster."

In this work, so commended by Cardinal Manning, the following passages are but a few of those which ascribe to the Virgin Mary the honor and merits which are due to Christ alone:—

"I came out of the mouth of the most High, the first born before all creatures" (p. 258).—"The Lord possessed me in the beginning of His ways" (p. 258).—Jesus is then represented as addressing the Virgin: "Thou hast given me (Jesus) my human nature, and I will give

thee my Divine nature, that is omnipotence, by which thou mayest be able to help to save whomsoever thou pleasest" (p. 190).—"The Blessed Virgin can do whatever she pleases both in heaven and on earth" (p. 154).—"Since the Mother then should have the same power as the Son, rightly has Jesus, who is omnipotent, made Mary also omnipotent" (p. 155).—"By right she possesses the whole kingdom of her Son" (p. 214).—"Jesus Christ having deigned to make Mary his mother; inasmuch as he was her Son, *He was truly obliged to obey her*" (p. 153).—Then addressing the Virgin: "We are all God's debtors, but *He is a debtor to thee*" (p. 252).—"From the moment that the Virgin Mother conceived the Divine Word, she acquired *special jurisdiction*, so to say, over all the gifts of the Holy Ghost" (p. 135). "She opens the abyss of the mercy of God, to whomsoever she wills, when she wills, and as she wills" (p. 16). "This great Virgin is the advocate of the whole human race: fit for this office, for she can do what she wills with God" (p. 171).—"Give ear, O ye nations, and all you who desire heaven, *serve, honour Mary, and certainly you will find eternal life*" (p. 215). "How is it that that Lord, who under the old dispensation was so rigorous in His punishments, now shows such mercy to persons guilty of far greater crimes? *It is all for the love of Mary, and on account of her merits*" (p. 229).—"The salvation wrought by Christ is equally attributed to Mary. "Mary is the whole hope of our salvation" (p. 148).—Again addressing Mary: "No one is saved but through thee" (p. 143).—"We have no hope of salvation but through thy means" (p. 149).—"In Mary we shall find *life, and eternal salvation*" (p. 132).—"Mary obtained the salvation of all; nay, even she effected the salvation of all" (p. 293).—"If Mary be for us, who shall be against us" (p. 74).—"He who has not recourse to Mary is lost" (p. 101).—"He who does not invoke thee, O Lady, will never get to heaven" (p. 196).—"Hail reconciler of the whole world" (p. 259).—"Thou, O Mary, art propitiatory of the whole world, (p. 85.) Thou, Mary, art the only advocate of sinners" (p. 95).—"Mediatress between God and man" (p. 294).—"Mary so loved the world as to give her only begotten Son" (p. 478).—"Unless the prayers of Mary interposed there could be no hope of mercy" (p. 225).—"Jesus Himself said *were it not for the prayers of my mother there would be no hope of mercy*" (p. 479).—The Virgin Mary is further stated to be "the treasure of divine graces" (p. 342).—"Full of grace, of whose plentitude all receive" (p. 299).—She is described as "the mediatress of grace as Jesus Christ is the Mediator of Justice" (p. 572). These qualities are illustrated in the Vision of the Two Ladders recorded in the Franciscan chronicles, in which it is related that "Brother Leo once saw a red ladder, on the summit of which was Jesus Christ; and a white one, on the top of

which was His most holy Mother; and he saw some who tried to ascend into heaven by the red ladder, but failed. They were then advised to try the white ladder and by that easily ascended through the help of our Blessed Lady" (p. 213). The Virgin Mary is further described as "the Star of the Sea" (p. 213), "Queen of Heaven" (p. 147), "Sovereign of the Saints" (p. 147) "Queen of Angels" (p. 147), and, with a grossness of profanity seldom equalled, the Virgin Mary is referred to as the Spouse of God. The following passage is one out of many:—"Thus it is that we can understand why the Holy Ghost praised the beauty of this His Spouse, so greatly, on account of her dove's eyes. 'How beautiful art thou, my love! thine eyes are dove's eyes.' For Mary, looking at God with the eyes of a simple and humble dove, enamoured Him by her beauty." And further on, "Where on earth could so beautiful a virgin be found, who could allure the King of Heaven by her eyes, and by a holy violence lead Him captive, bound in the chains of love?" (p. 328).

The various offices of the Romish Church, and documents of acknowledged authority, are filled with similar ascriptions of Divine attributes to the Virgin. In the Breviary, Lesson 3, Festival of the Conception, it is stated "He who loves me (Mary) shall never be confounded. They that explain me shall find everlasting life." In the Missal in the office of the Conception the Romish Church applies to the Virgin the 8th Chapter of Proverbs—"He that shall find me shall find life and have salvation from God." In the Litany of Loretto, sung at the recent special services at Rome, the Virgin is styled "Ark of the Covenant, Gate of Heaven, Refuge of sinners." The late Pope, in his Encyclical Letter, November 9, 1846, calls "the immaculate Virgin our mediatrix, our advocate, our surest hope, and firmest reliance;" and in his Encyclical Letter, February 2, 1849, he directs, "Let all the children of the Catholic Church proceed to worship, invoke, and pray to the most blessed Virgin Mary, Mother of God.

THE CONQUEST OF MEXICO

(From the *New York Observer*).

A noteworthy event occurred last week in the city of Pittsburg. It was the formal consecration of a Bishop in the Episcopal Church, to have charge of a branch in Mexico. In itself considered, the setting apart of a man for this service is not remarkable; and were it not for

its associations and relations, the imposing ceremony of the 24th ult. would not challenge extended observation.

It is not a long time, only about fifteen years, since the American and Foreign Christian Union, in its missionary work in Roman countries, entered the Mexican field with the simple Gospel of Christ. This Union, formerly the favorite Society of the late Rev. Robert Baird, D.D., and now conducted by his son, Prof. Baird, as its Secretary, has done a great work, and is still doing the same, with out observation and with very limited means. Here on our own borders, and within a few days of this city, is a great country lying in the deepest darkness and degradation of Romanism. Torn by internal convulsions, the prey of miserable factions and foreign princes, the people were without the morals and intelligence to reconstruct society, and thus they were the fit subjects for the despotism of the Romish priesthood. Not Italy, not Spain, was more thoroughly priest-ridden than Mexico. The A. and F. C. Union turned its eyes to that field with deep solicitude, and under the impulse of a holy enthusiasm entered in with the seed of the Word of God. One who could speak the Spanish language was wanted as the missionary, and a native-born Spaniard would be all the better.

The Rev. Henry Cinnecy Riley, born of American parents in Valparaiso, came to New York in his early youth to be educated, studied at Columbia College, was converted to Christ; entered the Episcopal Church, and then its ministry; preached in this city, became distinguished for his zeal and eloquence and great success, and was fired with an unquenchable desire to carry the Gospel into Mexico. Already a work of reform had begun. A Roman Catholic priest and a layman of ability and culture had been disgusted with the abominations of the Romish priesthood, and had made some honest efforts to counteract them. The President of the Republic, Juarez, was friendly to the effort. They communicated their wishes to Protestant gentlemen in New York. Their counsels was sought, and they and Mr. Riley came into friendly relations with the American and Foreign Christian Union. This Society appropriated, at one time, ten thousand dollars toward the work which Mr. Riley should superintend in Mexico. He went there, went to the City of Mexico; a distinguished Roman Catholic priest was set to oppose him and became a convert and friend. An ancient and splendid church came into the market. Presbyterian merchants and bankers in this city united with Episcopalians and others, and bought it with surrounding buildings for the mission. This was a decisive act. It made a great impression in Mexico. It was plain that the missionaries had come to stay.

The work went on. Other churches were planted there by Evangelical missionaries. The Episcopal Church sent down a deputation of wise

and good men to see what was the actual state of things. They brought back a good report. Mr. Riley had organized an independent Episcopal Church, to which he had given the name "The Church of Jesus." The name is peculiar and is not sufficiently distinctive.* It was Mr. Riley's idea to have it undenominational. To call it the Church of Christ would be to intimate that his Evangelical brethren not working with him, were not of that Church. So he named it the Church of Jesus. That does not mean anything, unless it means the same as the other. But under that name Mr. Riley has 57 congregations, with 3,500 members in communion. A committee of the Bishops of the Episcopal Church in this country has had the oversight of it for some years past, but now it is able to go alone.

Mr. Riley came on, and having been elected by the ministers and parishes in Mexico to be their Bishop, he asked and obtained ordination. The ceremony took place on Wednesday of last week in Pittsburgh, that city being selected on account of the special interest Episcopalians there had taken in the work in Mexico. A large number of the Bishops and other clergy attended, and the services were imposing, solemn and appropriate. Bishop Coxé preached the sermon from the words in Rev. iii: 2—"Be watchful and strengthen things which remain that are ready to die, for I have not found thy works perfect before God."

The newly consecrated Bishop, after a brief visit to Europe will return to his charge, with the prayers of all Christ's people that he may be more abundantly useful than even in the past.

In the meantime the missions of the Presbyterian, Baptist, and Methodist denominations have flourished, and they are making a decided impression upon the popular mind and heart. The Protestant movement has attracted the attention of statesmen and men of business. The life of Mexico as a Republic depends on the life of the Protestant principle. Intelligent men see that the people must be intelligent and moral, or they cannot govern themselves. They never are intelligent and moral where Popery reigns. Therefore, if Mexico comes up into the family of nations, she must be delivered from the ignorance and the vice which are the twain allies of the Romish Church.

These are the reasons that invest the Pittsburgh ceremony with far more than local interest, and make it an event to be contemplated by Protestant Christians everywhere with gratitude and hope. The time was when the conquest of Mexico by the Crown of Spain and the Church of Rome was regarded as one of the greatest exploits in human history. Now Mexico waits to be conquered by herself and the Church of Jesus Christ.

THE EVANGELICAL SOCIETY OF GENEVA.

RECENT OPERATIONS.

This excellent Society closed its fiscal year on the 15th of March under more encouraging circumstances, financially speaking, than had been feared by its friends early in the year. The receipts were about \$12,000, being an excess of about \$800 over the expenditures; but even thus, on account of the deficit of the previous year, there remained a debt of \$3,700. It is greatly to be hoped that the foreign friends of this, one of the most efficient of organizations at work in France and Switzerland will come to its aid, and enable it, instead of curtailing, to enlarge its operations.

EDITOR OF THE CHRISTIAN WORLD.

COLPORTAGE.

Respecting the work of Colportage, we having nothing striking to mention. Considering the poverty of certain districts, the sales would have been satisfactory, if incessant rain had not interfered with the work. In several places, the meetings inaugurated by Messrs. Rèveillaud and Dardier during the recent journey, have been continued, and the pamphlet by M. Rèveillaud is the occasion of animated discussions, the result of which is a growing interest for everything that concerns religion.

The Colporteur Ch. writes to us from the Haute-Loire:—"From the beginning of the year, I have had some encouragement. My meetings at S., as likewise those at B. and M., have grown in a manner to indicate quite a revival in the neighborhood. By the Grace of God, has been my privilege to witness many souls pass from death unto life, their conversion being very manifest. Others have told me that they have found peace, and my heart rejoices to see several very assiduous families amongst my auditors. For three months, I have held at least seven meetings a week in different villages. In one, I have been welcomed, where the Gospel has never before been preached: the prejudice against *nomiers* has disappeared, and of the thirty families of which the village is composed, not one fails in coming to hear the word of God. In an other village, to my great astonishment, I assembled about eighty persons, whom I had visited in their homes: the visits I continue as they appear to be welcome. What charms the people most is the singing of our revival hymns. Of all our villages in the table land of the Haute-Loire, this used undoubtedly to be one of the most indifferent. My little Sabbath school retains its interest. Last year it was attended by thirty children, five of whom outgrew the school, and have been replaced by six others. A young girl gives us great hopes. At Xy., we ought to hire a room, but how is it possible, seeing that for two years the lace industry, the wealth of the country, has died out. The lace makers who used to earn from 2 to 3 francs per day, now re-

ceive only 25 or 30 centimes, and at this pay, there is not more than sufficient work for the best hands. In our commune of A. . alone, the loss is more than £16.000 per annum. The produce of the soil in this sterile, rocky country is insufficient, and for three years even men, as well as women and girls, have worked at the pillow. Formerly, the sum of £12, and £2 for payment of my lodging, was given me. This year it has been impossible to give me the half. I ask you to take our case into consideration. I should have mentioned that our meeting for women, which was suspended in summer, has been recommenced during the winter, and has been attended every Saturday by from 10 to 20. My wife teaches hymns to the children, for whom she has a special fondness."

The colporteur M. writes from the Ariège:—"I was inside the diligence with a man and his wife, and three other women. I silently asked the Lord an opportune moment for witnessing on His behalf. It arrived, and while I pointed out the way and the door to heaven, I was listened to with the closest attention. The subject was simple and I was consciously blessed. When I had nearly finished, the person sitting next to the young woman opposite me, said to her in an undertone: 'He is not of our religion, I am sure, by his manner of speaking;' whereupon the young woman addressing me said: 'Sir, you are certainly not of our religion?' 'It is true, madam,' I replied. 'Well, sir,' she said with emotion, 'I compliment you, for never have I heard a Protestant speak as you do.' I added, 'The Lord has permitted us to meet this evening that you might hear the truth concerning your salvation; try and bear it in mind.' 'Well,' said her neighbor with earnestness, 'assuredly it will not be forgotten by me at least.' I then sang to the delight of my auditors, '*The good news*,' '*Come to Jesus*,' and other hymns. The young woman purchased a Testament and her neighbor desired a hymn book, but as this involved changing a 20 franc piece, she could not at once decide. I hope soon to see the young woman again, and her husband. An elderly devotee who no longer opened her mouth when she heard I was a Protestant, nevertheless accepted a tract."

From the Vienne, our friend Ph. writes that on paying a visit to a poor sick woman, she said to him, "I know I shall soon die and I wish to go to heaven. All the priest has done is to leave me in such in quietude that sometimes I do not know where I am. My husband does not like my reading the New Testament you sold me, he says it will make me crazy. But it is a serious matter when the question of salvation is concerned. At last I said to the priest, I preferred to believe the beautiful words of Jesus Christ. Oh how I love the third chapter of the Gospel by St. John! Well, Colporteur, I thank you for your visit:

you have done me good by urging me to seek God in prayer. It is no doubt the last time I shall see you in this world, but we may hope to meet again in heaven, since we are told that He has gone to prepare a place for us."

B. writes to us, from the department of the Puy-de-Dôme: "We have spoken with the Mayor of P. . about the meetings that have been held at B. . 'They should be commenced here,' he said to me, 'that our people might be a little enlightened. Draw up a petition to the pastor of Th. . , and you may be sure he will come, if even you have only 20 signatures.' I will set about it and shall obtain more than 150. I spent the Sabbath at Ch. . with the friends V. . , where we held worship twice. It was a great pleasure for the blind man to accompany himself in singing the hymns. At B. we have had a third meeting. A horn was sounded to assemble the friends. On Easter Sunday the hall, containing more than 300 persons, was not large enough; and Mr. G. proposed the formation of a committee to correspond with him, which was done immediately after our departure."

From the department of Deux-Sevres, P. writes: "The doctor has purchased of me several of our books, doubtless to add to his library. At a small fair at L. . , one of the first persons I met asked for Mr. Réveillaud's pamphlet. I offered the Bible to two men in a café. They refused it, whereupon I presented the pamphlet by Mr. Réveillaud. 'Take that,' said one to the other, 'nothing could be better said or done.' It is read both by Catholics and Protestants, and comes apropos here as elsewhere."

"At La M., although Mr. Réveillaud has been understood, he is not altogether appreciated; the Catholics endeavor to stigmatise him, but their intrigues vanish like smoke, so completely, that my supply of pamphlets is at present exhausted. I sold but little at St. M.; however I met an inhabitant of V. to whom I offered the Word of God. 'I wish to abandon my religion,' he said to me, 'it is a religion of money. I have had to pay £5 for the burial of my poor father who has just died. I will go no more to mass but turn Protestant; and if I cannot attend public worship, I will pray to God at home or in the fields.' On my arrival at R., I no longer saw the cross standing by the roadside; the wind, the messenger of the Lord, had blown it down, and it has not been restored by the priest. It is said that some one took it for the sake of the material.

"The wooden cross is no more. Shall it be replaced by the living Christ?"

EVANGELIZATION ABROAD.

In our last circular we gave an account of the interesting journey made by Messrs. Réveillaud and Dardier. In this, we return to our

ordinary work, which, though not extending over so wide a field, nevertheless presents some attractions. The persevering efforts of our laborers are accompanied by blessings. In the West, our brethren Mexandeau and Eprinchard have, according to custom, carried on itinerant evangelization around their dwellings. This is what they write to us: "We proceeded to A., and after a wet journey, found a meeting convoked to receive us. It was numerously attended, the Spirit of the Lord apparently resting on this locality. One person remarked on leaving, that the former meetings were good, but that this was still better. Many young children were around us and sang their best. 'What a pity it is,' we said on seeing them, 'that you have no Sabbath School.' It was thereupon decided to commence one the following Sunday, and I have since heard that it is going on well.

"In the village of M., a good hearted Catholic placed his barn at our disposal. After the departure of our 150 auditors, who came in spite of dreadful weather, he said to us, 'In future I will hang up a large four-sided lantern from the beam, and the barn will be well lighted.' I was much pleased with this manner of inviting us to return.

"At L., another Catholic place where our books are much read, an old man who never fails to attend our meetings and with whom I conversed on the subject of salvation, said to me with the air of one deeply moved 'Oh, you have done me good!'"

Our brother M. Biau, Evangelist at Aulnay, has much to do in visiting his many, scattered parishioners, and in giving religious instruction to some young people living at a distance from his house. His blind daughter interests herself on behalf of other young girls, and his son acts as Secretary to the Young Men's Christian Association of Saintonge. He is generally well received. "I was requested," he says, "to administer baptism at B.. The ceremony took place at the farm house in a large room full of Catholics; at the instance of three Municipal Councillors, I consented to hold a public meeting on the subject of true Christian religion. This meeting, though crowded, passed off with perfect order, and the impression left on the hearts of those present seems durable. Elsewhere, a room, carefully prepared by some women, has been placed at my disposal for preaching the Gospel of Jesus Christ." Let us add, that our schools at Poitou continue to render good service; but we are anticipating changes in that quarter, when the new law on public instruction comes into force.

At Grenoble, owing to the arrival of a new pastor, we hear that M. Delavenna is able to devote himself more effectually to the neighboring localities where people are manifesting interest in religious questions. He writes to us, "On coming out of the cemetery of our town, where

I had followed one of our brethren to his last resting place, I was surrounded by several free thinkers who had been attending the funeral, and who asked me for books which would instruct them in the doctrines of Christ. I have visited them, but only two were willing to accept the New Testament; the others, for the present, preferring pamphlets. I have already spoken to you of an invalid in whose house I used to have interesting conversations with his neighbors. The sick man is better and our little meetings are resumed. Once a week, the women listen attentively to the word of God, and do not fail to speak about it to others."

At the request of friends who occupy themselves in Evangelization at Marseilles, we were induced to facilitate the work by undertaking at our cost the rental of a large hall. This hall was at once filled with nearly 500 persons. A Bible class is attended by nearly 300. As the room is too small, we have agreed to enlarge it: the work thus shows a gladdening development. Many who have asked to be visited by the Evangelists, appear not far from the Kingdom of God. No doubt there are less encouraging features, but the great mass of the people, the workmen and their wives, are extremely sympathetic. M. S., the Evangelist, hopes for a speedy revival.

We will conclude by referring to our station at Airolo in the Tessin, where we are endeavoring to do good amongst the many Italian workmen, occupied in making the St. Gothard tunnel. A new room which has been opened, has contributed to the increased attendance at the services. "The meetings," says Mr. P., "have been held as heretofore; and moreover, I have taken advantage of fête days to work in the evenings. Wednesday was the feast of St. Joseph, the patron Saint of the Romish Church. As soon as I was aware of it, I issued a notice, and in the evening, the hall was crowded. On Thursdays we study the parables, when every one can speak, put questions or make remarks. A few weeks ago I had occasion to visit a family of Tessin, who had received us into their chalet on the night of the great fire. As the aged father is always ready for a chat, it is never difficult to discover a subject, and the conversation naturally led on to salvation in Christ. I exhorted him and his wife also, to rely on the infinite merits alone of Christ our Saviour. His wife suddenly rising, said, 'I will show you the book he reads with the most willingness,' and brought a New Testament, one of those sent from Geneva to the sufferers by the fire. I read to them several passages, and we ended our long interview with prayer, the two old people rising with tears in their eyes and absolutely desiring to embrace us. May they receive the Word of Life to the salvation of their souls!

We close these few extracts by recommending all our laborers in the

Gospel, and the souls they are seeking to save to the prayers of our friends.

May the seed scattered, produce a plentiful harvest !

WORK OF THE FREE ITALIAN CHURCH.

(*Concluded.*)

The Gospel is making wonderful advances in the City of *Rome*. This is all the more remarkable, when the religious ignorance of the people and the abundant means at the disposal of the Papacy are taken into account. No better proof of progress could be afforded than the Encyclical of the new Pope against the various sects of heretics, who have purchased or built permanent places of worship in the Eternal City. His Holiness has launched the major excommunication against all who take part in these Evangelical services, or send their children to the schools, or help as artists, architects or workmen in the rearing of Protestant edifices. He expresses himself as saddened at heart, and has enlisted all the parish priests in a crusade against the Gospel cause, which they are vigorously carrying on, by visiting from house to house, intimating the papal prohibition of the sacraments and threat of eternal damnation to all, who will not sign a document, that Evangelical Churches and schools are centres of corruption and immorality, and bind themselves never to be tempted even by curiosity to set a foot within the meetings, or to allow their children to frequent the schools.

The Free Italian Church stands in a most prominent position on the St. Angelo Square, where martyrs have shed their blood for the cause of Christ. It is under the eyes of cardinals and prelates, who all come and go by the St. Angelo bridge to the Vatican. A few years ago the Gallies or the Inquisition would have been the fate of the membership of the Church, which is now always crowded with about 200 persons, even when the eloquent Gavazzi is not preaching. Twenty-two converts were admitted to the Communion in 1878, and nine joined the ranks of Catechumens. 100 children are in the Sunday School, and 1064.42 francs were collected. And, despite all papal enmity and opposition, the Church is sympathized with by all the liberal and good citizens: it is protected by the authorities, so that not the slightest disturbance, nay, the loudest applause takes place when Gavazzi on Wednesday evenings is thundering his truthful blasts against the Papacy across the way: it is honored by the presence of the highest dignitaries

of the Court, who stand at its windows to see the annual luminara, and of the leading statesman, who approve of its scholastic efforts; it is received at Court, with the other Churches, and thanked for the present of a Bible by the King, who is interested in hearing details of Evangelistic work; and it is encouraged by the Government itself, by an annual gift of 300 francs for the schools. We may well exclaim: What hath God wrought. This is the doing of the Lord, and it is wonderful in our eyes.

The Church occupies the whole of the ground floor to the front of the property of the Free Italian Church; and our only regret was, that a larger space could not possibly be allotted for the popular ministry of Signor Conti and the extraordinary attractiveness of Signor Gavazzi's preaching.

There are about 250 children under instruction in the various classes, from the normal down to the infant school. Colonel Mauro continues to teach his short and easy method of learning to read and write, which was proved a success in the experience of sixty ignorant lads last year. It is, therefore, likely to be adopted soon in other schools. The Minister of Instruction, Signor Desanctis, who secured the grant of 300 francs a year for the schools from the Government, was so impressed with the merit of Colonel Mauro's system, that he has conferred on him, as a recompense for his gratuitous labors, the distinction of "Comendatore of the Crown of Italy." Signor Desanctis asked to have presented to him the three pupil teachers and the three best scholars in the building, to whom he addressed words of praise and encouragement; and, shaking hands in a most friendly way with each of them, he said: "Go on with your noble work; and to the prizes which your school holds out to you, I will add one myself, and may God bless you."

The session of the college was solemnly inaugurated in November last, with sixteen students, other three studying presently under us of our Evangelists in the south. There are four teachers in the theological and three in the undergraduate department. Signor Gavazzi gave a splendid address to the students on the object, importance and manner of their studies. All the heads of Italian Missions, resident in Rome—Rev. Drs. Vernon and Taylor, Messrs. Wall and Piggott, took part in the proceedings, as well as Dr. Murray Mitchell and other strangers. The Rev. Mr. McDougall, of Florence, was in the chair.

The college has cost us much money and energy, but it is worth them all; for here is the future of our work, and much more than the work of the Free Italian Church.

The following letter, as to the work of the college during the winter, addressed to the Treasurer, is from the pen of Rev. Professor Henderson:

"I gladly comply with your request to furnish you with a brief report of our college. Naturally you take the deepest interest in that institution: for upon it depend in a very special manner the future of the Free Italian Church, and largely, also, the Evangelization of Italy. I know you are quite at one with me in thinking, that no pains should be spared to secure that everything relating to the college shall be on a satisfactory footing.

"Considering the badness of the times it is not to be wondered at, that we did not succeed last year in raising an endowment for a chair of Exegetical Theology: but, notwithstanding, we have not suffered so much from that circumstance as might have been feared. For the Rev. Mr. Piggott, the head of the Wesleyan Methodist Mission in Italy, kindly gives lectures twice a week on the Gospels, as often as his other duties permit—his students availing themselves this session, as last, of such instructions imparted by us as lies outside the sphere of Dogmatic Theology. I have great pleasure in making mention of the important help rendered us by the Rev. Mr. Roenneke, pastor at the German Embassy, who gives lessons regularly thrice a week in Church History, and once a week in Christian Ethics. Mr. Gavazzi and I have continued to discharge our duties during this session as during last; he lecturing on Polemical Theology, and I on Dogmatic.

"At the beginning of the session there were sixteen students, and now there are fourteen, of whom seven are in Theology and seven in the Preparatory classes. I am glad to say that, as regards conduct, the state of matters during these months has been satisfactory, nothing having happened of an unfavorable kind which calls for special notice. The progress, too, which is made with the studies is commendable. So much I can affirm, when I have regard either to what falls under my own observation or to the testimonies of the other professors and teachers. Some of the students manifest a quite special capacity. In proof of this I may mention that, in one written examination, one student received 187 marks out of a *maximum* of 200, and another 169. I look forward to the future of the college very hopefully. A good beginning has been made. Yet much remains to be effected. I specially mention three things. 1. We require an Exegetical Professor. 2. We need a number of permanent bursaries for our students. 3. Our supply of theological books is far, as yet, from being what could be wished. Through your efforts the foundation of a college library has been laid; and I hope that kind friends will aid us in raising a suitable superstructure. And let me add that, as the students receive daily a lesson in English, and are gradually acquiring the power of using books in that language, gifts of such books will be very suitable."

ROMANISM IN BRITAIN.

(From the *Christian Advocate*.)

In the second half of the sixteenth century Pope Gregory XIII. (1572-84.) a most zealous laborer for the expansion of the Church of Rome, devised a scheme for the more rapid spread of Romish Christianity in the world, and for the recovery of those countries which the reformatory movement had estranged and consolidated into a separate body. He banded together a number of cardinals, intrusted to them the care of this propagandism, and caused catechisms and other religious books to be printed for circulation by them and their agents. The resources required for this scheme were, however, wanting; and nothing positive was effected until the days of Pope Gregory XV. This pontiff, desirous that the good work begun under his namesake of half a century before should not be abandoned, established by papal bull what is now known as the *Propaganda Fide*, and intrusted to it the whole Romish missionary system. He presented it with valuable stipends, with which to carry on the work. Every month those of the cardinals who constituted the Propaganda convened once in the Vatican, and twice at the residence of the eldest. Under Gregory XV. and his successor, Urban VIII. (1623-44.) the privileges and income of the Propaganda were considerably enhanced, and it was enabled to found a theological seminary, which, to this day, continues to be the missionary school of the Romish Church. Though the income and foundations which support this school have been considerably diminished by the State under the new order of things, it yet entertains, instructs, and trains for missionary life annually nearly 200 young men from all quarters of the world. The alumni pledge themselves to serve the Church among the heathen, and non-believers, that is, non-Romanists, are consecrated to this function. All rites actually subsisting in the Catholic Church (besides the Latin rite, the Armenian, Greek-Melchitic, Syrian, Coptic, Maronitic, and Chaldaic rites) are represented in the seminary by the alumni from the corresponding provinces, and present every year at the feast of Epiphany, (Jan. 6), an imposing spectacle called the "Feast of the Languages." This feast is celebrated by an exhibition of exceeding interest and curiosity, in which are delivered recitations in every language represented in the college or its missions, amounting often to fifty or sixty. It continues to be one of the chief literary sights of the Roman winter.

With the school are connected a library rich in precious works, es-

pecially translations of all kinds of important works in Chinese and Oriental manuscripts; a printing-office, (richer formerly than it is now,) in which the books required by the missionaries and the missionary work are printed in all foreign languages; and a remarkable museum, filled with a great variety of objects and monuments, mostly from countries visited and converted by the missionaries.

The work of the congregation of the Propaganda, in its purposes, now answering somewhat that of a Protestant Missionary Board, is subject to monthly consultations and final supervision of the Pope or his perfect, or secretary. Wherever the hierarchical organization of Rome is not, there is a territory for this congregation. It has complete military power within this field, and is entitled to give to its agents such training as it may deem best for their special work. Hence the Propaganda aims to be well informed; and we venture to declare, without fear of contradiction, that it would be impossible to find any body of men better informed as to the condition of the non-Romish world than these cardinals who constitute the *Propaganda Fide*. If we were in search for the best maps on the newly-settled States of our Far West, we should not know of a better place to go to look for them than the College of the Propaganda at Rome.

Hitherto the Roman Catholic Churches of England, Ireland and Scotland have been under the control of this Propaganda. But the re-establishment of the Papal hierarchy in Scotland, a few months ago, and the determination of the new Pope to bring England nearer to himself, and to re-establish direct relations between the Vatican and the British Government determined Leo XIII. to nominate not long since an internuncio for England, whose relations with the British Government should maintain, until further progress can be made, a semi-official character. In short, the Propaganda had effected all that its missionary agency is capable of accomplishing, and the Pope comes forward to take the first step toward reclaiming that ecclesiastical territory King Harry ruled over as the "only and supreme lord, and as far as the law of Christ permits, even the supreme head." It may be true that there are many inclined toward Romanism in the established Church of England, which, in the absence of any information in the last official census, is variously estimated at from 55 per cent. to 77.8 per cent. of the whole population. But we very much doubt whether the Roman Catholics, who are now estimated at 4.6 per cent. of the population would even increase enough to change the four to a five. England is the very core of Protestantism. There may be more converts gained than we think for. That the whole nation will turn Roman is, however, not to be thought of by a rational mind, even as a possibility. But, as the Frenchman says, "We will see what we will see."

THE PERSECUTION IN CONNEMARA.

(From the "*Banner for the Truth*," in Ireland.)

We know how anxious our readers will be to receive the latest intelligence from the scene of those terrible outrages in Connemara, which have excited so much sympathy amongst the friends of the Irish Church Missions. The details of those outrages have been made very widely known through the special publication issued by the Committee on the subject, but we regret to have to state that the persecutions have continued since the issue of the pamphlet referred to, and that our brethren in the West of Ireland are still exposed to great annoyance and much personal danger.

The newspapers have reported that the Rev. Canon Cory, and some friends who accompanied him, were attacked with stones on their way from attending the ordinary Sunday evening service at Ballyconree. The orphan boys of the institution there were also attacked in a similar manner the next day, and their teacher rather severely hurt.

A convert girl in the Island of Omev, although she had been baptized in the Church, and was always a faithful Protestant, was threatened in a violent manner, and her life almost imperilled, because she refused to become a Roman Catholic. It was found necessary to remove her to a place of safety, so strong was the opposition against which she had to contend. It was, however, most gratifying to notice the steadfastness of this comparatively humble member of Christ's flock, showing how deep a hold the principles of the Gospel had taken on her youthful mind.

Another most gratifying instance of true conversion, brought out by these very persecutions, has taken place in these localities, and may be viewed as a very important set-off against the spirit of violence, and even extermination, which is now openly proclaimed.

The Presentment Sessions recently held in Clifden, when the subject of the outrages on the Mission buildings and churches was brought before the authorities, was, as might be expected, a scene of uproar and confusion: the most violent threats and denunciations having been openly uttered against the converts and the Mission in the presence of a large body of the priests, who have themselves formed a vigilance committee for the purpose of promoting exclusive dealing, and thus depriving poorer converts of the very means of subsistence. Our friends in Connemara, therefore, feel that they need more than ever the sympathy and the prayers of the supporters of the Irish Church Missions, that the liberty of British subjects may be secured to the Protestants of the West of Ireland, and that the Word of God may have free course and be glorified in that interesting but now disturbed locality.

MISSIONARY INTELLIGENCE.

St. Louis, Mo.—Rev. J. Vanderlippe.

Our German City Missionary in St. Louis, Mo., Rev. J. Vanderlippe, reports for the month of June :

"The usual work of visitation from house to house has been continued from week to week, and conversations held with all classes of people. In some cases religious tracts were gladly received, in others they were refused. These messengers of salvation, no doubt, make a deep impression upon many hearts. There are Roman Catholics who have no religious reading of any kind, and will accept a tract if it is not controversial.

"In a large city like this much time is required to visit the sick and poor, but that is an important part of the missionary's work. In this way I can reach many who would otherwise be inaccessible. By this quiet personal appeal to Roman Catholics in their homes I can do more good than by any other method. The results accomplished can not be tabulated, because, like the leaven in the meal, religious influences operate invisibly."

Cleveland, Ohio.—Rev. J. Yauch.

Rev. J. Yauch, our German City Missionary in Cleveland, Ohio, writes concerning his labors during the month of June :

"A few weeks ago I visited a locality where the Germans and Irish are intermingled. The latter are not so much inclined to receive tracts as the former, and are full of prejudice against all religious literature that does not bear the stamp of Popery on its face. An Irish woman told me that she did not read such trash. I asked her how she knew these tracts when she was not acquainted with their contents. She replied

that they were not Roman Catholic.

"She commenced to discuss the difference between the Roman Catholic and Protestant Churches, and asserted that the latter had no claim on the notice or favor of God whatever, because it did not believe in the intercession of the Virgin Mary, the mother of Christ. I then endeavored to show from the Bible that we have no authority nor commandment, yea not even a simple encouragement to pray to Mary, holy as she was ; but on the contrary the Bible, and especially the New Testament teachings are against it. She answered that this was undoubtedly the case with the Protestant Bible, but not with theirs. At my request she gave me a copy of the Romish version, and I established the truth of my statement that the difference between the two was slight, and that her Bible condemned some of the practices of her Church. She was confused, and did not know what to say. My prayer is that she may come into the light. The series of tracts entitled, 'Come to Jesus,' written by Ryle, seem to be the most inoffensive and best adapted to Romanists.

"I visited a German, who declared himself a free thinker, and stated that he did not wish to be annoyed by preachers. He became angry and threw the tracts on the floor, saying that some one who understood his principles had sent me to convert him. I informed him that the Lord himself had sent me, and no one else. We discussed the question of the inspiration of the Bible, and I left him in a calmer state of mind.

"Among the 76 families visited, I found some hopeful cases. A Roman Catholic told me that he abandoned the Papal Church because of the corruptions of the priesthood, without accepting anything better as yet. He asked me to obtain a Bible for him."

Chicago, Ill.—Rev. A. Miller.

Our German City Missionary in Chicago, Ill., Rev. A. Miller, sends this report for the months of May and June :

"I have commenced a new mission station in a destitute part of the city inhabited by many Roman Catholics and some Protestants. The meetings are held in a chapel which has been offered to me free of rent. For more than a year there has not been any regular preaching in it, as the few Protestants in the vicinity are not able to support a pastor. The congregations are larger than I expected. At a recent communion service thirty persons participated.

"I have organized a mission school consisting of fifty-two children and twelve adults. We had no singing books or Testaments; but I secured enough money to purchase them, and also a small organ which is very much appreciated by the children. This new enterprise is flourishing, and my prayer is that it may be as leaven in that part of the city. Public services are held in the chapel morning and evening on the Sabbath Day, and prayer meeting on Wednesday night.

"During the week I visit from house to house as usual, distributing religious literature, praying in the families, &c. In some cases I have been called six or seven miles to minister to the sick. The hospital has also been a promising field for benevolent efforts. Many whose bodies have been invaded by disease gladly listen to me as I read to them about the 'Great Physician' of the soul.

"A short time ago I visited a family to comfort them in the hour of their trouble. Their home had been broken into by burglars, and during the *mêlée* the lady of the house received serious injuries. While I prayed with her, she appeared to be deeply moved, and I trust the recent affliction may be sanctified to her spiritual welfare.

• THESSALY.

THE NEW CHAPEL AT VOLOS.

In the *Missionary*, published by the Southern Presbyterian Church, a letter from Miss Bell Leyburn, dated Volos, April 14th, 1879, gives an account of the building and opening of the first Evangelical Greek Church in Thessaly, a district at present still under Turkish rule, but which will doubtless be assigned to the kingdom of Greece. Miss Leyburn writes:

"I have a long time anticipated the pleasure of writing and telling you of the opening of our new church; and now, I rejoice to say, I can do so, feeling assured that whatever of encouragement or hope can be written you, from Volos, will be welcomed by you, and many other Christian hearts, who we hope are daily praying for God's blessing on us, and the work among this people.

"The church building, though not complete as a church is in order to be used, and last week we spent very busily preparing it for services on Sunday; it being the first of the month and our regular day for communion, the brethren were anxious to hold the services there. We have no pulpit, no blinds to the windows, and no seats, except some benches brought from Athens, which can be used temporarily, and a table supplied the place of a pulpit. So yesterday, at 9 A.M., was held the first religious service in a Greek Evangelical church in Thessaly. We commenced our Sunday School by singing a dedication hymn, prayer, and reading a chapter, as we usually do responsively, which was followed by the usual lessons, and closed with prayer and singing. We had an addition of five to our Sunday school, which has numbered twenty-eight or thirty in regular attendance all winter, including teachers and scholars. One of the carpenters, who has been working on the building, a countryman of Dr. Kalopothakes, came and brought his

three little children, put them into the infant class, and sat himself in the class of young men. The preaching service in the morning was conducted by Mr. Mercurios, being his turn in regular rotation. He preached from the text: "This is the day," &c., Psalm cxix : 24, applying it to the resurrection of Christ. After consultation we concluded to make no special notice beforehand, especially as it was the Greek Easter and a great feast day, so there were present, besides our regular number, some ten or fifteen. The afternoon service, which is an exegesis of some passage of Scripture, and always conducted by Mr. Michaelides, was yesterday afternoon from St. John xx : 19-29, inclusive. There were quite a number present, some sixty or seventy, which nearly filled the seats prepared besides a number who stood in and around the door, from curiosity. But the whole day passed without any disturbance; of those who came in, the greater part sat quietly and respectfully until the services were finished. There was, outside in the streets a great noise and tumult, firing of guns, fire-crackers, &c., which was at times almost deafening; but it had no reference to us, being their usual observance of Easter Sunday. This, however, made it seem all the more joyful that some, quite a number, were sitting quietly listening to the Word of God; true, many came, doubtless, from curiosity; but if God's Word is faithfully preached, may we not expect a blessing, even when hearers come from other motives? There is great need for caution and wisdom here now; the erection of this church has been a bitter pill, and now if we have a good attendance it will doubtless excite animosity. It seems to me we need not fear fanaticism and opposition of the priesthood and some others, if we can only gain the confidence and love of the people; let them realize that we are truly their friends. I have made the acquaintance of the old priest who

was the instrument in instigating that opposition against us last Summer, and on Saturday last I made him a present of a basket of Easter bread, as is the custom here, for which I received, in return, his compliments and thanks, and wishes that I might live many years, and some Easter eggs to the children who carried the basket, who reported, when they came back, that he seemed very much pleased. I do not hope that we will ever make a friend of him, but it will be a point gained if he is no longer an enemy.

"And now to encourage you at home, and that you may encourage us in a practical way, I want to tell you that I think our little "Protestant Committee" here, have done well in giving towards the church building. Within the first three months about a hundred dollars has been subscribed, in money, besides which our boys studying here have given much real hand labor; and Mr. Riga, who has never received any pecuniary aid from us, but who has been reduced almost to poverty, because he has chosen to declare himself a Protestant, has subscribed, in work in planting trees in the church lot, &c., some ten or fifteen dollars, I suppose; and Saturday evening, after church was cleaned up, he brought up an eight day clock and presented it to the church. Mr. Michaelides proposed a few weeks ago, that the children should make a franc each, about twenty cents, so they have been working hard to have it ready by next Sunday. If they succeed in getting 20 or 25 francs it will enable us to put in the pulpit, as we have most of the wood for it, and one of the workmen will subscribe part of the work. The little ones in my family have been trying, by picking wild salad, to make the amount; but as this seemed a slow process, they proposed denying themselves in food, and so they drink their coffee in the morning, without sugar, for the week, to finish the amount. This is not a trifling self-

denial, as bread and coffee is to Greek children their only breakfast; and when the coffee has no sugar, it is not very palatable. One of them proposed that she should, for two weeks, eat nothing but bread, and would have willingly made the sacrifice if I had permitted her. These children have *no* money to spend for themselves, and are giving *all* they can make to the church; so I trust this may be an example to many little ones in America to deny themselves a little, and help us pay for the church here.

"I do not know the amount required, as the accounts are in Athens; but I

suppose at least \$500, to pay off the indebtedness and complete the church. Can not this amount be sent us from home? It does seem to me, as we are not going to have a missionary, you might give us this much. I cannot tell you how disappointed I felt when I heard Mr. — was not to come; it just seemed to me that then all would have to be given up here, but perhaps it may send us more directly to God, and reliance upon Him may bring us a greater blessing than the help and comfort and counsel of an American Missionary, which seems so much needed here."

LITERARY NOTICES.

A HISTORY OF THE CHURCH OF ENGLAND from the accession of Henry VIII. to the silencing of Convocation in the eighteenth century. By G. G. Perry, M. A., Canon of Lincoln, and Rector of Waddington. With an appendix containing a sketch of the History of the Protestant Episcopal Church in the United States of America. By J. A. Spencer, S. T. D., editor of the New Testament in Greek, with Notes on the Historical Books, etc. New York: Harper & Brothers, 1879. 690 pages, 12mo.

This is a valuable contribution to our historical literature, and one that meets a real want. While the period of the reformation proper has been frequently treated and in great detail, the history of the next two centuries is less familiar and has rarely been considered in a connected way. Mr. Perry has evidently been thorough and conscientious in his researches, and has aimed at fairness and impartiality. Consequently his book is eminently instructive, and in the main trustworthy. The reader who bears in mind the high-church views of the author will rarely be at a loss to apply the needed correction to Mr. Perry's representations of the

struggle in the national church between the Romanizing and the Puritan elements so long co-existing in the establishment. And if Mr. Perry is an ardent admirer of Archbishop Laud, and if he has much to say respecting signal benefits which he regards that prelate as having conferred upon the Church over which he presided, the reader who is not an admirer of Archbishop Laud and is sceptical as to the value of his services, will see in Mr. Perry's book fresh confirmation of his belief that the influence of kings and the close union of Church and State have proved in Britain, as everywhere else, a positive curse to the cause of vital Christianity. Dr. Spencer's appendix conveys in a convenient shape a great deal of very useful information respecting the progress in this country of the Protestant Episcopal Church. It may indeed be objected that there is some incongruity in appending the story of the development of this voluntary organization in a country which protects all forms of religion alike, but supports none, to the record of the struggles, in

great part political, of a national Church across the ocean. It may also be noticed that the compiler would have consulted good judgment, not less than good taste, had he eliminated from his work a certain obtrusive element of hostility to everything like Puritanism and a superciliousness which there is nothing in the nature of the case to warrant toward other Christian Churches. Despite these defects, however, Dr. Spencer's chapter will be found of very considerable value, as to history, dates, and statistics.

THE BIBLIOTHECA SACRA, contents for July, 1879: 1. A Defence of the Catholic Faith Concerning the Satisfaction of Christ against Faustus Socinus, of Sienna, written by Hugo Grotius, translated by Rev F. H. Foster, chapters viii, ix., x; 2. The Firmament, by Charles B. Warring, Ph. D.; 3. The last days of Christ, exegetical notes by the late Horatio B. Hackett, D. D.;

4. "Errors" in the Scripture, by Frederic Gardner, D. D.; 5. Bible Illustrations from Bible lands, by Thomas Laurie, D. D.; 6. Theological Education, third paper.; 7. Notices of recent publications.

THE METHODIST QUARTERLY REVIEW, edited by D. D. Whedon, LL.D. Contents for July, 1879: 1. Arminianism and Arminius, by the editor; 2. Protestant Missions in China, by D. P. Kidder, D. D.; 3. Sanctification, by Rev. L. C. Matlack; 4. Relations of Politics and Christianity, by B. Hawley, D.D.; 5. Cesnola's Cyprus and Cypriote Art, by Henry M. Baird, D. D.; 6. A Plea for Protestantism in France, by Prof. William Wells; 7. The Revised Methodist Hymnal, by R. Wheatley, D.D.; 8. When was Herod made King of Judea? by Rev. W. S. Hooper; 9. Synopsis of the Quarterlies; 10. Foreign Religious Intelligence; 11. Foreign Literary Intelligence; 12. Quarterly Book-Table.

RECEIPTS

In behalf of the American Foreign Christian Union, for the month ending June 30th, 1879.

MASSACHUSETTS.

Royalston, Mrs. E. B. Ripley, \$5 00;
and C. W., \$1.00..... \$6.00

CONNECTICUT.

Hartford, a Member of the Pearl St.
Cong. Church, \$5 00
Fairfield, Mrs. C. M. Beers,..... 5.00

\$10.00

NEW YORK.

Trumansburg, R. Tallmadge, M. D.,.... \$5 00
N. Y. City, Mrs. C. P. Stokes, 25 00
Albany, Wm. McElroy, \$10.00; Mr.
Hill, \$5 00 15 00
Saugerties, Sarah Myer, bequest 100 00
Washingtonville, Rev. J. R. Lente,
\$5.00; for C. W., \$2.00..... 7.00

\$152 00

NEW JERSEY.

Bloomfield, Zophar B. Dodd, \$10.00;
and for C. W., \$1.10,..... \$11.10

PENNSYLVANIA.

Mount Prospect, U. P. Ch. balance,
which constitutes Rev. J. P. Davis
a L. M. \$3 75
Locust Hill, U. P. Ch. balance, which
constitutes Rev. J. A. Grier a L.
M. 19.27

Robinson, U. P. Ch., Mathew Bigger,
\$5 00; Mrs. M. Bigger, \$5.; Others,
\$15—in part 25.00
Montour, Presb. Ch., in part, 17.75
Middletown, U. P. Ch. balance which
constitutes Rev. Sam'l Taggart a
L. M. 18 50
Pigeon Creek, U. P. Ch., in part 15.98

\$100.25

INDIANA.

Evansville, Mrs. Niederhoff, per Rev.
C. Schrenk, \$5.00

OHIO.

Cleveland, E. P. Morgan, \$5.00; Mr.
Huriburt, \$5.00..... \$10.00

*Received for CHRISTIAN WORLD, in addition
to items specified above :*

H. J. Meserve, \$1.12; A. VanVorst,
\$1.00; Jno. Fulmer, \$2.20; J. N.
Tuttle, \$2.20; Rev. T. Edwards,
\$2.00; J. L. Fuller, \$2.50; Rev. S.
Hopley, \$2.21; Rev. M. S. Terry,
\$1 10; Mrs A. Little, \$1.10; smaller
sums, \$0.50..... \$15.63

Total receipts for the month, \$309.98

THE CHRISTIAN WORLD.

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SEPTEMBER, 1879.

No. 9.

EDITORIAL NOTES.

TO SUBSCRIBERS AND LIFE MEMBERS.—We earnestly solicit the prayer and the contributions of our friends in support of the work in which we are engaged. Both our Missionary work and our Publication work, are dependent upon the contributions of God's people. Those who appreciate the importance of enlightening Roman Catholics respecting the nature of vital Christianity, and those who realize the peril that may arise to our country from ignorance on the part of Protestants as to the true character and aims of the Papacy, should both pray and give according to their ability to a work recognized as so important.

MISSION TO THE FRENCH IN SAN FRANCISCO.—We have great pleasure in announcing that the Directors of our Society have recently resolved to take under their charge a mission to the French-speaking population of the city of San Francisco. At this important centre of influence there is a very considerable population of French, Swiss and Belgian people—many of them permanently settled on the Pacific coast for purposes of commerce. This population, it is extremely important to reach. In response to the hearty recommendations of Rev. Dr. W. A. Scott, of St. John's Presbyterian Church, San Francisco, and others, the Rev. E. Verne, for some time laboring in that city, has been appointed Missionary.

HELP FOR THE MISSION TO THE IRISH IN NEW YORK CITY. We shall be glad to welcome responses to our appeal in behalf of the work under the care of Rev. J. V. McNamara in this city. As an Irishman, Mr. McNamara finds very ready access to the ears and the hearts of the Irish, not a few of whom have already begun to understand the difference between the *Roman* Catholic Church, and the true Church Catholic, which is not Roman, nor Greek, nor of any particular country

race, or people, but is composed of all those who, in whatever land and speaking whatever tongue, worship the Father in Spirit and in truth, and Jesus Christ His Son, whom He has sent, as true God and the only Mediator between God and man. Shall not this attempt to bring back a people that once learned and believed the simple Gospel of liberty, but which has for long ages been ground down by a spiritual tyranny, worse than any conceivable civil despotism, receive our hearty support?

OUR AMERICAN CHAPEL IN PARIS.—We give in the present number a very interesting review of the missionary work of our American Chapel in Paris. Those of our readers who may not be familiar with the chapel itself, will be interested in knowing something of its past history and proper work. It was founded in the winter of the year 1857-58, in response to a want long-felt, for an undenominational American church in the French capital. The enterprise was begun under the special patronage of the American and Foreign Christian Union, and this Society was named as the custodian of the chapel property. Ground was purchased and a neat edifice was erected on the Rue de Berry, not far from the Champs Elysées. The cost was about \$50,000. Not a stone was laid, not a nail driven on the Lord's Day; the committee in charge preferring to pay a bonus of several hundred francs to the contractors, rather than permit them to follow the almost universal practice of desecrating the Sabbath by servile labor. The church thus begun in faith and in obedience to God's commands, has had an exceptionally prosperous career. The occasional assistance from this country once called for, is no longer needed. The chapel instead of being helped, gives help to many good works. It is entirely out of debt. It has been blessed with the pious and faithful ministrations of a succession of excellent Christian clergymen, several of whom have sustained the formal relation of pastor:—Rev. E. N. Kirk, D.D., Rev. R. H. Seely, 1858; Rev. G. L. Prentiss, D.D., 1858; Rev. John McClintock, D.D., 1860; Rev. Byron Sunderland, D.D., 1864; Rev. A. Edridge, D.D., 1866; Rev. Chas. S. Robinson, D.D., 1868; and Rev. E. W. Hitchcock, D.D., from 1871 to the present time. The church is founded upon the undenominational basis of the Evangelical Alliance; its creed being the statement of doctrine adopted at the first General Conference in London, in 1846. The spiritual affairs of the church are under the direction of a "Standing Committee," consisting of the pastor and not more than six members chosen by the church. The financial affairs are managed by a "Prudential Committee," consisting of the pastor and six members chosen by the congregation. Both committees are elected to serve for three years.

During the year 1878, twenty-five persons united with the chapel church—two by letter, two on profession of their faith, and twenty-one as resident members. The average attendance at the Sunday-school and Bible class, was about fifty-five. The Sunday-school and Young People's Libraries contain together more than one thousand volumes, which have been carefully selected. During the past year, the current expenses of the chapel (irrespective of its benevolent work), have amounted to 22,988 francs. They have been fully and promptly met, and important repairs have been made to the building.

THE MORTARA CASE is again brought to public notice, after an interval of many years, by a letter in the newspapers from the person who, when a child, was the occasion of so much excitement. It is now just twenty-one years since a local dispute concerning a boy about seven years of age suddenly acquired world-wide notoriety and importance. There was in 1858 in Bologna—a city at that time forming part of the so-called "States of the Church"—a Jewish family by the name of Mortara. The parents had employed a Roman Catholic nurse to take care of their son Edgardo. Whether from malice, as alleged, or from some other cause, this nurse notified the authorities that when Edgardo was an infant and dangerously ill, she had secretly taken him to church and had him baptized. The pretended baptism had avowedly taken place five years before, and it was not maintained that the rite had been administered with the consent, or even the knowledge of the parents. None the less did the Church of Rome claim the boy as a member of its communion, for whom it was bound to care spiritually, in defiance of the wishes of his father and mother. Edgardo Mortara was forcibly taken from his home, and placed first in a Roman Catholic school, and ultimately in a monastery. In vain did the parents seek redress: in vain did the Jews protest against a flagrant act of injustice: in vain did the whole civilized world stigmatize as infamous a course of conduct that deliberately trampled upon the rights conferred by God's own institution upon the head of the family. The Pontifical government displayed an utter unconcern about public opinion, while it threatened the Jews of its dominions with greater severities even than those then practiced, unless they should hold their peace. It was a triumph of intolerance; yet a triumph purchased, as are all such unrighteous advantages, at the cost of ultimate defeat. No single incident, probably, contributed so much as this kidnapping of a Jewish boy, to the alienation of the sympathy of Europe from the Papal government, and the consequent loss of the temporal power of the Pope. When, a few months later, the witty Edmund About began his "Romish Question" with the sentence, "The Roman Catholic Church, which I sincerely

respect, is composed of 139,000,000 of individuals, *not including the Mortara boy*," he did not merely choose a striking method of making a sufficiently common-place statement. Underlying the words was an announcement quite distinct enough, that the single boy added to the round numbers was a very important factor in the question which Mr. About had set himself to solve—a factor more important in this regard, perhaps, than some of the thousands, or millions even, entering elsewhere into the computation.

And now, twenty-one years later, what do we see? We do not allude to the great change in the power of the Papacy—so far as temporal influence is concerned, only the shadow of what it once was—but to Mortara himself. We do not find him pointing a moral by returning to the faith of his fathers, and thus showing the impotence of the plot of which he was the victim. On the contrary—and we believe that the lesson is more impressive as an exhibition of the violence done to the dictates of nature—we find him completely alienated from his family, from his race, from his ancestral faith. Not more revolting was the cruelty of Philip the Second in robbing William of Orange of his son, to bring him up in hatred of the cause to which the prince sacrificed his interests and his own life, than was the cruelty, the utter disregard of all generous or humane sentiments, displayed in robbing the Mortara parents not of the person merely, but of the affections and religious sympathies of their son. It makes no difference in the case that the Mortara parents were Jews, and the kidnappers pretended to be Christians. The injustice would have been no greater had the parents been Christians and the kidnappers Jews or Moslems, imbued with a fanatical purpose to bring the boy up in their Judaism or Mohammedanism. To our mind there is no more revolting spectacle than that presented in the following letter of a child, by force and fraud so thoroughly weaned from parental instruction, as to defend the course of those who stole him from his parents, alleging that "baptized when he was two years of age *in articulo mortis*, he belongs to a Church whose right and duty it was to instruct him in conformity with the baptism he had received."

Let us premise that the letter was called forth by a recent speech of M. Medier de Montjean, in the French Chamber of Deputies. The translation is that of the *New York Freeman's Journal*, where it is entitled "Young Mortara's scathing reply to a French deputy." This is the letter:—

"PARIS, JULY 10, 1879.

"MONSIEUR LE DEPUTE.—I have just read in your speech, delivered in the Chamber of Deputies during the Session of July 7, these words, which I transcribe textually:

"When the heirs of those who have ruined Pagan worship, by de-

crees known to us, speak of the freedom of heads of families, and ask for toleration. *they who applauded the conversion of young Mortara*, we have the right to say, with Danton: "So much impudence at last begins to weary us."

"Your language, Monsieur le Député, reminds me of the cry of *liberty* raised by M. Jules Simon in 1872 *demands* to liberty of conscience: 'What about little Mortara?' Now, it is that same Mortara — 'little and young,' as you please, who takes upon himself to tell you that you are no more fortunate than your illustrious predecessor. It is, moreover, high time to appreciate how ridiculous it is to recall at every opportunity the memory of that old polemic with which my name is connected. I would be content with laughing at all this, if your language did not present a more serious side.

"In the first place, if you had been willing to consult history, you would, perhaps, have discovered that I am not a young convert. Baptized when I was two years of age *in articulo mortis*, I belong to a Church whose right and duty it was to instruct me in conformity with the Baptism I had received and which you have dared to outrage. I will not here attempt to allege reasons which would, doubtless, strike against prejudices as opposed to the supernatural as they are to good sense. I am aware, moreover, that the theology of the party to which you belong, is to have none at all; and to combat the Church, precisely because, as you well say in your speech, she possesses the power of dogma and of morals. Yes; Monsieur, this power exists, it is formidable, it will prevail over yours. Moreover, your attitude towards the Church gives me the right to show the incompetence which makes you lament for Pagan worship.

"What I will not tolerate, Monsieur, is for you to abuse of my name in this war to the death declared against the freedom of the Church. What I will not tolerate, is for you to qualify as impudent the Catholics who, after having applauded my pretended conversion, demand at least a part of that liberty which you confiscate entirely to the advantage of the State. Strange inconsistency to confiscate liberty in the name of liberty itself! Indeed, Monsieur, no little impudence is necessary to cast such an accusation in the face of Catholics, in the very same speech in which, appealing to the basest passions of the masses, you give the whole Church over to an unqualified ostracism.

"As far as concerns me, Monsieur, I declare to you that I am a Catholic in principle and by conviction, ready to meet every attack, and to defend at the price of my blood the Church you are combating, the Church which saved my soul. I declare to you that your words deeply offend my honor and my conscience, and that they oblige me to protest publicly.

"All will agree with me that it requires singular audacity to venture to diminish before France the exercise of the most sacred individual liberty, and to qualify Catholics who uphold it as impudent, at the very moment when you make yourself the appointed defender of a despotism without a name, and the advocate of certain laws which are at once the destruction of all liberty and the odious profanation of the most august rights of heads of families.

"Others may applaud you, Monsieur; as for me, I pity you. And if I have any thing to wish you, it is the conversion you attribute to me, and which you hold up to public contempt.

"Be pleased Monsieur le D^eput^e, to add the assurance of the distinguished consideration with which I have the honor to be,

"Your very humble servant,

"P. E. MORTARA."

THE ROMISH CLAIM TO THE BAPTIZED, which was violently made good at the time of Mortara's seizure by the Pontifical government, and which is asserted in this letter, is no new claim. Our readers will remember that Pope Pius IX., for example, put it forward in his correspondence with the Emperor of Germany. "I speak with frankness," said Pius, in his letter of August 7th, 1873, "for my banner is truth: I speak in order to fulfill one of my duties, which consists in telling the truth to all, even to those who are not Catholics: *for every one who has been baptized belongs in some way or other, which to define more precisely would be here out of place, belongs, I say, to the Pope.*" But Emperor William did not suffer the pontiff to remain under the mistaken impression that any true Protestants admit this arrogant claim. In his reply of September 3d, 1873, he said in conclusion: "There is one more expression in the letter of your Holiness which I cannot pass over without contradiction, although it is not based upon the previous information, but upon the belief of your Holiness—namely, the expression that every one that has received baptism belongs to the Pope. The Evangelical creed, which, as must be known to your Holiness, I, like my ancestors and the majority of my subjects, profess, does not permit us to accept in our relation to God any other mediator than our Lord Jesus Christ." It is upon this claim, based on baptism, that rests the Romish view of Protestants as heretics and schismatics. Protestants are Christians indeed, but only so far as to become the legitimate subjects of the Pope, whom if they refuse to obey, they can be properly punished for their insubordination. What untold mischief has arisen from this vicious premiss! What countless lives have been sacrificed to the ambition of the Roman Bishop and his supporters to lord it over all God's heritage!

"PREACHING THE ROSARY" *versus* PREACHING THE GOSPEL.—Among the standing advertisements in the *New York Tablet* is that of the "Confraternity of the Rosary for the Dead." This "holy" confraternity, established in the Dominican Church of St. Louis Bertrand, Sixth street, Louisville, Kentucky, has, we are told, three objects, all of which seem to us to merit attention. The first is, "to assist the holy souls by means of masses and prayers, and particularly by the rosary, so richly indulgenced by the church in behalf of holy souls." The second object is, "to obtain the aid of those holy souls who, whilst unable to help themselves, are powerful with God in behalf of their friends." The third object is announced to be, "to help the Dominican Fathers of Louisville to pay off the debt of their church, which presses heavily on them, and thus enable them to carry on their sublime mission of preaching the rosary." The duties of members are summed up as being: 1st, to obtain a ticket of membership; 2d, to "offer five decades once a week for the intentions of this confraternity" (*i. e.*, to say five series of ten prescribed prayers each with the rosary); and 3rd., to pay fifty cents yearly, or five dollars in one sum, thus becoming life members. Of the benefits obtained, in the way of so many masses yearly, specified in the advertisement, we need not speak in detail. But we would call particular attention to the clause in the third article of the statement of the objects of the confraternity respecting the "*sublime mission of preaching the rosary.*" As opposed to the Bible, with its constant exaltation of the glorious privilege of preaching the Gospel, we have here the highest praises given to the work of preaching what at most is only an aid to devotion. St. Paul could rejoice and thank God that he was sent not to administer even so important an outward rite as baptism, but to preach the Gospel—so grand in his eyes did the privilege appear of bringing glad tidings of salvation to the knowledge of dying men. But here we have, instead, "the sublime mission of preaching the rosary." Even were the rosary not a means of promoting the blasphemous worship of the Virgin Mary rather than the adoration of God, there would yet remain a contrast, only too striking, between the Apostle's point of view and that taken by the modern Roman Catholic Church. But when it is remembered, that for every "Pater Noster" of the rosary, there are ten "Ave Marias" to be said, the difference becomes as radical as we can well conceive.

ROMAN CATHOLIC STATISTICS ON THE PACIFIC COAST.—The *New York Freeman's Journal*, of August, 2, 1879, furnishes us the following statistics of the Roman Catholic Ecclesiastical Province of Oregon City, for 1878, which are important and suggestive:—

"The Archdiocese of Oregon City, established July 24, 1846, com

prises the State of Oregon, from the Pacific Ocean to the Snake River, between the 42 deg. and 46 deg. of latitude. It contains twenty three priests, twenty two churches, sixty-eight sisters, nine academies for girls, one college for boys, four parochial schools for boys, two parochial schools for girls, one female orphanage, and one hospital. Its societies comprise those of St. Vincent de' Paul, Father Matthew and St. Joseph's German Verein. The Catholic population is estimated at twenty thousand. Within this Archdiocese are the two Indian reservations of Grand Round (Grand Round) and Umatilla—the first has a Sisters' school and boarding house; the second, a school kept by the priest.

"The Diocese of Nesqually, established May 31, 1850, comprises Washington Territory, and is provided with ten secular priests and five regular clergy, twenty three churches and chapels, seventeen stations, fifty five sisters and four novices, two colleges, five educational institutions for boys and for girls, five charitable institutions. The Catholic population is estimated at from ten to twelve thousand. It contains the Indian reservations of Tulalip, of Yakima and Colville—the first and the last provided with Sisters' school and boarding house, the two last in charge of the Jesuit Fathers.

"The Diocese of Vancouver Island, erected July 24, 1846, contains eleven secular priests, twenty three sisters of St. Ann, one hospital, three academies for girls, one college and other schools for boys. It has also several Indian Missions regularly attended by the clergy. The Catholic (white) population is estimated at 4,500.

"The Vicariate Apostolic of British Columbia, erected December 14, 1863, comprises the mainland, and is bounded on the south by the 49th deg., on the East by the chain of the Rocky Mountains, on the north by Simpson river and Finlay branch of the Peace river, and on the west by the Pacific Ocean, including Queen Charlotte Island and other adjacent islands. It possesses seventeen regular priests, O.M.I., fifteen churches, sixty three chapels, ten sisters of St. Ann, three convents, six schools, and three Indian boarding schools. The Catholic population comprises a few thousands of whites. The Catholic Indian population is twenty thousand—baptized or under instruction.

"The Vicariate Apostolic of Idaho, established March 3, 1868, comprises Idaho Territory and that part of Montana Territory which lies west of the Rocky Mountains. It contains ten regular and three secular priests, fourteen churches and chapels, fourteen sisters, three convents, two hospitals and three schools. It contains four Indian Missions kept by the Jesuit Fathers, viz: in Montana, St. Mary, among the Flat-Heads, founded in 1840, by Father De Smet and St. Ignatius in 1842, in Idaho, the Cœur D'Alene Mission in 1843, and the Nez Percés

in 1875. Those of St. Ignatius and Cœur D'Alene have Sisters. The white Catholic population of Idaho and Montana is about 3,000; the Catholic Indian population, 2,650."

THE PROGRESS IN THE LAST FORTY YEARS is thus stated by the same journal: "Then in 1838, it was but a small mustard seed; but the little grain was no sooner buried, as it were, in the earth, than it quickly sprang up, and even grew into a pretty large tree, which spread its branches far and near. First, it is a humble mission; five years later, it is erected into a Vicariate Apostolic; it becomes an Ecclesiastical province in 1846, and is further increased by the erection of two Vicariates Apostolic; that of British Columbia in 1863, and that of Idaho in 1868; so that, where, in 1838, the whole territory contained but two priests, there are to be found, in 1878, forty years later, one Archbishop, four bishops, eighty priests, one hundred and fifteen churches and chapels, four colleges for boys, one hundred and seventy-six sisters of four orders, including the Sisters of Mercy of Omaha at Deer Lodge; twenty academies for girls, six hospitals, four orphanages, and a large number of other small schools for girls and boys."

*REVIEW OF THE MISSIONARY AND BENEVO-
LENT WORK OF THE AMERICAN CHAPEL
IN PARIS, FOR THE YEAR 1878.*

In an address delivered in the chapel, Rue de Berry, Sunday morning, June 22, 1879, by the pastor, Rev. E. W. Hitchcock, D.D.

The Missionary and Benevolent work in which we have been engaged the past year, has been growing from year to year until it has attained a prominence which commands attention, and a degree of usefulness which merits continued sympathy and support. Shall we pass it in hasty review? The year's history of our chapel would be incomplete now without such review.

As heretofore, I shall present a combined report of the work accomplished through the agency of our Sunday-school, the "Standing Committee" of the church, the "Industrial School," our "Missionary Association," and friends in America, who have made use of our Missionary Association in distributing their gifts in Paris and in France.

THE FINANCIAL STATEMENT

will best and quickest bring the work before us in outline. It covers *Receipts* and *Appropriations* for the year 1878. The following is a summary:

1878	RECEIPTS.	Fr ^s . c.
Jan. 1.	Balance on hand.	2,438 50
Dec. 31.	From Eliot Church, Lawrence, Mass.,	50 00
	Bible Class, Cong. Church, West Cleveland,	50 00
	Sunday School, First Presb. Church, San Francisco,	50 00
	Sunday School, "Old South Church," Boston,	100 00
	New York Tabernacle Church,	253 75
	American and Foreign Christian Union,	1,013 75
	Am. Tract Society, Books and Tracts (value),	550 00
	N. Y. Sab. Committee, Money and Tracts (value),	1,411 80
	Collections at Communion Services,	821 10
	Collections at Missionary Meetings,	288 60
	Contributed by the Sunday School,	128 95
	Special Collections in Chapel,	2,268 60
	Individual Donations,	10,621 70
Total Receipts,		20,046 75

1878.	APPROPRIATIONS.	Fr ^s . c.
Dec. 31.	Grant of American Tract Society (value),	550 00
	For Transportation and Distribution of same,	20 80
	Grant of New York Sabbath Committee (value),	1,380 00
	For Transportation and Distribution of same,	115 90
	" " La Société Evangélique,"	2,013 75
	" " La Société Centrale Protestant," etc.,	500 00
	" Sunday School Union of France,	110 00
	" Pasteur Hollard's Schools,	150 00
	" Mission of Pasteur Weiss,	100 00
	" " Madame de Pressensé,	200 00
	" " Miss de Broën,	200 00
	" " Miss Leigh,	120 00
	" Waldensian Church (Italy),	20 00
	" Vaudois Church (Italy),	10 00
	" Société de Travail,	5 00
	" Établissement de Bains de Mer,	25 00
	" Maison de Refuge,	35 00
	" Bureau de Bienfaisance of 8th arrondissement,	100 00
	For Education of two Children,	480 00
	" Bible Reader's Salary, 6 months, (Madame Hennequin,	150 00
	" Missionary's Salary, 2 months, (Miss Beach),	200 00
	To " Mission to Boys and Girls of Paris,"	50 00
	" Mission to Working People of Paris" for support of Mission Station in Boulevard Voltaire (2 years),	3,260 00
	At Grenelle (1 year),	1,350 00
	At Les Ternes (1 year),	1,590 00
	" Children's Meeting and Industrial School,	1,010 70
	" Advertising Mission Services,	20 00
	" Printing Missionary Reports,	248 00
	" Books and Papers for Sunday Schools,	337 30
	" American Charitable Association,	600 00

" American Ladies' Dorcas Society,	100 00
" Relief of Yellow Fever Sufferers,	1,928 60
" Miscellaneous Charities,	285 90

Total Appropriations, 17,295 95

1879.
Jan. 1, Balance on hand, 2,750 80

Frs. 20 046 75

The net Receipts for the year 1878 reach the sum of 17,608 frs. 25. The total Receipts for six years, or from the organization of our Missionary Association to the close of 1878, amounted to 55,158 frs. 25. In these results we surely find occasion for sincere congratulation and encouragement for continued and enlarged endeavor.

The Committees in charge of this Missionary and Benevolent work have given it their careful supervision.

They have sought to carry out the wishes of donors whenever those wishes have been expressed: and when the distribution of offerings has been left to their own discretion they have used their best judgment in administering the trust.

The generous gift of Frs. 1,248 from Messrs. D. and J. Anderson, with the addition of a small sum from our Missionary Treasury, proved sufficient to support for the year the interesting Mission station at Grenelle.

The gifts of friends in West Cleveland, in accordance with a preference expressed, were devoted to the education of three children in the schools of the church of the Luxembourg.

A special gift of Frs. 480 from a member of our Missionary Committee, was appropriated to the support and education of two children in the school connected with the church of *Pasteur Paumier*.

With the Frs. 275 presented to the Sunday School by Mr. and Mrs. Geo. B. Woodruff, in memory of their son Arthur, we were enabled, at the close of the Exhibition, to purchase twice their value of choice books for our Libraries: and now the gift of the dear boy (for the money was really his own savings) is fulfilling a beautiful mission in the Sunday School he loved so well. It has been given voice, and is speaking to us by the thoughts and words of others when now his own lips are silent.

A donation of 1,013 frs. 75 from the A. and F. C. Union was increased to 2,013 frs. 75 by a collection in the Chapel and the gift of an unknown friend, and presented to the *Société Évangélique*, in whose good work we are always glad to co-operate.

The books sent by the *American Tract Society* form the nucleus of a Library for the workers in the "Mission to the Boys and Girls of

Paris." The tracts sent by this society were mostly distributed during the Exhibition, as were also the 27,500 upon the Sabbath, received from the *New York Sabbath Committee*. A portion of these tracts were sent out through the mails to evangelists and pastors whose help was solicited in their distribution. The larger part were given away from the windows of the *kiosque* of the "London Monthly Tract Society" at the Trocadéro.

And here let me say that this tract, or essay, entitled: *La Dimanche aux Etats-Unis*, by Rev. W. W. Atterbury, was in special demand from the day it was first offered to the people. Mr. Clough, in charge of the *kiosque*, and whose kindness in distributing it we would gratefully acknowledge, wrote during the summer:—"Tell our American brethren of the avidity with which their gift to Parisians has been sought and the cordial reception awarded it. Men have come to me and said, 'Would to God we had a day of rest as you have in America and England.' Persons of the highest rank have inquired for it; but among working men the publication is a special favorite."

In this essay the author has given us, in attractive style and manly argument, *the history of the Christian Sabbath, the origin and manner of its observance in the United States, the blessings that have attended its observance, its influence upon morals and religion, the economy of a weekly day of rest, its relations to the family, to society and to civil liberty, the statute laws upon the Sabbath, the liberty under the laws, closing with an appeal of the American Republic to other nations to join in its sanctification and guardianship*. A résumé of this essay was recently published in one of the Parisian journals, with the heartiest endorsement of the editor, *Mons. Réveillaud*.

Let us hope that from these few seeds of truth, may some day be gathered a harvest of blessings.

With the help of the "Young Men's Christian Association of New York," we were able, during a part of the Summer, to furnish reading matter for the *Marine Guard* on duty at the Exhibition. This little attention elicited a kind acknowledgment from the lieutenant in charge, which we were glad to forward to the Association in New York.

During the last Summer, when the Yellow Fever scourge was multiplying its victims in our Southern cities, and the sick and destitute and dying were making appeal to all who had human hearts, we were glad to prove our practical sympathy by sending our offering of 1,928 frs.

For the needy of our own countrymen in Paris, we have contributed through the American Charitable Association, 600 frs.

The gift of 3,260 frs. from Mr. H. B. Schieffelin and daughter is thus acknowledged in the Annual Report of the "*Mission to the Working People of Paris*," by the Rev. R. W. McAll, its honorary director:

The transfer of our Station of Passage Viallet to a large new room in the Boulevard Voltaire has been provided for in a very interesting manner. The young daughter of an American gentleman (Mr. H. B. Schieffelin), while staying in Paris, formed the scheme of adding a new Station to our Mission. Her pastor (Rev. E. W. Hitchcock) encouraged her project, and informed her of the approximate cost of opening a new station, furnishing, rent, incidentals, etc. Storing up with self-denial her pocket-money, and enlisting her father in her scheme, she, in due time, presented to us, through the Missionary Association of the American Chapel, the sum of 3,260 frs. sufficient to defray the expenses of the Station for two full years."

This new Mission Hall was opened in the middle of December in the populous district of the Boulevard Voltaire, and has since been greatly prospered. Earnest workers are devoted to its interests, and the Station promises to be the centre of much blessing to the neighborhood.

While in America last year it was my privilege to address the First Church in Amherst, Mass., upon the work of Evangelization in France. The evening of the same day the pastor of the church addressed me a letter, in which, among other kind things, he said: "I will see if I cannot do something for the work in which I am sure you have created a deeper and far more intelligent interest among my people. Can you suggest any particular thing we could do to give point and definiteness to our efforts?" It was not difficult to suggest a particular and important work.

The need of a *visitor* in the houses of the children that attended the various Mission Stations had long been felt, and already Providence had indicated the person to undertake this work, and was specially preparing her for it. "I send you a few lines," writes Mr. Harist in a letter dated the 8th of May, "to tell you about *Madame Hennepain*, whose services as a Bible woman I should be so glad to secure. She has been a regular attendant at the Belleville meetings for more than a year.

"She was formerly a sincere Roman Catholic, but upon coming to a knowledge of the truth, did not hesitate to declare herself a Protestant and attach herself to the Protestant Church. My attention was drawn to her on observing her efforts to do good to others—bringing many to the meetings, conversing with those younger than herself and always trying to lead them to the Saviour she had herself found. All was done quietly, without ostentation; and I am sure she had no idea that her efforts to serve the Lord were noticed by any connected with the Mission. On coming to know her better, I found her to be really gifted for the Lord's work. She has a great fund of sympathy, and a clear way of putting the truth; and having been a Romanist herself,

she knows how to reach those of that faith. She makes herself generally beloved by the children. She is very active. Her whole heart is in the work. She takes pleasure in it; and having proved her for a time, I feel sure we have found the right person to undertake the important work of visitor and Bible reader. Could your Missionary Association authorize me to take a step, so freighted with good for our hundreds of Roman Catholic children, as to secure her services?"

This letter was forwarded to the pastor of the Church at Amherst, and in due time the response came back: "I am happy to say that to-day our Sunday-school voted to assume the responsibility of the support of Madame Hennequin to the amount of 300 frs., the sum named in your letter; and we sincerely trust that through her instrumentality we may be able to do something in the great work that has begun in Paris."

An extract from a letter of Mr. Heriot, written in the late Autumn, will complete the history:

"There are vast districts in the South and east of Paris without any Protestant Christian laborers, save those connected with our Missions. Madame Hennequin now devotes herself to the work of looking after absentees and visiting the sick in the districts of the Faubourg St. Antoine, Ménilmontant and Bercy. We have every reason to be highly satisfied with our good Bible woman. She is conscientious, single-hearted, and persevering in all her undertakings. Many a sick child has she ministered unto. Many a wandering lamb has she brought back to the fold. And not content with bringing the boys and girls to our services, she is unwearied in her efforts to guide both them and their parents to the Cross of Christ. Our grateful acknowledgments to the friends in America who strengthen our hands by enabling us to employ this valued helper."

In last year's report it was mentioned that through the generosity of a former officer of our Missionary Association, a young French lady of superior gifts, and who has been greatly useful in the Belleville Mission, was enabled to pursue her education in advanced studies, preparatory to becoming a Christian teacher. The following from a letter received from this young lady (Mina Theobald) during the summer, at once shows her gratitude and reveals something of her character and aims: "I am trying to make the greatest possible progress in my studies; and believe me when I say my aim is not simply to qualify myself to teach the children to read and write. I would also teach them of our heavenly Father's love and care, and of the dear Saviour who gave His life for us all."

"I hope, with God's blessing, to receive my certificate in March next, and then I shall give my time more entirely to His service."

"Tell those who have helped me in my education that I am deeply touched by their kindness. I ask God to repay you and them a hundred fold."

The gift of 1081 frs. from *twenty little girls of Rye* has too interesting a history to be overlooked in the report of our year's work.

A little girl of twelve years was present at one of the children's *fêtes* at our Les Ternes Mission.

The desire to do something for the good of the French children was carried home with her to America. It took shape in purpose and plans, and these in the organization of a girl's sewing society; and, once a week, through the winter and spring of 1877-78, nimble fingers were busy in making articles for a fair, which, in due time was held, and the proceeds sent to us; and with it came a letter from the little friend who had been in Paris. And here is a sentence from it

"Papa will send the money, and with it will go the love of twenty little girls, who hope it may help to teach the little French children of our heavenly Father's love for them."

The sequel is supplied by Mr. Heriot, the superintendent of the "Mission to the Boys and Girls of Paris," to whom a part of this money was entrusted. After reciting the facts just related he says in his recent report: "The reading of this letter at one of the meetings of the French children, and the knowledge that children over the sea had done so much to enable us to hold these meetings for them, created intense interest, and their gratitude can only be described as beyond description. On my putting the question, they unanimously requested me, by vociferation and show of hands (they each showed *two* hands, and, by the movements of their bodies, evinced great regret that nature had not given them more hands), to send their most hearty salutations '*Aux enfants de l'Amérique*,' with their best thanks for all they had done for them."

Does anyone say: "That is not much—only children's salutations and children's gratitude?"

Ah! but children's hearts are receptive, and children's memories are retentive. The impressions, kind and beneficent, will never be lost: and through them the characters and lives of generous givers and grateful receivers will be enriched, while the spiritual good that may result is known only to the All-knowing. Suggestions of what this may be have come to us, at our Monthly Missionary Meetings, in the reports of our own Missionary (Miss E. R. Beach), who, with the help of the gift of the little girls at Rye, has been enabled to devote much time and strength to the religious instruction of the French children connected with the various Missions in the city supervised by Rev. R. W. McAll.

THE INDUSTRIAL SCHOOL AND CHILDREN'S MEETING AT THE "TERNES," conducted principally by the ladies of this congregation was never before so prosperous as during the past winter. The room in the Avenue Wagram became quite too small for the attendance. The *Sewing Class* on Thursday afternoons was the delight of the little girls. From 120 to 150 attended it, with their twenty teachers. A Christmas *fête* was given to 200 boys and girls, whose faithful attendance and marked improvement entitled them to a recompense.

The library was replenished with new books. Illustrated papers were distributed and Scripture portions given as rewards. The minds of the children, through all the weeks of the year, were stored with Bible truths, and their forming character brought under the moulding influences of Christianity.

Can we doubt that good has been done?

And how much work of this kind is now carried on in Paris and in France by individuals, by churches, by societies, French societies, foreign societies, striving together in various ways and by various means to teach the people religiously—to develop, strengthen, perfect Christian faith, hope, love, zeal, character, Christian character, large, strong, true, beautiful, benevolent! It is something worth aiming at and living for. It has been a privilege to lend to this work a helping hand; to do something ourselves; to give to it sympathy, and influence, and service, and money, and prayers. With the co-operation of our friends, we were enabled to do much more the last year than ever before. As shown by the financial statement, no less than *thirty* different objects and agencies, missionary and benevolent, were sustained or aided.

Besides the educational work already referred to, the employment of a Bible reader and visitor, and the assistance rendered to one willing to act as our working representative and reporter—the expenses of three Mission Stations in Paris, under the supervision of Rev. Mr. McAll, were entirely defrayed, and contributions made to the important missions of Miss Leigh, Miss de Broën, Madame de Presencé, Pasteur Weiss, the Sunday School Union of France, the *Société Évangélique* and the *Société Centrale*. I cannot describe, as I would like, these various agencies of benevolence and evangelization. There is not time. The best I can do is to give a very few facts concerning a few of them and then commend them all to your hearty sympathy and support.

THE MISSION OF MISS LEIGH,

beginning in the benevolent purpose of a single sympathetic heart, full of courage and full of faith, in a few years has grown to comprise a Church, an Orphanage, a Mission Home, a Mission Hall and a Young Women's Christian Association, well organized, well sustained and eminently useful.

Designed primarily for English women in Paris, and supported for the most part by English friends, the Mission offers generous hospitality to Americans, and, for kindnesses shown our country women, merits grateful acknowledgment and generous help.

The *Mission to the Working People of Paris*, organized and directed by Rev. Mr. McAll, and the *Belleville Mission*, founded and conducted by Miss de Broën, were described at length in our last year's Report. The grand object of

REV. MR. McALL'S MISSION

is to preach and teach to the working people of Paris a pure Gospel, and bring them, young and old, under the power of practical Christianity.

To accomplish this end, Mission Stations have been opened in the most destitute and populous districts of Paris, at which from two to seven meetings are held each week—Sunday-schools, prayer meetings, Bible classes, young people's meetings, children's meetings, preaching services, to which are added, at certain Stations, English *cours*, singing services, sewing classes and popular lectures. It will convey some idea of the amount of work done through this Mission when I state that there are now twenty-three of these Stations scattered over Paris, and four in the city of Lyons; and that there were held at these Stations, during the year 1878, 5,512 religious Meetings for young and old, at which the attendance aggregated 562,033.

The founder of this Mission, who, from the beginning in 1872, has given to the work his time and talent and influence, without pecuniary compensation, has the regular assistance of French and English helpers, evangelists and others, who have associated themselves voluntarily with the Mission or are in its employ.

Besides, nearly all the Evangelical pastors of Paris and Lyons with evangelists, students and laymen, more or less take part in the Meetings and evince the warmest sympathy. It is a sincere pleasure to co-operate with such workers and in such a work. And it will be gratifying to those of you who have given of your money or personal service to know that your sympathy and help are gratefully appreciated.

"We are indebted," says Mr. McAll in his Report of last year's work, "we are indebted to our faithful friends of the American Chapel, not only for the generous gift of 3,200 frs. which enabled us to open, and will enable us to sustain, for two years the Station in the Boulevard Voltaire, but also for the continued support of the *Les Ternes* Station, with its admirably conducted Girls' Industrial School, etc.

"More than this, they have formed the design of providing additional accommodations for all these activities. With their concurrence we are now engaged in seeking a more spacious Mission Hall.

"Further, this Missionary Association has, for the past year, defrayed the entire expenses of our interesting Station at *Grenelle*. For their sympathy and help, we beg our friends to accept our sincere and grateful thanks."

THE MISSION AT BELLEVILLE,

as we are specially informed in a letter from Miss de Broën, has received during the year many tokens of blessing. A regular congregation gathers for worship in the "Iron room." The Evangelist has lost none of his power over their hearts. The attendance at the *Medical Mission* alone, aggregated, during the year, 19,709. While ministering to the body, the needs of the soul were not forgotten.

The healed, often, in a beautiful and touching way, proved their gratitude, coming long distances to the religious meetings and promising prayers for the work and all engaged in it.

In the *Day Schools*, in which religious instruction is joined with the secular, the children have made encouraging progress.

At the *Night Schools*, 145 young men and 225 young women have been taught.

One of these young men, brought to Christ through the Mission, has consecrated his life to the work of an evangelist and is pursuing his theological studies in the Training Institute of Rev. Grattan Guinness, in London. Still another, with a like history and the same object in view, wishes to join him.

At the *Sunday School*, tiny children, boys and girls, young men and young women, married women, some of them grand-mothers, and fathers of families, from 80 to 150 in all, meet each Sunday to study God's word.

At the *Training Home* for girls a limited number are taught sewing, dressmaking, and housework, and thus prepared, under Christian influences, to earn their livelihood in their own or in other countries.

During the year numbers have desired to bear witness to their faith in Christ as a personal Saviour: and, after satisfactory proof of their sincerity, have been admitted to the Communion by *pasteur* Armand Delille.

Amid labors abundant and disappointments not a few, there has been much to cheer.

For those of you who have interested yourselves in this department of Christian work, I have a word of special acknowledgment from Miss de Broën: "I wish again to say how grateful I feel to those kind American ladies who have again and again befriended me and my work. And let me thank those in America, whom I have never seen, but who, through those in Paris, have come forward liberally and heartily to cheer and aid me. While I am thus strengthened and encouraged, I am made to realize that distance does not divide those who are one in Christ Jesus."

As in former years, we have contributed to the *Société Évangélique*, the *Société Centrale Protestante* and the *Sunday School Union of France*. To the three our gifts have amounted to 2,623 frs. 75c.

These Societies, as you know, are devoted to the work of Christian Evangelization in the country at large. The reports which they render of the progress of their work and the opportunities open before them authorize the largest expectations, and carry the appeal, the demand imperative, for the most generous offerings, the most consecrated zeal, and the boldest, most courageous endeavors.

"At this moment," says Dr. de Pressensé, "France sees opening before her, in connection with the Word of God, more beautiful prospects than she has had for three centuries."

An associate secretary of the *Société Centrale* (Rev. Mr. Frossard), after a careful survey of the whole field, bears this testimony: "Protestantism makes progress in France. It progresses *numerically*. Each year thousands of adherents become connected with our church. It progresses *morally* by the inevitable radiancy which the Gospel of Jesus Christ produces wherever it is proclaimed. Our population is favorably inclined to the preaching of the Gospel. We find people outside of the church who read the Bible and who are thankful to have it explained to them. They are loud in their expressions of gratitude whenever prayer is offered in their homes. In several cases, petitions have been sent to the President of the Society signed by hundreds (in one case by four hundred), begging him to establish Protestant Church service among them. Many churches have been built during the year, and still the cry goes up for more."

Says the General Agent of the Society (Mr. Lorriaux):—"Religious movements multiply and strengthen. After all that has been done the past year more than twenty calls, pressing, imperious, urgent, await the response of the Society. We do not say that France entire wishes to become Protestant and extends to us her arms; but what we can say and do say, is that religious questions engage attention and pre-occupy thought—that the Gospel is well received—that the Protestant religious movements are truly serious, and that the ground was never better prepared to receive the good seed of evangelical truth."

We know how it is in the larger cities, in Marseilles, in Lyons, in Paris. Tens of thousands attend the Mission services organized for the working people. Not a few of these have been brought to the knowledge of the truth, and now, in various ways, as door-keepers, as visitors and distributors of tracts and Bible portions, as assistants in the children's meetings and teachers in the Sunday schools, seek to prove their gratitude, —doing for others what has been blessed to their own spiritual good.

Not long ago, at one of the meetings at our Grenelle Station, a gentleman (Monsieur Adobez) whose early religious education was received in the Catholic Church, rose and said: "Tell the Sunday-schools in England and America, that the children of Paris, that the working men of this great city are grateful for the generous gifts which come to them from the other side of the Channel and from the Republic across the sea, and grateful also for the self-denying labors of those who give to them the pure Gospel of Christ. There are those who say that the French are too gay, too fickle to appreciate or receive the Gospel. On the contrary, no nation is more ready than the French to welcome the truth when it is presented in its simplicity and purity. Whatever may have been true in the past, the terrible discipline of the last years has prepared this nation to listen gladly to the good tidings which you have come to announce in the Master's name; and who can estimate the influence with our nation, with its ready sympathy and generous enthusiasm, will exert upon the world, when it shall be thoroughly pervaded by the Gospel which alone make us truly free."

Testimony like this we are glad to hear, and glad to believe; and glad to make known to all who are working, and giving, and praying, and hoping for the Evangelization of France.

But just what may we intelligently hope for in this direction. *Has Evangelical Christianity a future in France?* Has she a work to do, and will she do a work that Romish Christianity has not done, is not doing, is unwilling and unable to do? We know of the revolt from Rome. We hear of it, we see it on every side. From the South of France one writes to us:—"An intense desire to be emancipated from the yoke of Clericalism has taken hold of the populations which surround us." (Rev. Paul Cook). "One thing is certain," writes another, "a strong interest is awakened in religious questions. The people understand that these questions are closely connected with social and political questions, and more and more desire to separate themselves from Catholicism." How is this? Why is it? Is there reason for this revolt?

Révillaud, the author, the editor, the lecturer, the philosophical critic—a recent convert from Rome—thus states the case:—

"Catholicism, with its new dogmas of infallibility and the Syllabus, is no longer in accord with modern ideas. It is the parody and the negation of the Gospel. It is necessary to re-establish Christianity in its primitive purity, and for this it is needful that it take its place in the ranks of Protestantism.

"The Protestant religion alone has preserved intact the spirit of the Gospel. It alone has guarded this Book of books, which one may call the chart of Democracy and which has always proclaimed the grand formula, which was that of the Revolution—*Liberty, Equality, Fraternity.*"

Such we believe to be the true statement of the case. The spirit of Ultramontane Catholicism, which for the last thirty years has dominated the Romish Church in France, is hierarchical, anti-republican, despotic, and so far repulsive to independent souls. It opposes itself to freedom of conscience, to independent investigation, to the circulation of the Scriptures and their prayerful, thoughtful study. With solemn arrogance it claims universal royalty and authority supreme over civil society and its individual members. Even the souls of the dead are pensioners upon its mercy. Human law is vassal to the theocratic power. Sovereignty is neither in the people nor in princes, nor in numbers; it belongs to earth-born and man-chosen spiritual potentates, self-styled viceregents of God. The sole constitution for mankind is the Syllabus. The one master of the earth is the Pope. That such arrogant claims should be set up by one man, or set of men, is in itself a marvel, only paralleled by the readiness of any to surrender to them. But reason and conscience and common sense will not consent to be trampled upon forever without protest and without revolt. The manly soul will assert its freedom and its rights.

And just this is the meaning and the interpretation of the religious—the politico religious—movement in France to day. It is a revolt against Romish tyranny, intellectual, political, spiritual.

But there is another factor in this problem which we must not forget, and may not ignore.

The rising tides of the world's progress is lifting stolid men out of stagnant pools, and sweeping strong men from stable rocks, and testing the cable of anchored souls as never before in the history of Christianity. Multitudes of intellectual men are carried on, by the strong currents of popular thought, in the wake of historical research, of scientific investigation, of philosophical speculation and imaginary surmisings; and find themselves, they scarcely know how, far away from old traditions and old beliefs. On the sea, now, without chart or compass, or rudder or pilot, driven by winds and tossed by waves, with fiercer tempests impending and the night of death coming on. What chance of reaching the sheltered harbor or the happy shore? We ask the question with a solicitude born of the emergency and commensurate with the interests at stake. Can anything be done to meet and master the impending evils—the twin evils—to redeem from superstition and save from irreligion, atheism, despair and death? It is the question of questions, and should stir to the depths the thoughts, the feelings, the energies of the Christian Church.

THAT SOMETHING CAN BE DONE BY EVANGELICAL CHRISTIANITY, and shall be attempted with unyielding purpose and consecrated

zeal and unwearied perseverance and unfaltering faith, we may not, will not doubt. The truth is hers, and she must hold it fast, and live it and proclaim it. There is a God, and a God revealed. There is a soul in man, kindred to its God, that may know its God and commune with Him and share His life. And there is a life immortal with possibilities of bliss, unspeakable and endless; and this life immortal and this bliss unspeakable are the gifts of God to fallen man through Jesus Christ, the world's Redeemer; and they are made our own, become our own in actual possession, through the regenerating and sanctifying power of the Spirit of Holiness, the Divine Comforter, by whom "we are renewed after the image of Him who created us."

This is the creed of Evangelical Protestantism. And it is the truth, and the only truth that can regenerate the world.

Possessing this truth, and intrusted with its guardianship and proclamation, a fearful responsibility rests upon the Church of Christ and upon every individual member of that Church. The welfare of men and of nations is balanced upon their fidelity. The world, the state, society, the family, the individual, must have a religion, or moral decay, and then social anarchy, will open chasms under their feet.

Are we meeting this responsibility faithfully, and our full share of it?

When men come to us from Rome, or turn back to us shuddering from the rayless grave which Atheism prepares, and ask for light and help, do we give them light and help? Or do we offer them, at our best, only a cold formalism, a dead Christianity? If that is all, there will surely result disappointment, then indifference, then disgust—disgust of our professed remedies, if not of ourselves.

The Gospel of Jesus Christ, in its purity, its sweetness and its power is what is needed and will satisfy. Nothing else.

Then give *that* to the people. Break unto them the Bread of life. Lead them to the living fountains.

Give them the Bible. Provide for them a Christian literature, throbbing with spiritual life, uncontroversial, loving, sympathetic, helpful, practical, uplifting, hope inspiring. The people need that, and will receive that.

Then cry to God for help, and help will come—come through the Gospel of Christ, or rather through *the Christ of the Gospels*, proclaimed and trusted and loved and lived; and "to Him shall the gathering of the people be." The nation, all nations, shall see His beauty and confess His worth. They shall welcome His offers of forgiving mercy, of reconciliation with the Father and of life everlasting.

They shall honor by obedience His rightful authority. They shall de-light in His goodness. They shall exult in His universal reign.

THE BELGIAN FREE CHURCHES.

There are few things that leave so pleasing and lasting an impression as a hearty welcome, whether it be from old and valued friends, or from new acquaintances anxious to make one feel thoroughly at home. Such must have been the feeling of all who met on Monday last, the 14th inst., at Gohyssart, for the annual meeting of the Synod of the Free Churches of Belgium. Gohyssart is a village in the busy manufacturing district of Charleroy, from which town it is distant about an hour's walk. It forms part of the Commune of Junet, which numbers no less than 23,000 inhabitants. The Protestant Church formed there is a result of the religious movement which took place throughout the neighborhood of Charleroy as a consequence of the abundant distribution of the Scriptures in the early days of the Bible Society's work in Belgium. Thirty-eight years ago there was not a single native Protestant in that part of the country. To Mr. Tiddy, now the Rev. W. P. Tiddy, of the Congregational Chapel, Camberwell New-road, Belgium is indebted, under God, for the first attempts at evangelization. He came over in 1835 as agent of the Bible Society. Young, active, zealous, he threw his whole heart into the work, met with the warmest encouragement at home, and devoted his energies to introduce the Scriptures, by the then novel means of colportage, into every town, village, and hamlet, and with such wonderful success, that in 1841 he could report a circulation of 76,000 copies of the Bible and New Testament. This, in a land where the Word of God was as little known as in the centre of Africa; where the opposition of the clergy, the wealthy, the employers of labor, besides wives and daughters, was most formidable; and where obstacles of all kinds had to be overcome—ignorance, superstition, a regard for worldly interest, and the indifference of Gallio, who, liking a quiet life, cared for none of these things. Curiosity, the natural taste for forbidden fruit, and a new-felt restlessness under an iron yoke, were the human motives which caused the door to be left ajar for the Spirit of God to enter in. Early in 1837, a peasant living in the village of Genval, near Waterloo, came to Brussels to buy a Bible. Seeing the large number of copies in the society's depôt, he exclaimed, "We now only want some one to explain the Word of God to us;" and, turning to Mr. Tiddy, he added, "Will you come next Sunday and preach to us? I will meet you with a band of music and banners, and will take you to my house, and we will pass before the *curé's* house." This conversation was reported to London, and Mr. Brandram replied, "Find a man, and I will find the money." An evangelist was engaged, a committee formed, which included several pastors of the already existing National Church, and the evangelization of Belgium had a beginning.

In 1841, a pastor, M. Dupont, was sent to Charleroy. It was with great difficulty that he could find any one willing to let him a suitable room, and he was about to turn his back on the place from sheer discouragement. However, a first meeting was held, and then others; and the room was soon too small for the willing hearers of the Word. The movement did not stop here, it rapidly extended far and wide. M. Dupont was shortly after succeeded by M. Anet, who, being called to Brussels in 1843, was replaced by M. Poinsoot, and by a second pastor at Gohyssart, the work being already too much for one man. M. Poinsoot has ever since been the pastor of the church of Charleroy, and of the numerous neighboring communes over which his "parish" extends. He has been during all these thirty-six years in labors truly abundant. The amount of physical exertion entailed by constant preaching, visiting, or addressing large crowds assembled to witness a Protestant funeral in different places several miles apart, is what only a strong man unsparing of his strength could attempt. But nothing daunted, he went boldly on, trusting in Him to whom power belongeth. Thus has his whole life been spent in forming the largest Protestant church in Belgium—a church solely composed of rough, uncultivated sons of toil, whom he has made active fellow-laborers unto the Kingdom of God. Charleroy and Gohyssart are sister churches, the pastors of which interchange their ministrations, and co-operate heartily in the furtherance of the Gospel.

The Rev. Kennedy Anet, son of M. Anet, of Brussels, is now the pastor of Gohyssart; and one has only to mention his name to any member of the community, rich or poor—for it includes several of the wealthier class—to see how, in a couple of years, he has gained the hearts of all. The meeting of the Synod seemed to be considered as a religious *Kermesse*, a *fête* in which all took part. Such meetings, it has often been remarked, have quite a different character in the country and in a large town. In town, once in the streets, one is amongst strangers; here, one felt amongst friends. The air is invigorating; the green fields refreshing to the eyes; the very mud, which the rain is constantly renewing and the sun will not dry up, seems pleasanter than the paved thoroughfares; all is homely and unceremonious and natural. The deputations from various parts arrived about noon by different trains at Roux, the nearest station; and, after a short walk through pleasant lanes, reached the pastor's house, where a cordial welcome awaited them, and where they cheerfully adjourned to the school-room to partake of an early dinner. To provide for the robust appetites of some forty or fifty travellers, many of whom had left home at an early hour, must have been no slight undertaking for the pastor's young wife in a place remote from markets and the resources of a town. The wand, which

they say the fairies lay in the baby-girl's cradle, no doubt supplied the means: and willing helpers were at hand, the same who had tastefully decorated the room with garlands and illuminated texts, and adorned the tables with a profusion of lovely roses. The Synod then met in the chapel, and after an hour in devotional exercises, Baron Prisse was elected President for the Session. The business during the three days it lasted consisted of the discussion of different questions relating to some of the churches, the reports of committees on the annual report, ways and means, the religious book depôt in Brussels, the orphanage at Uccle, near Brussels—which, I am happy to say, is in a very prosperous state, having about thirty inmates, boys and girls, and is admirably conducted. Then the Fund for Pastor's Widows claimed attention, upon the resources of which it is to be hoped for many years there will be no fresh calls: and the projected asylum for the aged, which must wait till the good times come.

The reports of the three sections into which the Belgian churches are divided, gave a very encouraging account of their progress. Forwards is their motto: to remain stationary is almost to retrograde. In many parts of the country the field is extending, or new fields in which the seed of the Word has been scattered are calling for laborers, but the laborers are wanting—the demand is greater than the supply, and, besides that, additional means are required to provide additional laborers. These Belgian churches are free churches, rejecting all alliance with the State: but, above all, they are missionary churches, having principally in view the great object of extending their influence over the whole country. If much has been done—and there is reason for deep gratitude to the great Head of the Church for the blessings He has bestowed upon Belgium—there is yet much, very much, more to be done among these five millions that cannot, as regards religion, discern between their right hand and their left hand. Pray ye, therefore, the Lord of the harvest, that He will send forth laborers into His harvest. Sunday-schools, the effect of the new Elementary Education Bill on Protestant day-schools, the Sunday observance question, also gave rise to interesting discussion. The delegates from foreign societies were more numerous than last year—Dr. Pressensé, from the French Union of Free Churches, Rev. R. S. Ashton, from the Continental Society, which contributes so generously towards the work in Belgium, Rev. Alex. Murray, and Rev. Dr. Boyd, from the sister Presbyterian Church of England, and Rev. L. B. White, from the Tract Society. Their addresses, very fluently delivered in French, especially that of Mr. Ashton, were listened to with great interest; and their presence on this occasion, affording the opportunity of much pleasant intercourse, was a subject of heart-felt congratulation. Among the guests were several

pastors of the National Church, as well as the agent of the Bible Society in Brussels. On the Monday evening a lecture was given in the Chapel of Gohyssart by Pastor Cacheux, of Seraing: and to prevent a larger crowd in one place than could be provided for, another at Courcelles, by Pastor Durand, of Liège. The next evening a magnificent oration was delivered by Dr. Pressensé, in a ball-room hired for the occasion, in the neighboring village of Heigne, where seven or eight hundred occupied every available inch of ground. It is seldom that such an opportunity occurs, and among the audience were many of the educated class, whom, in a country like this, it is so difficult to attract within sound of the Gospel message. The marked attention with which every word was listened to, leaves the hope that no merely passing impression was made. The meetings of the Synod concluded, as usual, with the celebration of the Lord's Supper: and the next day there was a general leaves-taking, and all took their departure, thankful for the happy days so pleasantly passed in brotherly communion and mutual edification. —*London Christian World.*

THE ROMAN CATHOLIC CHURCH DISTRIBUTING THE NEW TESTAMENT IN MEXICO.

(From *The Methodist.*)

Our attention has lately been called to the fact that the Catholic Church has granted authority to certain agents to print and distribute in Mexico the New Testament in the Spanish language. It comes with "notes," and, as we should expect, the attempt is made to substantiate the peculiar doctrines of Rome. But, with all this, it is a very strange move for a Church which has always opposed the free circulation and reading of God's word even with the notes of its own commentators.

It meets with opposition, of course, and is said by some to be a trap set by Protestants to get Catholics to read the Scriptures. It is so contrary to the policy of Rome, that one can scarcely believe it. The principal agent is an English Prelate, and from what we learn he is a charitable and liberal minded man. This is looked upon as one of the most remarkable things that has occurred in this country for years, and it will no doubt open up the way to get the Bible *without notes* into the hands of the people. It is certainly a work of God. Even supposing the translation to be erroneous, it could but result in undermining Catholicism and advancing Protestantism in this country. It would be detected. In an assembly of a *thousand* people, like that which actually came together in our Church in Mexico to listen to the discussion of this movement, fraud would be detected and exposed. But there seems to be no essential difference between this translation and

the one we use in our mission. I have read the *notes*, and am only surprised that they are so few and weak. There are entire chapters without a single note: and on many of the passages especially relied on by Rome to uphold her false teachings, are only a few brief words.

For example, Luke i: 48, where it says, "All generations shall call thee blessed." The note says: "These words foretell the honor that the Church ought, in all ages, attribute to the Holy Virgin. Let Protestants examine and see if this prophecy in any way concerns them." This is the entire note, and two or three other notes of this size sum up all that is said by way of comment on this entire chapter. All the comments on Luke can be read easily in an hour.

The question naturally arises, Why is this done? Some say that the funds raised by the sale of this book go to build a convent in London. Some say it is done to combat Protestantism. But we cannot tell as yet: and as the movement is in its incipency, we will reserve our opinions for another letter to the *Methodist*. But whatever may be the motive, we believe that it will open up the way for the *pure* word of God and the true evangelization of Mexico. For my part I wish every Catholic in Mexico, who will not read our Bible, had a copy of this Testament. We have faith in the Word of life, and the Spirit of God can guide into all truth even amid the false lights of Romanism. As the spots on the sun disappear and are lost in a brighter light, so these few false notes will be overshadowed by the more brilliant light of the Word of God.

S. W. SIBERTS.

MEXICO, June 12th, 1879.

ROMISH PERSECUTIONS IN IRELAND.

(From the *New York Observer*.)

We have already given some account of the persecutions of Protestants, which have been carried on in the west of Ireland for several months, and which have been openly sanctioned and encouraged by the Roman Catholic authorities. They grew out of an effort made by the Irish Church Missions Society (Episcopal) to establish schools and places of preaching for the instruction and evangelization of the ignorant population in that part of the island. At one of the first onsets by the riotous mob of Roman Catholics, the windows of two churches were broken, six school-houses were damaged, two school-houses set on fire by night, and one of them burnt to the ground: the inmates—a blind coastguard pensioner, his delicate wife and four small children—having with difficulty escaped with their lives. Sixteen of the rioters were arrested and committed for trial, but their cause was openly assumed by

the Archbishop of Tuam, who subscribed £5 for their defence, and in a published manifesto, styled the Protestant missionaries and teachers, "wretched emissaries of disorder," and advised them to go to England, and "spend their labor in the conversion of the religiously benighted people of that immoral land, and allow the simple and devoted people of the parish of Clifden to continue to practise, as they practised in the past—in a manner almost unknown in other countries—the sacred virtues of our holy religion."

The advocacy of the cause of the rioters by such high authority led to renewed outrages, not merely against the agents of the Missionary Society, but against the people who had listened to their instructions. Their property was destroyed or carried off, and every method that could be devised was resorted to, to drive them from their homes and from the land. In this state of things an appeal was made to the Lord Lieutenant by the Protestant clergy for protection, but with only temporary success. The persecution being continued they have since renewed their appeal in the following terms:

To his Grace the Duke of Marlborough, K. G., Lord Lieutenant of Ireland, &c.

We, the undersigned clergy of the Protestant Church, residing in Connemara, in the West of Ireland, desire once more to approach your Grace with the same sentiment of respect and loyalty which we expressed on a former occasion, and on the same subject which led us to present our former petition, early in the month of March, last. We then stated, as your Grace will, no doubt, kindly remember, that we ourselves, the teachers under our superintendence, and many of the members of the flocks committed to our charge, had been exposed to a violent and systematic persecution, by which the lives and property of many of Her Majesty's subjects had been seriously endangered; and we then asked for inquiry into these allegations, and for the protection which the Government of our most gracious Queen could not refuse to those who are only anxious to fulfil the duties of their station, and obey the laws of the land. For the protection which was then afforded to us we are deeply grateful, but we regret to state that this protection has not procured either a cessation of the outrages of which we complain, or that security for life and property to which we are entitled. Since we had the honor of addressing your Grace, our people have been subjected to a succession of cruel assaults; for the facts concerning which we have only to appeal to the reports of the police authorities. Not only have school-houses been either burned or wrecked, and windows of churches broken, but many teachers and children attending our schools have been cruelly assaulted when quietly walking upon the public roads. Several of our clerical brethren have been assaulted in a similar manner. Parents have been attacked and beaten when conducting their own children to school; and through a system of intimidation and violence our poorer Protestant brethren, especially in remote parts of these districts, are almost deprived of the very necessities of life. Under these circumstances, we again venture to appeal to your Grace for further inquiry into our actual condition, and for such vigorous action on the part of the Government as shall lead the humblest member of our flocks to feel that he will be protected in the discharge of his duty, and that the lawlessness

and violence of which we complain will be thoroughly and speedily suppressed. We ourselves are only anxious to train those over whom we have influence in obedience to the laws, loyalty to the Throne, and in charity to all men, and therefore we have the more confidence in presenting this petition to your Grace.

CLIFDEN RECTORY, June 18th, 1879.

This appeal was endorsed by the Protestant Bishop of Tuam, who adds :

"A determined organization is at work, aiming (confessedly) at nothing short of driving out of the country those ministers of religion, and the peaceable, loyal, and unoffending people committed to their charge. I have used the word organization, for this has been acknowledged as the aim by the highest influences at work. This work is daily carried on. The ministers of our religion are waylaid upon the road and assaulted, women and children beaten, school-houses burned, teachers prisoners in their own houses—and all for what? Simply because, 'after the way which is called heresy, so worship they God.'

"For some reason, the Government has not responded with sufficient force to prevent the disorder and violence which have broken out afresh. The Dublin correspondent of the *London Times*, writing on the 26th ult., says :

"The lawless intolerance, which has been kept in check since the late riots at Clifden, Connemara, has broken out again, and a fresh outrage was committed on Sunday night. The mission school-house at Moyras was attacked by a mob of about thirty persons, who came from a distance. The school-house was wrecked, the windows were broken, the doors and school presses destroyed, the Bibles thrown into the sea, and the Scripture-reader's wife and son assaulted."

There is nothing new in these proceedings, and they are only an exhibition of the unchangeable principles of Popery, which is in deadly hostility to the gospel of Christ and to all religious liberty. We do not for a moment call in question the sincerity of the Archbishop of Tuam and of his coadjutors in endeavoring to extirpate the principles of the gospel and subdue everything that is opposed to the interests of the Roman Catholic Church. This Church has again and again denied the right of any human being to teach or to entertain any opinion in regard to religion that is not sanctioned by the Pope, who is claimed to be its infallible head. Those agents of the Church, therefore, from the days of John Huss and the Waldenses, who have been engaged in persecuting the saints of God who acknowledge no head of the Church but Christ, and no infallible teacher but God Himself, and no standard of appeal for the truth but the inspired Word of God, have been simply carrying out the principles of Popery, applying them in their several spheres as they have had the power. Nothing but the want of power has restrained them in any part of the world: nothing but the want of power restrains them in these United States. If they are sincere, as we believe them to be, in adhering to their system, they will use all the means practicable to extirpate heresy and to establish the spiritual despotism to which they have submitted, and establish it in all its consequences.

To suppose anything else would be to accuse them not only of a want of logic, but of a want of sincerity.

It is very hard to convince easy-going Americans that Popery is not altogether changed in its spirit and character by the change of climate—from the old world to this—but in illustration of the truth that policy, and the want of power, instead of change in principle, restrain its agents here from such an exhibition of its principles as that which is now making in Ireland, read the following, which was sent to the New York press from one of our own free States:

NEW ORLEANS, July 10, 1879.

"Some few days since a committee of twenty-one citizens, representing the Catholic community of Brule Landing, waited upon Rev. T. A. Vaudray with a written document, informing him emphatically that all lectures or publications on his part against their religion should be stopped. The letter concluded: 'Our determination is positive and irrevocable. Your future residence among us peaceably and unmolested depends upon an unequivocal compliance with this request. We hope no harsh measures on our part will be necessary to secure such compliance.' To this document Mr. Vaudray replied verbally as follows: 'Tell your friends that we are not living in Africa, but in the United States of America, where freedom of conscience is granted to every human being; that I am an English subject, and shall at once appeal to that Government for protection and redress; and finally, I treat the demand with scorn, and will resume my lectures as soon as protection is accorded me.'"

If the old maxim, that eternal vigilance is the price of liberty has any force, the designs and the progress of the Roman Catholics in this country must be ceaselessly watched.

MISSIONARY INTELLIGENCE.

Cincinnati, O.—Misses Purlier and Schiller.

Both of our Bible women in the city of Cincinnati allude in their reports to the great prevalence of illness and distress, resulting from the extreme heat of the season. Both have made about the usual number of visits among the poor, and in the public institutions. In the Cincinnati Hospital their coming is always hailed by the inmates with pleasure. Several cases are mentioned of interest in religious matters, and of hopeful conversion to Christ. Miss Schiller notices that the new arrangement limiting the time which visitors can spend in the Hospital to two hours,

is productive of good results. "As each moment need be improved, it enables us to come to the point in conversations, instead of wasting time over trifling things. There are so many suffering ones waiting for a word or look, or something good to read, that our energies are quickened in order to reach as many as possible." "Last year," adds Miss Schiller, "the Roman Catholics formed a band of five women to visit the Hospital. This, however, did not continue long. And now I learn that another band, consisting of nine young ladies from the 'sodality,' will soon commence to visit there regularly."

These institutions will still furnish a very hopeful opportunity for reaching Roman Catholics, many of whom would have been reached with difficulty, if at all, in their homes.

Davenport, Iowa.—Rev. C. Hoffman.

Our German City Missionary in Davenport, Iowa, and vicinity, Rev. C. Hoffman, sends this statement for July:

"In Linn Grove I visited fifteen families. During harvest, the attendance at the public meetings was not as large as usual, but a deep interest manifested itself in the meetings. Twelve families were visited at Shiloh, but on account of sickness, I have not been able to meet my appointments there.

"The work in Clinton county is in a very prosperous condition. I made forty-four visits, and was gratified to find a decided change in public sentiment. In some localities where last spring the Germans would have driven me from their homes, I am now invited to stay. The congregations are large, and some are being weekly added to our numbers.

"In Davenport and Rock Island. I visited 15 families, conversing with them on religious subjects, and offering prayer. Even among Roman Catholics, I find some who will listen to the missionaries, as he presents the truth of saving faith in Christ. It makes me sad to behold so many of my countrymen indifferent and even hostile to evangelical religion. With the advent of warm weather, the beer-gardens are crowded on the Sabbath with those who are 'lovers of pleasure more than lovers of God.' "

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, Ill., writes of his work during the month of July:—

"On account of the excessive heat, I did not visit so many families as usual, but in cases of sickness or poverty I went when summoned. The peo-

ple received me kindly, and besides distributing many Bibles, I gave religious instruction to many who needed it.

"I preach regularly every Sabbath morning and evening in the chapel; and, despite the hot weather, the congregations have been good. The Mission School continues to prosper, and is accomplishing a good work among the children. In my visits I endeavor to interest the little ones, and invite them to the school. In a large city like this there are hundreds of children in the abodes of vice and poverty, who are growing up to be criminals. Unless visited by the missionary, and gathered into the Mission School, they will never be elevated and saved.

"On Wednesday evening our prayer meetings are held, and the attendance is remarkably good for the season of the year. One encouraging feature of the work is our success among Roman Catholics. It is evident that a better day is dawning upon the followers of the Pope. The German element especially manifests an independence of thought, which indicates deliverance from priest-craft."

San Francisco, Cal.—Rev. E. Verrue.

Rev. E. Verrue, our newly appointed French Missionary in San Francisco, Cal., reports for the month of July:—

"During the month there were distributed two Bibles and seventy-seven New Testaments, as follows: Forty-seven English, eight French, thirteen German, two Swedish, one Norwegian, two Spanish, one Portuguese, one Welsh, and two Italian. In addition to these we circulated 340 periodicals and tracts.

"As the representative of the American and Foreign Christian Union, it was recently my delightful privilege to be in the delegation to visit the steamer 'Jeanette,' before she sailed on her expedition to the North Pole. An interesting union service was held on board, the officers and crew being present. Rev. Dr. Scott, of the Presbyterian

Church, made a few opening remarks, read a lesson from the Bible, and prayed. Rev. John Thompson, of the American Bible Society, presented two large table Bibles. Rev. F. E. Shearer, of the American Tract Society, presented a bound copy of the '*Illustrated Christian Weekly*,' for 1877, and twenty-four hymn-books. At the captain's request, I gave him a copy of the 'Common Prayer Book,' and eleven for the other officers. I distributed among the seamen thirteen copies of the New Testament—three German, five Swedish, and five Danish—and also three German Bibles. This impressive service on the '*Jeanette*' was closed with prayer by

the Rev. Mr. Noble, of the Congregational Church. Thus we associated the Church with this great enterprise, which, in seeking to discover the North Pole, fulfils God's command to man that he should subdue the earth.

"In my last visit to the Hospital, I found new proof that God's Word is circulated more widely by my humble efforts than I expected. I am frequently asked for copies of the Scriptures, as those who had been supplied gave the sacred volume to friends, or sent it to their homes to be read by their families. The most of these are Irish Roman Catholics. Truly a great and effectual door is being opened."

R E C E I P T S

In behalf of the American Foreign Christian Union, for the month ending July 31st, 1879.

MASSACHUSETTS.

Westboro, A friend..... \$ 10 00

CONNECTICUT.

Kent, First Cong. Society, per John Hopson..... \$ 9 78

NEW YORK.

Elmira, Orrin Robinson, \$10 00; C. W., \$1 10..... \$ 11 10

PENNSYLVANIA.

Philadelphia, 1st Pres. Church, Washington Sq., per Miss M. H. Gano \$ 17 00
Nobletown, J. E. Walker..... 5 00
Bethany, Pres. Church in part..... 21 00
Bridgeville, Pres. Church in part.... 14 25
Mount Hope, U. P. Church, bal..... 5 50
Florence, Pres. Church..... 10 75
\$ 73 50

MARYLAND.

Baltimore, Miss M. C. Keener, \$5 60; for C. W., \$4 40..... \$ 10 00

IOWA.

Muscatine Circuit, M. E. Church.....	\$ 25 25
Marion, Pres. Church.....	5 50
" Baptist Church.....	4 25
Brick Chapel, M. E. Church.....	10 00
	\$ 45 00

Received for CHRISTIAN WORLD, in addition to items specified above:

S. H. Pennington, M. D., \$2 20; Mrs J. F. Berg, \$1 10; J. C. West, \$1 10; G. Wiggan, \$2 20; W. Russel, \$1 10; J. Polhemus, \$1 10; Mrs. A. F. Lyon, \$2 00; Mrs. A. M. Arcularius, \$1 10; T. H. Mead, \$1 12; D. S. Coolidge, \$1 10; S. M. Davidson, \$3 00; A. Dewing, \$1 10; S. Carter, \$1 10; Rev. D. J. Patterson, \$1 25; Rev. J. B. Herrick, \$1 10; A. Jordan, \$1; Miss M. Darling, \$1 10; G. Hall, \$1 10; Dea. D. Beebe, \$1 10; smaller sums, \$1 85.....	\$ 27 92
Total for the Month.....	\$ 82 20

THE CHRISTIAN WORLD.

Vol. 30.

OCTOBER, 1879.

No. 10.

EDITORIAL NOTES.

THE SUPPORT OF OUR WORK.—We trust that our friends will remember the needs of our several departments of work, which must all depend upon the generous contributions of God's people. The importance both of our Publication and of our Missionary departments, we must believe, are appreciated by many. We are in receipt of frequent letters assuring us that by thoughtful persons the CHRISTIAN WORLD is highly valued as a repository of indispensable information on the great theme to which it is specially devoted. May we not venture to request all such persons to take a little trouble even to make the publication known to others, and to exert their influence in securing for it a wider circulation. We need not at present emphasize the importance of the Missionary work among Roman Catholics, beyond expressing the regret that the means at our disposal do not permit its extension to many points in our own country where Romanists could be, and ought to be, reached by Protestant effort. It is sufficient to say just now that the services of Rev. J. V. McNamara, among the Irish in this city, are attended by large and increasing numbers of his countrymen. There is much interest manifested, and it is hoped that much permanent fruit may be gathered in to God's glory.

REV. MR. ARRIGHI.—Roswell Smith Esq., of the firm of Messrs. Scribner and Co., 743 Broadway, New York City, having kindly interested himself in the work of the Free Italian Church, and having consented to receive the collections made by Mr. Arrighi in aid of that Church, it is requested that contributions for this purpose be hereafter forwarded directly to Mr. Smith, by whom due acknowledgment will be made, and not to this office. We again heartily commend the cause of the Free

Italian Church and its missionary work to the prayers and liberality of all our friends.

THE INDEX LIBRORUM PROHIBITORUM.—There are many features of Romanism which to the ordinary reader seem to be things strictly of the past, but which on more careful enquiry he will find to be as much in vogue now as at any previous period in the world's history. We presume that if many even well-educated persons were to be asked respecting the "*Index*," they would reply that they supposed that this publication, together with the censureship of which it was the exponent, had been completely abandoned. So far is this from true, that the "Congregation of the *Index*" holds its regular sessions, and from time to time puts forth an additional list of works which it is either altogether forbidden to the faithful to read, or which are interdicted until the errors discovered in them are duly corrected. The *Index* as a whole, is a very interesting book, of which we hope soon to have the opportunity of discussing some of the peculiarities. Indeed, it has been wittily remarked, that an excellently well-selected library might be gathered together using the list here given as a guide. On the present occasion we wish only to refer to the last decree issued by the "Sacred Congregation of the *Index*," which every devout owner of a copy of the *Index* is expected to add to the previous lists. It bears date of Rome, May 14th, 1879, and is signed by Thomas Cardinal Martinelli, Prefect, and Father Girolamo Pio Saccheri, P. O. Five works are condemned; three of them in Italian, and published in Bologna, Imola, and Turin respectively, and two in French and published in Paris. The oldest was issued in 1872, the others belong to the years 1876–1879. The first is entitled "*La Magia nel secolo decimonono*," etc. ("*Magic in the nineteenth century, purely historical narrations, by Don Bernardino Negroni, of Bologna.*") The second is a volume of poems, entitled "*Aurora e Tramonti*." A note is appended to the effect that "the author has in a praiseworthy manner submitted and reprobated his work." The third is a life of the celebrated poet Vittorio Alfieri written by himself, and adapted to the use of youth, with notes and documents, by Professor Gian Severino Perosino, Doctor of Letters. A similar note indicates that the editor has duly submitted to the censures of the Congregation of the *Index*, and reprobated his edition. The fourth work is "*The Bible; a new translation (into French) with introductions and commentaries, by Edward Reuss, Professor in the University of Strasbourg.*" The note to this informs us that the work is already condemned according to the second rule of the Council of Trent; it does *not* inform us for what reason this translation and commentary of Professor Reuss (whom our readers may recognize as one of the three

eminent scholars who have edited the new and magnificent edition of Calvin's works,) has been singled out from the great number of similar works by great Protestant writers for special censure. It is not difficult to fix upon the reason for the condemnation in the case of the fifth and last book, the title of which, translated, runs: "The Power of the Popes since the proclamation of the dogma of Infallibility, by Dr. J. F. von Schulte, etc., Professor in the University of Bonn, translated from the German by Etienne Patru." This book is prohibited in "whatsoever language."

Altogether such a document is of interest as a curiosity, but is of no further concern to the world. It strikes one as an anachronism; and the action of the ecclesiastical congregation from which it emanates looks amazingly like a play, of the unreality of which the grave actors themselves seem to be more than half conscious. In an age when the press of all countries teems with works in which every question of morals, religion, history, and political government is treated with perfect freedom, to publish from time to time a meagre list of four or five prohibited works—a list, too, that does not come to the knowledge of one reader in ten thousand, and has no possible effect upon the circulation of the volumes in question—is an act that smacks of absurdity.

ROMAN CATHOLIC PERSECUTION.—With the exercise of all the clarity we can summon, it is sometimes pretty hard to understand how our Roman Catholic contemporaries can really believe some of their own assertions. When we read in an editorial in the *New York Tablet* of August 30, 1879, the statement that "there are more converts to Christianity, under Catholic influence, in the East Indies alone than Protestant sects have succeeded in making throughout the known world;" and especially when we read, a few lines higher up in the same article, the monstrous allegation that, let a person read not the [Roman Catholic] Lingard or Cobbett, but the most prejudiced English [Protestant] historian, "and he will learn that Catholics suffered more during the persecuting reigns of Henry VIII. and Elizabeth, than Protestants all over the world since they formulated their first schism"—when, we say, we read such reckless assertions as these (especially the latter), we know not how to reconcile the conduct of the writer with the ordinary rules of honesty and truthfulness. That the Roman Catholics were subjected to great severity and endured unwarrantable oppression both under Henry VIII. and Elizabeth, there can be no doubt. Under the latter there were, we are told by some, 191—by Milner, 204—Roman Catholic martyrs. Even in reference to these, it is the testimony of Hallam—certainly not "the most prejudiced English historian"—that "there seems nevertheless to be good reason for doubting whether any

one who was executed, might not have saved his life by explicitly denying the pope's power to depose the queen" (Constitutional History of England, i. 169). What shall we say when a journalist pretends to compare these "persecutions" with *all* those endured by the Protestants during the past three and a half centuries—with the myriads slain by Alva and other governors sent by Philip the Second to the Netherlands, with those burned at the stake by the Spanish kings in their own domains at home, with the tens of thousands of victims butchered in the massacre of St. Bartholomew's Day—all at the instigation and with the approval of the popes?

But for instances of audacious perversion of well-known facts it is not necessary to go to the treatment of distant periods of history. Look at the way in which events of our own times, and even of the present year, are treated. Our readers will remember the outrages perpetrated on Protestant schoolmasters and others in Connemara, Ireland, beginning in February last, as described in the CHRISTIAN WORLD for May, and in more recent numbers. School-houses were wrecked, the house of a blind teacher was burned by night, and he and delicate women were exposed to danger of death in its most painful shape, etc., etc. - Will it be believed that a Roman Catholic journal, the *Universe*, quoted in the *New York Tablet*, August 30, 1879, dares to represent the mere attempt to obtain some measure of justice for these flagrant crimes as *an act of persecution directed against Roman Catholics?* Here is what the *Universe* is credited with saying (the italics are ours): "The *persecution* of the Catholics of the West of Ireland has failed. Those amongst them who turned on their persecutors and refused to be trampled down were tried for what was called an 'assault.' They were virtually acquitted, and their priest and his flock gave them a hearty 'welcome home.' We dare not pollute our columns with the vile slanders which *the persecutors of the faith of Ireland* uttered against the good and holy ministers of the only true Church. The language sanctioned by the promoters of the persecution (some say that Dr. Trench, ex-Dean of Westminster and titular Archbishop of Dublin, helps the dirty work) is so bad that, in the cause of decency and morality, we shall not reprint it."—It is the old story of the wolf and the lamb again. Not to permit oneself to be stoned or burned out of house and home, without an attempt at protection—is *persecution!*

THE EDICT OF NANTES.—RETRIBUTIONS OF HISTORY.—A writer in *Good Words* has collected some very startling facts as to the remoter effects of the Revocation of the Edict of Nantes, which are well worth considering. The final sentences regarding the part taken by the descendants of the expelled Huguenots in the overwhelming invasion of France

by the Germans in 1870, are particularly interesting. The writer says:—"When Louis XIV. revoked the Edict of Nantes, he expelled from France nearly all his subjects, except the Atheists, who would not conform to the Roman Catholic religion. He drove out the manufacturers, who were for the most part Protestants, and thus destroyed the manufacturing supremacy of France. He expelled Protestants of every class—advocates, judges, doctors, artists, scientists, teachers, and professors. And, last of all, he expelled the Protestant soldiers and sailors. According to Vauban, 12,000 tried soldiers, 9,000 sailors, and 600 officers left France, and entered into foreign service. Some went to England, some to Holland, and some to Prussia. Those who took refuge in Holland entered the service of William, Prince of Orange. Most of them accompanied him to Torbay in 1688. They fought against the armies of Louis XIV. at the Boyne, at Athlone, and at Aughrim, and finally drove the French out of Ireland. The sailors, also, did good service under the flags of England and Holland. They distinguished themselves at the sea fight off La Hogue, where the English and Dutch fleets annihilated the expedition prepared by Louis XIV. for his descent upon England. The expatriated French soldiers occasionally revisited the country of their birth, not as friends but as enemies. They encountered the armies of Louis XIV. in all the battles of the Low Countries. They fought at Ramilies, Blenheim, and Malplacquet. A Huguenot engineer directed the operations at the siege of Namur, which ended in the capture of the fortress. Another Huguenot engineer conducted the operations at Lisle, which was also taken by the allied forces. While there, a flying party, consisting chiefly of French Huguenots, penetrated as far as the neighborhood of Paris, when they nearly succeeded in carrying off the Dauphin. The Huguenot officers who took refuge in Prussia entered the service of Frederick William, Elector of Brandenburg. Some were raised to the highest offices in his Army. Marshal Schomberg was one of the number. But when he found that William of Orange was assembling a large force in Holland for the purpose of making a descent upon England, he requested leave to join him; and his friend Prince Frederick William, though with great regret, at length granted him permission to leave the Prussian service. The descendants of the Huguenot officers who took refuge in Germany revisited France on more than one occasion. They over-ran the eastern and northern parts of the French Empire in 1814 and 1815; and, last of all, they crushed the descendants of their former persecutors at Sedan, in 1870. Not long since, Jules Simon, when Premier of France, reminded his countrymen of what they had lost by the tyrannical edict of Louis XIV. He recalled the fact that not less than 80 distinguished officers of the German staff were representatives of Protestant families

who were expelled from France by the revocation of the Edict of Nantes!"

PROTESTANT AND ROMAN CATHOLIC EDUCATION IN CANADA.—The fruits of Romanism in dwarfing the mind of the masses of the people manifest themselves in the Dominion as they do everywhere else. It is useless to attempt to disguise the fact. The religion which Rome inculcates is one chief element in which is a blind obedience to authority. It is in some respects the very opposite of that rationalism that disdains all subjection to guidance from above, and by its very exaggeration leads men naturally to fly to the other extreme. That such a religion should build up a sound system of popular education seems to be an impossibility; because education implies intelligence, and intelligence the exercise of a certain degree of independent thought. And so the results are naturally reached which we find summed up in a recent issue of the *Montreal Weekly Witness*. A few of these results we shall reproduce almost in the words of the writer. A few days ago Mr. Beaubien stated in the Canadian Legislature that education in Ontario was superior to that in Quebec, and the prosperity of the people of that province was traceable to this cause. "There is, however, only one reason why education should not be as advanced in Quebec as in Ontario. The difference is always visible wherever Roman Catholics and Protestants are side by side. The Protestants of Montreal are not only the more enlightened part of the community but the more wealthy. So much is this the case that although the Protestants are only twenty-eight per cent. of the population of the city, the Protestant School Commissioners receive the larger share of the School-tax—the taxes paid by each citizen being appropriated to the schools of his own creed. A French-Canadian Roman Catholic has written a letter to the *Gazette*, in which he sets forth that the French-Canadians are all anxious that their children should learn the English thoroughly, but that they cannot find any schools to which to send them for this purpose that are not distinctively Protestant and where their creed would not be disparaged." This apprehension—that Roman Catholic boys in Protestant public schools would meet with any disparagement of their creed—the writer believes to be unfounded. He shows, moreover, that the very fact that there are denominational public schools in Canada arises from the unwillingness of the Romish Church to permit its children to be trained together with those of other faiths. The moment the priests yield this point, a national system of education can be instituted. At the present time, it is said that there is no room in the Protestant schools for the many Roman Catholics who apply for admission to them. A new point has now arisen for settlement, respecting the disposition of the taxes of

commercial corporations. "Hitherto in Montreal they have been divided according to population, namely, seventy-two per cent. to the Roman Catholics and twenty-eight per cent. to the Protestants, excepting when the corporation had itself signified the way in which it wished its funds divided. As many corporations almost exclusively Protestant, have not, so far as appears, expressed any preference, there seems to be a great deal of presumably Protestant money going to the support of Roman Catholic schools, and about this there is beginning to be some agitation; as it is held that not only is the division unfair, but that while the Protestant Commissioners are in need for money, the Roman Catholic Commissioners seem to have money to give away to ecclesiastical schools." The writer goes on to say with justice that Protestants would not, as a rule, object to the deflection of some "Protestant money," or even of a great deal of it, if they were sure that it was being efficiently applied to the genuine education of the youth. He points to the recent riots of Quebec, and to the prevalence of the small-pox, and other evils in Montreal, as greatly the direct results of ignorance which it is all important to dispel. "In fact," he adds, "with the abolition of ignorance would come the abolition of priest rule. Hence the hatred of ecclesiastics to any thing like the general solid education of the people. So long as young rustics know well how to revere the priests and the Pope, it would almost seem that in the opinion of churchmen the less of other education they get the better. A prominent Irish Roman Catholic of this city told his son that if he wished to be a carter he should go to the Friars school, but if he wanted to rise to anything in the world he would have to go to a Protestant school. *This is the feeling of the Roman Catholics of this city generally.* They will send their children to good schools as far as they can and dare. The Roman Catholic School Commissioners have little enough money with which to educate the enormous masses of their population, and what they have seems often to be spent rather on land and masonry than on the brains of their children. But their training is a great improvement on that given by friars and nuns, and if they could only make it plain that what they collect is really appropriated to solid education they will find that there will be very little quarelling about the appropriation of the school fund."

A ROMAN CATHOLIC PRIEST'S VIEW.—By the side of this view of the education in Roman Schools in Canada, may be placed the estimate of similar institutions in Great Britain given last year by a priest by the name of Petre, "a member of the respectable Roman Catholic family of Petre." According to the *Catholic Review* (Sept. 6, 1879), he complained "that the Catholic system of education was not really liberal. It cramped the nature and intellectual endowments of the boy. It

subjected him to a constant supervision and a system of espionage foreign to the English nature and habits of thought. It seemed afraid to trust him to himself, and sent him out incapacitated to take the manly stand of young men from the higher non-Catholic educational establishments. Moreover, the Catholic professors were, as a rule, below the standard of the professors in the non-Catholic institutions."

THE PORTUGUESE REFUGEES FROM MADEIRA.—We give in another place an account of a delightful reunion and festival which took place at Jacksonville, Illinois, on Thursday, August 28th, 1879, on occasion of the thirty-third anniversary of the departure of the Portuguese refugees for religion's sake, from the island of Madeira. Those of our readers in whose memory is still fresh the thrilling story of their persecutions, their strong faith, their humble consecration to their Saviour, and the hardships they endured in finding another home thousands of miles away from the place of their nativity, will read this account with a degree of satisfaction and of gratitude to Almighty God which those less familiar with it can scarcely feel. For the benefit of the latter we may repeat the leading facts of the history, which have often appeared on these pages. Among the most interesting works in which the *American Protestant Society*—one of the three organizations out of which the *American and Foreign Christian Union* was formed in 1849—was the aid which, during the last two years of its separate existence, it rendered to these poor exiles. Under the faithful labors of the Rev. Dr. Kalley, a minister of the Free Church of Scotland as well as a physician, a large number of the inhabitants of Madeira had been brought to a knowledge of the truth. After enduring violent outrage and persecution, about one thousand of the converts from Romanism fled across the Atlantic to the West India Islands—600 to the island of Trinidad. There they were visited, in the winter of 1847–1848 by the Rev. M. G. Gonzalez, a missionary sent out for the purpose by the American Protestant Society. They were found blessed with the spiritual instruction of a devoted pastor of their own, but exposed to great suffering and destitution. Their touching appeal to American Christians to assist them in finding a home in free America was promptly responded to by the Directors of the Society. The worthy object was laid before the churches and generous gifts came. At first, the Society brought seventy of these noble confessors of the truth to New York, where they were supported by its means until they could be provided for. Afterwards, the remainder of the six hundred were brought to this country. The American Protestant Society, at great cost of money and time, secured for the entire number a favorable home in the vicinity of Jacksonville, Illinois, where, as it will be seen, the colony still exists, and its members

adorn their Christian profession by their godness, their industry, and their unimpeachable honesty. We trust that none of our readers will fail to read, in the report taken from a secular journal, the record of this remarkable people, whom God has smiled upon and blessed for a third of a century.

THE ROMAN CATHOLIC EPISCOPATE —According to the *Annuaire Catholique* for 1879, recently issued, there were, on the first of July of the present year, 1,141 bishops and archbishops in the Roman Catholic Church throughout the world. The oldest appointment of any living bishop or archbishop was that of Archbishop MacHale, of Tuam, Ireland, by Leo XII. Only 61 appointees of the predecessors of Pius IX. were living. Pius IX. appointed 998 bishops and archbishops who were alive at that date, and Leo XIII. 82.

THE ENCYCLICAL LETTER OF AUGUST 4, 1879.

The Encyclical Letter of Leo XIII. has, we venture to say, been read with disappointment by nearly all those who, whether friends or enemies of the system which the Pope represents, have plodded through the document. We were told that Leo, who, if less brilliant as an orator, is reported to be more of a scholar than his predecessor, had been for weeks deeply immersed in the work of inditing the letter. And, indeed, there are marks of study about it, and indications that it was written by Leo himself rather than committed to the theologians of his court to compile. But the document, despite its inordinate volume, is dreary and meagre in thought, and destitute of vitality. Hardly less lugubrious in tone than Pius, Leo differs from him in seeking "the fruitful cause" of "the bitterness of our age," of "those evils which overwhelm us, and of those which we fear" in the fact that "erroneous doctrines concerning divine and human affairs, already gone forth from schools of philosophy, have invaded every order of the State, and have been received by the common suffrage of multitudes." The correction is consequently the removal of the false and dangerous philosophy of the times, and the re-introduction of the true and healthful philosophy. This latter is no other than the scholastic philosophy that ruled supreme in the best ages of the church, the middle ages, so called. Its great teacher, is St. Thomas Aquinas, the founder of the Thomists, the boast of the schoolmen. "Among the scholastic doctors," we are assured, "far away towers in eminence, the prince and master of all, Thomas Aquinas, who as Cajetan observes, because he greatly venerated all the elder holy doctors of the church, did therefore in some

measure acquire the knowledge and understanding of all." The pontiff waxes eloquent in his praise of this, the "Angelic Doctor," and devotes column after column to the varied excellences of this incomparable man. He cites the bulls of former popes in his honor, and dwells with complacency upon the celebrated academies and schools which formerly flourished in Europe—Salamanca, Alcalá, Douay, Toulouse, Louvain, Padua, Bologna, Naples, Coimbra, and very many others—academies whose opinions were everywhere esteemed as of the highest authority on all matters of importance. In all these "great homes of human wisdom," we are informed, "Thomas of Aquinas was enthroned as chief, as it were in his own kingdom." "The minds of all, whether teachers or hearers, settled down with wondrous unanimity on the teaching and authority of the Angelic Doctor." Nay, in his enthusiasm, Leo declares that so highly honored was Thomas Aquinas in the Œcumenical Councils themselves, that in those of Lyons, Vienne, Florence and the Vatican, "you would have said that Thomas was not only present, but almost presiding over the deliberations and sanctioning the decrees, combating with resistless force and most happy results the errors of the Greek heretics and nationalists." "But," he adds, "this is the chief and peculiar praise of Thomas, which he shares with none other of the Catholic Doctors, that the Fathers of Trent in arranging the order of business in the very midst of the conclave proposed to lay open upon the altar, together with the books of Holy Writ and the decrees of the Supreme Pontiff, the *Summa* of Saint Thomas, from which to seek guidance, reasons, and suggestions."

Finally, Leo condescends to appeal to those whom he styles "the opponents of Catholicity," and tells us that "it has been ascertained that there were not wanting leaders of heretical sects, who openly avowed that if the doctrine of Thomas Aquinas were once removed, they could easily enter the lists with all the Catholic Doctors, and be victorious, and dissipate the Church. (Beza Bucer.) A vain hope indeed, but no empty testimony." We are sorry to say that Pope Leo, elsewhere so profuse in the citation of his authorities by page and section, has failed to fortify his statement respecting Beza and Bucer by any such data. Is it because they were only heretics, and were therefore altogether unworthy of being treated with such precision; somewhat on the principle that no faith need be kept with heretics? Or, is it because it would not be seemly in a pope to seem to have been reading books forbidden to his flock, and so their opinions must be jauntily referred to as having been "ascertained?" Were it not, in fact, that the Pope, as presumably infallible, can scarcely be suspected of having spoken without warrant, we might venture to press him for the words on which he bases his assertion; and suggest to his followers, or to

himself,, if we could gain his ear, that he could afford to be indefinite in his quotations anywhere else, rather than just here. Neither Bucer nor Beza, neither Luther nor Calvin, nor many another reformer, exhibited much reluctance to enter the lists with the Catholic Doctors, even though the doctrines of Thomas Aquinas were not removed. As to victory, impartial history can tell where it usually rested. The *Church*—the true Church of Christ—so far from *wishing* to dissipate, they all labored to the best of their ability to purify and preserve.

But we have said enough of a somewhat shabby theme. Leo XIII., we are informed by the daily press (*N. Y. Tribune*, Sept. 8, 1879,) has undertaken to revise, correct, and annotate all the papal bulls hitherto promulgated; and intends to embody those of their prescriptions that he may deem worthy of retention and definitive adoption in a new Bull, which shall supersede its forerunners with respect to dogmas and discipline alike. We do not yet know whether the information is true or false. If true, we hope that for his own credit he may give the world something more deserving its attention than his crude performance of the fourth of August.

JUBILEE OF THE PORTUGUESE REFUGEES FROM MADEIRA.

The following account is taken from the *Daily Illinois State Register*, of August 29, 1879. One or two slight errors in the historical preamble may easily be corrected by reference to our remarks under the head of "Editorial Notes."—Editor of the *CHRISTIAN WORLD*.

In 1846 a colony of Protestant Portuguese from the Island of Madeira came to this country under the guidance of a missionary named Robert H. Kalley, who had labored among them on the island. They were comparatively poor. They had been converted or proselyted from Romanism by Presbyterian missionaries, Mr. Kalley being the chief laborer among them. In consequence of their desertion of the mother church, they were subjected to persecutions of such a character that they resolved to quit the island, and seek a home in a country where religious intolerance was unknown, and where all might worship God according to the dictates of their conscience. Substantial encouragement was given to their project by the churches at Springfield and Jacksonville, and a cordial invitation extended to them to settle at these points. Money was contributed, and thirty-three years ago the little colony embarked for America. They numbered nearly five hundred in all, including men, women and children, and settled almost entirely in Springfield, Jacksonville and Waverly. Occasionally their numbers have been recruited by accessions from the mother country, but these

have not been large. They have increased quite rapidly, so that there are now between 4,000 and 5,000 in Morgan, Sangamon, Cass, Menard and adjoining counties. As a rule they came here poor in purse, but rich in determination. They have prospered, and many of them have become wealthy. They all manage, as soon as possible, to acquire a piece of ground, no matter how small, which they can call their own; and they cultivate this with all the care and diligence they formerly bestowed upon the little patch of earth between the rocks and hills of their rugged native isle. As a class, as has been truthfully said, they are industrious, frugal, upright, peaceable, law-abiding citizens, and may be found in all trades and professions, to which they readily adapt themselves. Many have been placed in offices of position, and have faithfully discharged their trusts and filled the duties of their offices acceptably. Many of the older class maintain peculiarities of their native land, but the younger portion more readily than any other of our foreign-born citizens, adapt themselves to the customs, manners, and habits of their adopted land. They are, for the most part, exemplary Christians,—maintaining as they do now, in our city, two churches and two Sabbath schools. Their girls are for the most part sweet singers, and many of them quite beautiful; their dark complexions betraying their Arab or Barb blood. Their boys are bright and active, quick to learn, and many of them will make good thrifty business men.

A year ago these people celebrated, in this city, the thirty-second anniversary, of their departure from the island, and yesterday occurred the celebration of the thirty-third anniversary, at Jacksonville. Extensive preparations had been made for the celebration, and Springfield contributed a very large delegation on the occasion. At 8:20 o'clock a train of twelve full coaches left the depot on the Wabash, in charge of Conductor John F. Mendonsa. The excursionists formed a happy party; and while "Portugal" was largely represented, it was by no means an exclusively Portuguese party. America was there, Ireland was there, Germany was there, and Africa was there. The Portuguese choir, which has some remarkably fine voices, accompanied the party. It is composed of J. J. Sylvester, leader, Lewis Sylvester, John Sylvester, Manuel Gomes, sr., Manuel Gomes, jr., Manuel Mendonsa, Jennie Gomes, Emma Sylvester, Allen Gonsalves, Sarah Sylvester, and Carrie Sylvester. As the train moved out of the city the choir sang very sweetly, "Wake the song of Jubilee;" and less than an hour and a half later, upon entering Jacksonville after a pleasant run, again sang, "Coming, Gladly Coming, on this Anniversary Day." Upon reaching the depot at Jacksonville many of the party debarked, but by far the greater part remained on board while the train moved west to a point opposite the fair grounds, wherein the celebration was held. The loca-

tion was well chosen; the grounds are spacious, green and shady; and the large ampitheatre was far more than equal to the demands made upon it, notwithstanding the crowd in attendance numbered, perhaps, five thousand souls. A speakers' and singers' stand had been erected in front of the ampitheatre, and this was decorated with flags and ever-greens. In front of and above the stand was the legend, "Thirty third anniversary. Gloria a Deos. 1846—1879." At the proper hour the assemblage was called to order by Mr. E. M. Vasconcellos, of Jacksonville, who was the master of ceremonies during the day. The Springfield choir then sang, "We're Coming, Gladly Coming," to which the Jacksonville choir responded with the opening lay, "Welcome, Welcome." This choir was composed of John Day, leader; E. M. Vasconcellos, Manuel Fernandez, A. M. DeFreitas, Carrie Estaque, Delia Viera, Addie Gonsalves, Jennie Fernandez, Naomi Baptiste, Mary Fernandez, Mary Vasconcellos, and Johanna Estaque. The younger Sturtevant, of Jacksonville, then formally opened the exercises by invoking the blessing of Almighty God on the occasion, after which Mr. E. M. Vasconcellos delivered the Falla de Sandacao, or address of welcome, speaking in Portuguese. Following this was a cantico, "Avante! Avante!" ("Advance! Advance!") by the choirs. Rev. Albert Hale, of this city, was down for an address at this point, but he was not present; and Mr. J. J. Sylvester, of Springfield, spoke briefly in his stead. He spoke in Portuguese, and his remarks were about as follows:

"MY DEAR BRETHREN AND FRIENDS:—I am glad to find myself in your midst once more. Yes, I am glad to see before me many of my companions who came with me in the ship *William of Glasgow*—in the same iron road to this blessed land of liberty, where we have lived for so many years. Here God has blessed us wonderfully. Whilst many have been among enemies, we have been protected here. Blessed be God. My friends, as God was with the people of Israel in Egypt, in the Red Sea, until they reached the Holy Land, so He has been with us. My brethren, keep those holy words which you heard from the good servant of God, and our father in the Gospel. His great desire was to be here to-day, but I believe that he is here in spirit."

After this little address the choir sang "Wake the Song of Jubilee," after which Prof. J. M. Sturtevant, D. D., of Jacksonville, spoke. He referred to his meeting with the Portuguese thirty years ago, and after other appropriate remarks of an introductory character, proceeded to the elaboration of four points, to wit:

"1. One of the most characteristic features of our country is that so large a portion of our population was brought here from foreign countries, exiled in consequence of religious persecutions. One of the principal causes to which we owe our present liberty and civilization is, that

men who fear God to such an extent as to be willing to suffer persecution on account of it, are the kind of stock that a free nation is made of.

"2. Fidelity to God in one's religious convictions is often rewarded by great temporal prosperity. To the fact that our fathers and mothers were God-fearing men and women, we are indebted for the great temporal blessings of this land.

"3. If we mean to keep our share of this goodly inheritance, we must be true to their principles; otherwise we, or at least our children, instead of enjoying the blessings of freedom, will be overcome by the vices to which freedom tempts man. The continued possession of this good country depends not on title deeds, but on character.

"4. Our understanding of this Gospel is as yet very imperfect, and we must make it the great effort of our lives to understand this way of God more perfectly."

The Doctor spoke very earnestly, and commanded the profound attention of the audience.

Upon the conclusion of the Doctor's remarks, the choir sang, "The Messenger of Peace," and then Alderman Manuel Affonso, of this city, delivered an address, speaking in Portuguese. He first read the sixth chapter of Deuteronomy, and then proceeded to speak at some length and with great earnestness of the persecutions endured by the Portuguese in their native land. They had been taken captive by soldiers, placed in chains, forced on board a man-of-war and taken to Funchal, where they were imprisoned—many of them for years. And this, not because they were thieves and law-breakers, but because of their adherence to religious convictions. He then proceeded to tell of the emigration to this country. First, he and twenty others came to New York; and in due time others followed. Finally, in 1849, a colony of them came to Illinois under the leadership of himself and Nicholas Viera. Some stopped in Springfield, others in Jacksonville, and still others in Waverly. They met a cordial reception at the hands of Christian people everywhere—were fed and clad and sheltered, and they would never forget their benefactors. He closed with an earnest appeal for right living on the part of the younger portion of his hearers.

The song, "Jesus is our Pastor," followed; and then came a recess of about two hours for dinner. This was spread in Floral Hall, and was served free of cost. It was provided by the Portuguese of Jacksonville, was a splendid repast, and probably not less than two thousand people appeased their hunger at the long and bountifully filled tables. The waiters were very attentive and courteous, and none who entered the hall were permitted to leave until fully provided for.

After dinner, "Home of the Blest," was sung; and then R. W. Diller, Esq., of this city, was introduced, and delivered a brief and very felicitous address. He paid a high tribute to the character of the Portuguese, mentioned a few of the wonderful changes which they had

witnessed in the material development of the country during the past thirty years, and admonished the younger members of the "colony" to hold fast to the precepts and the examples of their fathers and mothers. Brother Diller spoke in "United States."

The "Reapers" was sung, and then came an address by Joseph F. Cherry, Esq., of Virginia, Cass county. His line was entirely different from that of any of the preceding speakers. After prefatory remarks he read the following extract from a letter written thirty years ago by Rev. Albert Hale, of this city, to the American and Foreign Christian Union, of New York:

"We are much occupied these days ministering to our brethren, the Portuguese exiles. They arrived here just in time to enter on the severe winter weather which now they, in common with all of us, have to endure. They are not much accustomed to severe cold weather, and as our city was very full of people when they arrived, it was well nigh impossible to provide them habitation; to provide comfortable dwellings was out of the question, as everything worthy of the name was already crowded full. But we have done what, under the circumstances, we could, and they are hoping for better times. So far as I know, they are contented and happy, and many of them find employment at good wages and ready pay. They are highly valued as laborers, and will soon be ready to take care of themselves, without the aid of others. Indeed, the last thing to be looked for is that such men should long be a charge to their fellow man. If they maintain their religious principles and their habits of industry, there is but one destiny for them here, and that is plenty—independence."

He then proceeded to speak in feeling terms of the reception accorded the Portuguese upon their arrival at Jacksonville and Waverly, mentioning especially, and in terms of tender affection, Father Adams (now dead), the Sturtevant, Brother Smith (dead), Mr. Brown (dead), Willis Catlin (dead), Joel Catlin, T. D. Eames (dead), the Ayers (the elder dead), Prof. Adams (dead), Mr. Reed (dead), and J. V. Stout (dead). The above were all of Jacksonville. He then spoke in like terms of a number who had extended them a cordial greeting in Waverly—John Salter, Sr., (dead), Dr. Brown (dead), Mr. Miller (dead), William Antley, Mr. Lindley, Mr. Hughes (dead). Many of them, however, had left sons to the church. He believed that all who had been thus kind to the friendless Portuguese either had or would receive their reward. "Whosoever giveth a cup of cold water," etc., "shall receive his reward." In closing he exhorted the young to be true to God.

"Sweet Bye and Bye" followed, and then Mr. M. P. Ayers, of Jacksonville, delivered a very telling address. If anybody had told him, when his father used to send him with a basket of provisions for the hungry refugees, that in thirty years they would set one of the most bountiful tables ever seen in Morgan county, at which everybody who

was hungry might be fed free of cost, he would have said—you're a fool, the thing's impossible. He then proceeded to briefly note the vast change that had taken place in the temporal condition of the Portuguese during the last thirty years, and urged the boys and girls to possess and hold on to the trinity of virtues that had so prospered their fathers and mothers—industry, economy and honesty.

“Stand up for Jesus” was then sung, after which Rev. E. M. Pires delivered an address.

He spoke of the moral and spiritual convulsion in Madeira, in 1846—a generation ago—which drove many of the Portuguese there to the shores of America; they reached here in 1849, and were accorded a Christian reception, for which they were truly grateful. “I was hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger; and ye took me in; naked, and ye clothed me; I was sick, and ye visited me.” The Portuguese who then came here have grown up with Jacksonville, and are strongly attached to it. They love the town and all its interests. It is their home and the home of their children. Through thirty years' contact with American influence and institutions they have reached a transition period. Already they differ from the Portuguese of Europe in thought and feeling, sympathy, manner of living, tastes, etc. But they are not yet so changed and transformed as to become fully American in reality; not enough time has yet intervened; American character and qualities must be carefully and patiently cultivated; let them all aim at the broader intelligence of the American people—read more, think more. Americans are far ahead of the Portuguese in this respect; they keep better posted as to the movements of the nations of the world. Portuguese passions and impulsiveness need to be toned by a decided development of the intellect, and a higher and purer morality must be cultivated. There is a higher and purer morality in Protestant than in countries strictly Catholic. This transition period is important and needs to be guarded, so as not to drop too much nor incorporate too much. The predominating and moulding influence on this hemisphere is English (north) and Portuguese (south.) Care should be taken that the descendants of the Portuguese here keep pace with the descendants of the same race south (Brazil.) A manly type of the southern Portuguese or Brazilian we have in Dom Pedro, who visited this country three years ago—a man learned, humane, wise, full of good and strong sense. He fully met the highest expectations of the American people; no public man here, nor crowned head in Europe is his superior. Certain elements of Portuguese character ought to be continued and transmitted. They are a hard working class, and will take hold of almost anything that offers; they eat their bread according to Scriptural injunction; they are eco

nomical, and live within their means; they pay their debts—permit themselves to owe no man anything. They are disposed to acquire something; they want homes, and will have them. They were urged to "get God's earth and stick to it; and God's earth will stick to you." No change of employment is desirable. The Portuguese are a church-going people; they love the sanctuary, and Sunday is certain to find them in their houses of worship. The speaker then advised his countrymen to be politic; humane to all men, white or black; to have due regard for law and authority; to be grave and dignified; have fixed attachment for family relations, and avoid the divorce courts. The speaker also gave other good counsel, but the above is sufficient to show the character of his address.

A business meeting was then held, at which the following committee to arrange for the next anniversary celebration was appointed

M. Affonso, First church, Springfield.

M. Mendonsa, Second church, Springfield.

Antonio Viera, Central church, Jacksonville.

- - Mendonsa, First church, Jacksonville.

Antonio Vasconcellos, Second church, Jacksonville.

The following resolutions were introduced by Rev. E. N. Pires, and unanimously adopted:

1. That we are satisfied and grateful that in the Providence of God our lot was cast in the United States of America, a land of freedom and liberty.

2. We are pained that brethren in the faith are maltreated and imprisoned in Portugal for their religion.

3. We will hail the day when narrow, oppressive, Jesuitical laws will be repealed, and all Portuguese citizens, Protestant as well as Catholic, will be treated and protected alike, as is the case in this country.

4. As in the past, so in the time to come, we will continue to trust in God.

Dr. Gillette and Rev. Dr. Harsha, in response to invitations, each indulged in brief and appropriate remarks, the former happily contrasting the landing of the Pilgrim fathers among savages, with the Christian welcome extended to the Portuguese on their arrival here.

The "Star Spangled Banner" (by request) and one or two other pieces were sung, Rev. E. N. Pires pronounced the benediction, and the celebration was at an end. It was a grand success in every point of view. The day was pleasant, the grounds were fine and well policed, the singing was good, the addresses appropriate, the dinner was sumptuous and abundant and the management polite and attentive to all. This sketch hardly does the subject justice, but it was prepared by a tired, dusty and hungry scribe, after twelve o'clock at night, and will have to do.

THE REV. MR. CHINIQUY IN TASMANIA.

THE TOWN HALL OCCUPIED BY A MOB—THE TROOPS CALLED OUT.

We are indebted to the *Montreal Weekly Witness* for a knowledge of this account from a Tasmanian Journal of the recent Romish outrages which have followed the Rev. Mr. Chiniquy around the world. It will be found instructive and interesting.—*Editor of the CHRISTIAN WORLD.*

On the 12th of June, Pastor Chiniquy, who was for twenty-five years a priest of the Church of Rome, but now belongs to the Presbyterian Church, arrived in Launceston from Melbourne. He was met by several clergymen and was driven to the residence of Mr. Henry Reed, of Mount Pleasant, whose guest he was during his stay here. Pastor Chiniquy preached in the Chalmers and Wesleyan churches, delivered four addresses at the hall of the Mechanics' Institute, and one at the Wesleyan school-room, and the utmost order prevailed at all, not the slightest attempt at disturbance being made. The subscriptions and collections here on behalf of his mission amounted to £341 1s. 3d. Pastor Chiniquy then proceeded to Hobart Town and preached on the 22nd ult. in the Chalmers and Wesleyan churches, and on the 23rd ult. delivered a lecture at the Town Hall. On the 24th ult. he was announced to lecture on "Rome and Liberty of Conscience," but was silenced by an organized mob. Numbers of rough-looking characters armed with sticks, entered early and formed a compact body in the back of the hall. But there was a deceitful calm. There was a hushed silence till Mr. Webster rose to propose that the chair should be taken by the Rev. J. Cope. At once there rose a deep tempestuous swell, like the bursting of a thunderstorm. Yells, groans, foul expletives, hisses, and fierce shouts rent the air, accompanied by a deafening clatter of sticks and boot heels, drowning every attempt at proceeding with the object of the meeting. There was immediately a scene of the wildest confusion. The greater part of the hall was filled with a respectable audience, principally women, who were terrified at these demonstrations of violence. All started to their feet; the clergy besought order; the police, of whom there were at first five or six, gathered round the rioters, tried, but in the mildest manner, to quell the disturbance. But in vain. The clangor sounded louder, hoarser, with all attempts to subdue it. Volleys of epithets were showered upon the pastor to the rallying cry of "Tally ho, Tally ho," which resounded from the lusty throat of a stout and elderly Irishman. The disturbers would not be quieted. All appeals from the platform were met with derisive cheers. The Rev. Mr. Webster asked for fair play in vain: hoots and foul cries were the only response. The police were inactive. After trying in vain

for over an hour to induce the police to quell the disturbance or to put an end to it by peaceable means, the attempt to give the lecture was abandoned; but a lecture was advertised for the next night. A meeting of Catholic rate-payers was called by advertisement for the Town Hall steps on the following evening, but this being illegal was not held. On the evening of the 25th ult. the front door of the Hall was locked, and the steps kept cleared by the municipal police. An unusual crowd, numbering nearly 5,000, was assembled in the street by 7 p. m. The side door going up to the library was guarded by members of Chiniquy's Committee, who allowed only friends to enter. At 7 p. m. the party of Catholics who had made themselves so prominent in the Hall on the previous evening, marched to the building in a body. They were in a compact array, and were received with some cheering by the crowd, to which they responded, and apparently remained quiet for a short time. They were, however, moving silently in a body towards the library door; and on reaching it, the door at once flew open, the custodians were flung back, *espionage* was at an end, and the malcontents of the previous evening, with many others, poured through the little hall and up the library stairs in a tumultuous and noisy stream. The fact that the door leading into the ante-room of the Town Hall was locked, did not deter the many stalwart shoulders being applied to effect an entry. They succeeded in reaching the hall without opposition, and signified their victory by an exultant cheer, which was echoed by those in the street. The doors were again barricaded, and no further attempt was made to break through, those who desired being admitted on application at the back door of the hall. By this time there were a number of ladies on the platform, besides an assemblage of citizens, among whom the members of the committee moved, consulting as to what they should do. The Superintendent of Police expostulated in the most peaceable manner with the invaders, who were sitting quietly in the rear of the hall, and who stated that it was not their intention to cause any disturbance so long as they were not assailed. They pledged their words that nothing of the kind would occur, and the committee having been apprised thereof, they held a meeting at the head of the staircase. The Superintendent was asked if he could guarantee to maintain order, but he replied in the negative. Up to this time there was no appearance of Pastor Chiniquy, and the committee, feeling that it would not be judicious to invite him to address the meeting, it was resolved to dismiss the assemblage. These proceedings, as may naturally be expected, created great excitement, which was heightened by the most exaggerated and alarming rumors in circulation. During the 26th a deputation of Pastor Chiniquy's Committee waited on the Government, who expressed themselves ready to assist in

restraining the turbulence of the mob, and a deputation of Catholics waited on the mayor to protest against the Town Hall being used by Pastor Chiniquy for his lectures. A special meeting of the City Council was called to consider matters, and Pastor Chiniquy's Committee were asked to forego their right to use the Hall, which they refused to do. A lecture was announced for the evening of the 26th, and during the whole day the greatest excitement prevailed at the capital. Bishop Murphy had that morning published a pastoral desiring the Catholics not to go near the Town Hall, and in the forenoon the Municipal Council swore in about 250 special constables, whose pay was to be 6s. for the one night. Recognizing the necessity of taking every precaution, the Mayor and the Government early in the afternoon took more decisive measures. Summonses were issued to about 150 citizens, to serve as special constables, most of whom had, however, been already sworn in. About five o'clock a *Gazette Extraordinary* was issued, containing a proclamation calling out for actual service the volunteer artillery and rifle corps. The 22nd section of the Volunteer Act, 1878, which compels every volunteer to turn out when called upon, was also quoted. In accordance with these orders, issued for the first time since their formation, the volunteer force turned out for active service, and they did so with admirable promptitude. The artillery paraded in the drill yard at 4 p. m., and marched to the barracks with their band, the strength being about 140. Detachments were told off to convey two 32-pounder and two 12-pounder howitzers guns to the barracks, and they were served with three rounds of canister shot for each gun, and each man was served with five rounds of ball cartridge. The rifle regiment were also each served with five rounds of ball cartridge. The following was the state of parade: Artillery—120 rank and file; six officers; 14 non-commissioned officers, and 40 band. Rifles—206 rank and file; 14 officers; 18 non-commissioned officers; 21 band. The total numbers were 439. As each man is entitled to a fee of three guineas, the expense that has been incurred will not be trifling.

At six o'clock about four hundred Catholics assembled in the Queen's Domain. His Lordship, Bishop Murphy, and Dr. E. S. Hall addressed the crowd, begging them not to go near the Town Hall that evening. The Bishop especially made an impassioned appeal, using very endearing language. Mr. H. Hunter announced that Chiniquy would not be allowed to use the Town Hall after that night, and this had a very soothing effect on the audience, who were then allowed to follow the Bishop's carriage up to Harrington street, where they dispersed. The priests were busy all day in going round and asking Catholics not to make any disturbance. No doubt the influence of the bishop and the priests had a very salutary effect, as a large number of Catholics came

in from the Huon and other districts to assist their co-religionists. Between two and three hundred special constables, with a white badge on the left arm, were stationed at the Town Hall entrances at six o'clock. The volunteers were stationed in the public buildings, at the corner of Macquarie and Murray streets, ready for service; and Pastor Chiniquy was allowed to deliver his lecture without the least interruption, and he only briefly referred to the disturbances which had taken place. The crowd, which numbered between seven and eight thousand persons, remained outside the Town Hall till nearly nine o'clock, and then quietly dispersed. The combined action of Bishop Murphy, the civic and military authorities, and the Government, resulted most satisfactorily.

At a farewell meeting given to Pastor Chiniquy at the Wesleyan Church, Hobart Town, on the 30th ult., he was presented with an address, and the following protest to the pastoral issued by Bishop Murphy to his flock was adopted by the meeting:

TO THE CATHOLICS OF HOBART TOWN.

Seeing that your efforts to prevent the City Council letting the Town Hall for the purposes to which it has been devoted during this week have failed, and being informed that further demonstrations on your part in that direction will be resisted by the force of law, leading probably to rioting and bloodshed, I most earnestly request that you will have the good sense to abstain from making any further attempts to vindicate on the present occasion your rights as citizens and rate-payers, and to absent yourselves from the precincts of the Town Hall this evening. My only object in thus appealing to you is to prevent injury to persons and property, and to induce you to show your respect for yourselves as Catholics and loyal citizens.

† DANIEL MURPHY.

Bishop of Hobarton.

Hobarton, June 27, 1879.

This meeting having read Bishop Murphy's pastoral letter to his flock, desires to record its most earnest and solemn protest against it, on the following grounds, viz:—

First.—Because it begins with a statement which is at variance with truth, inasmuch as it is beyond dispute that while an organized band of Roman Catholics, by lawless violence, on three successive nights prevented Pastor Chiniquy, his committee, and the citizens generally from using the hall, after it had been let by the Town Hall Committee; and that also a large and influential deputation of Roman Catholics waited upon the Mayor and City Council for the avowed purpose of inducing them to break through their contract with Pastor Chiniquy's Committee, no "efforts" whatever were made by Roman Catholics to "prevent the City Council from letting the Town Hall for the purposes to which it has been devoted during this week."

Secondly.—Because Bishop Murphy does not, in his pastoral letter, express the slightest regret or indignation on account of “efforts” which the Mayor of Hobart Town officially and justly designates the “late disorderly and unlawful proceedings at the Town Hall.”

Thirdly.—Because the Bishop, in affirming that “further demonstrations” on the part of his flock “in that direction will be resisted by force of law, leading probably to rioting and bloodshed,” ignores entirely the notorious fact that serious “rioting” had already taken place, and that “bloodshed” had only been averted by the Christian forbearance of the law-abiding and lawful occupants of the hall; and most unjustifiably throws the entire responsibility of prospective “rioting and bloodshed,” not on his riotous flock, but on the civil authorities who were determined to repress such lawless “efforts” by the “force of law.”

Fourthly.—Because, in earnestly requesting his flock to “have the good sense to abstain from making any further attempts to vindicate” their “rights as citizens and ratepayers,” Bishop Murphy, so far from condemning and reproving the “late disorderly and unlawful proceedings,” officially justifies, sanctions, and applauds them.

Fifthly.—Because, in stating that his “only object” in thus appealing to his flock “is to prevent injury to persons and property, and to induce you to show your respect for yourselves as Catholics and loyal citizens,” Bishop Murphy entirely and disloyally ignores the supreme obligations which he and his flock are under, not only of respecting persons, property, and themselves, but also the laws of the land and their legitimate administrators.

Sixthly.—Because, in expressly limiting his request to the “present occasion,” Bishop Murphy does not only not forbid, but directly invites similar “disorderly and unlawful proceedings” at some future and more favorable season.

Lastly.—Because, in the opinion of this meeting, the Bishop’s pastoral letter was anything but calculated to allay lawless passions.—*The Launceston Examiner*, July 7.

ROMANISM AND EDUCATION.

Mr. Ruskin somewhere remarks that Romanism has done nothing for the development of Art since the Reformation. It was the religious element of the Romish system which in the pre-Reformation period inspired the highest achievements in Art: and by the withdrawal of the Reformers the most intense and powerful religious convictions were lost

to the papacy, and sought new methods of expression beyond the pale of that organization. If the often-asserted claim for the Church of Rome, that she has been a foster-mother of the Arts is only true in a limited sense, and with reference to a long past historical period, her claim to be regarded as the friend of true learning and intellectual culture must be even more emphatically disallowed. It would be unjust, as indeed it is impossible, to forget how much the present generation owes to those occupants of monastic cells who, through the deep gloom of the dark ages, kept the lamp of knowledge burning; but the Reformation seems to have effectually robbed the Romish Church of the passion for intellectual light and freedom. Those who went out bore with them the principle which is the mainspring and mainstay of all intellectual progress in the sphere of religion as well as elsewhere, and which touches the very core of personal responsibility,—namely, the principle shortly expressed by the phrase, “the right of private judgment.” They left behind them a two-fold spirit, that of an arrogant jealousy and of a timid subserviency. And this spirit has not ceased to operate ever since. Towards the question of education there has always been a radical and doubtless instinctive difference between the attitude of Protestantism and that of Romanism. Protestantism, when it has been true to itself, has always treated the subject of education on the assumption that all increase of knowledge and improved cultivation of the understanding must, in the long run, if not immediately, be a gain to the interests of religion. Romanism has gone upon the contrary assumption, that the range of intellectual activity must be rigidly restricted, and has spoken and acted as if those who pressed beyond these borders were inevitably lost to the true fold. In our own day Ultramontanism allies itself with ignorance, plays upon the lower prejudices and passions, and seeks to secure its own safety by methods which must ultimately lead to its confusion and overthrow. Let any one who wants confirmation of these assertions, or who is disposed to regard them as the mere language of partizanship, turn to the pages of the *Contemporary Review* of the present month, and look through the remarkable article on the “Religious Condition of Germany” by Professor Schulte. With as much calmness, or even coldness, as if he were dealing with a purely abstract question; the Professor examines the position of the Roman Catholic portion of the German population with regard to the educational activity and general intellectual life of the Empire, and points out certain inferences to which the statistics adduced inevitably lead.

A series of carefully compiled tables, given by Professor Shulte, shows that of the population of Germany and the German provinces of Austria the Roman Catholics number 36 per cent., the Protestants 62.5

per cent., the Jews 1.2 per cent., and all the rest 0.3 per cent. Taking this as a basis, we find that the educational returns of Prussia, which Professor Schulte tells us represent results substantially the same as those found throughout the whole country, afford materials from which we may judge of the present ecclesiastical, social, and political life of the nation and of the probabilities of the future. According to the proportions in which the population is religiously divided, we should expect to find 36 per cent. of the scholars receiving education, Catholics; 62 per cent. Protestants; and 1.2 per cent. Jews. As a matter of fact, however, the averages show that of the scholars in the gymnasia (grammar schools) 68.6 per cent. are Protestants, 21.1 are Catholics, 9.9 are Jews; and of the scholars in the Realschulen (commercial schools) 11.6 per cent. are Catholics, 79.5 are Protestants, and 8.4 are Jews. A comparison of several years shows that the proportion of Protestant and Jewish scholars is steadily increasing, while the Roman Catholic scholars are decreasing. The figures are analyzed in various ways, and with much care and minuteness. The general result is to show the persistent tendency of the Roman Catholic population to satisfy themselves with the barest indispensable rudiments of education for their children, and thus to cut them off in ever increasing numbers from the possibility of holding responsible positions under Government, of entering the medical and legal professions, or of engaging in the higher branches of trade and industry. All these callings, with their social, political, and material influence and significance, are passing increasingly into the hands of Protestants and Jews. The steady increase of the proportion of the latter who find their way to the front ranks in the social order of Germany is of singular interest, illustrating the vital energy of this peculiar race, and is one of the facts which have kindled the imagination and stirred the prophetic genius of George Eliot.

With reference to the educational position of the Roman Catholics of Germany, Professor Schulte asks the question, How is this phenomenon to be accounted for? Briefly the reply is: "The aim of the hierarchy has always been and still is to keep the people in spiritual subjection. The hierarchy does not desire superior mental power or culture in its clergy. Hence it opposes the laws of the State which require of the clergy a high scientific education. It feels that if the clergy received such an education, if they became in scientific and general culture the equals or superiors of physicians, barristers, etc.—as might easily be the case if all clergymen were educated according to the laws in Russia and Baden—they would no longer consent to be the mere tools of the bishops, without will or judgment of their own." In other words, the cause of Romanism, in its essential principle of submission to authority, is indissolubly linked with the maintenance of a condition of benighted

ignorance. The principle that prevails with respect to the education of boys finds at least equally distinct manifestation in the education of girls. The disastrous consequences of all this are numerous and grave, and are traced by Professor Schulte with great clearness and force. The religious effects of the system encouraged by Rome are not less disastrous than the intellectual, for the chief aim of the "religious education," which it is sought to impart, is "to guard the young against any attempt at thinking for themselves on these matters, and to refer them on all doubtful points to the parish priest or father confessor." The upshot of all this is that the cultivated portion of the nation have practically abandoned Romanism, while those whose religious sympathies and needs cause them still to cling to the Church for help submit themselves more and more blindly to her authority. A further result is that "the great body of the Catholic population, in spite of all efforts made by the State and by the community for improving the schools, etc., are mentally retrograding—a condition which is sure to be followed by social deterioration, unless some radical change takes place." The spirit which predominates in these efforts to control education in its earlier stages is, we need scarcely add, persistently maintained in everything relating to mental training, information, and development. The idea of the necessity of subordinating the human mind to the authority of the church vitiates everything; and Professor Schulte says, "the so-called scientific works issued by the Romanists are now purely treatises with an ecclesiastical bias." Romanism is "one compact organization" all the world over; and from these glances abroad, we may gather inferences with respect to facts nearer home. The demand made by the Irish Roman Catholics for greater facilities for obtaining the advantages of higher education, and which are to some extent being met by the Universities Bill now being hustled through Parliament with almost indecent haste during the last expiring moments of the Session, are not made primarily in the interests of education. Rome, to be consistent with herself, must ever aim supremely at conserving her own authority, and this is incompatible with true spiritual and intellectual progress.—*London Christian World.*

LETTER FROM REV. J. R. McDOUGALL.

BRIDGE OF ALLAN, N. B., 24 August, 1879.

Dear Christian Friend:

After a short holiday in the Highlands, I now sit down to write my annual letters to friends and subscribers for help in our autumn and winter work, before returning to Florence early in September.

I sent you, in addition to the Annual Report, two special circulars during last season, so that you are acquainted with the details of our work.

The indirect, as well as the direct, effects of the Evangelical movement in Italy, are now so many and varied, that, much sooner than many friends at home, I expect shortly surprising results.

The monthly reports of our agents continue to show activity and success, and that the work is both consolidating and extending. I regret that I have not space to quote from them. I should be happy to send round bundles of these Italian reports to any friends who could peruse them. Nothing would better show the earnestness and indefatigable zeal with which the work of the Free Italian Church was being prosecuted.

The adhesion of the Genoa church, with the venerable Mazzarella at its head, and the great blessing on the efforts from the Milan and Roman centres, have been especially encouraging.

The college, too, in Rome has been crowded with sixteen students, while one Evangelist in the south has had two lads under training, and another zealous agent in the north has several more under preparation for a "flying squadron," to carry the old gospel through Lombardy and Venetia.

Our Professors Gavazzi and Henderson and their coadjutors have enjoyed excellent health and have wrought night and day, and with their whole soul. They are doing far beyond our expectations, and making ready, with God's blessing, a band of able and devoted Evangelists for the Church of the future. Already several of the students, during their vacations, are relieving our overworked pastors.

I wish the times were better, in order to encourage them by the thorough equipment of the college; although, in honor of the Lord's faithfulness, I am bound to say that amidst many trials of faith and patience, we are always enabled to go on. *

The Inter-Missionary Conference, with myself as President and Signor Prochet as Secretary, is doing good and practical work. It represents all the larger denominations, and not individual workers in Italy; and has already had under frank and brotherly discussion the question of salary, the best mode of controversy, and the interests of Sabbath Schools.

A dear old clergyman in England, the Rev. Mr. Dalton of Seagrave, has enabled me this summer to give to our Italian Evangelicals, the "Annotations of Diodati," in two large octavo volumes of 600 pages each. The interest of British Christians in these Annotations lies in the fact that they were translated from Italian into English in the sixteenth century, and circulated in four editions long before Poole's

Synopsis appeared, and formed the second commentary on Holy Scripture which the English people had in their hands.

The present Pope has been exceedingly active in his crusade against the Evangelical work in Rome, particularly the school department. His policy in this matter is a sound one; for if we secure the education in Christian principles of the young and rising generation in Rome, we have secured the beginning of the end, and that a speedy end.

Not only has he roused his clergy to active exertions, in visiting from house to house, and warning off men and children from us under solemn threats, and stimulated by his voice and example the Roman aristocracy to give largely to counteract our efforts, but bribery and corruption have been resorted to by his agents. One school lately lost two female teachers in this way, another a male teacher, and our Bridge of St. Angelo school lost a very handsome and accomplished pupil-teacher, of 17 years, by name C. B. She had been wholly educated by us these last seven years, and was a truly Christian young woman. Yet, through family influence, and although declaring that she would never forswear her faith, she was carried off last spring. One member of her family had thereupon a shop opened for him, and another had a pension conferred in her old age. The girl herself, who received at once a high salary, and was said to have had flattering promises of marriage made to her, was shut up for a time in a convent and then set to teach a Sabbath afternoon class in one of the Roman Catholic churches.

Some of our friends, who went to see the sight, were delighted with the truly Christian instruction she communicated to her pupils. But conscience made her uneasy. After writing one or two letters to her old friend, Signor Conti, the Roman Evangelist, she finally betook herself in tears to his house, and then wrote the following most touching letter to Signor Gavazzi:

ROME, 25th July, 1879.

Dearest Signor Gavazzi:

I know how great your kindness is, and therefore betake myself to you, and beg of you to help me to get out of this sea of falsehood, and to re-conduct me into the Church of Jesus Christ, in which I enjoyed such peace.

If I went away from this Church, it is because my relatives always told me that I was the ruin of the family; and that if I had professed their principles, their worldly interests would have gone better. Satan succeeded so well that I yielded; but as soon as I found myself among the followers of the Evil One, I felt ashamed that I had been so weak. I allowed events to take their course, because I was unable to prevent it; but then, feeling remorse for having exposed the faith of Jesus Christ to scorn and feeling my responsibility to God, I dreaded the infliction of His wrath.

He has made me to hear His voice in my heart, "Arise," He has said to me, "and Jesus shall give thee light, thou that sleepest."

I have given heed to this voice, and with confidence in Jesus, and looking only to Jesus, I have fled, unknown to my relations, to my dearest friend, Signor Conti, and laid my case before him. He exhorted me to persevere in the faith, and to feel sure that God would not abandon me.

And it is true, for I feel now in my heart that I cannot longer go on in this way. I wish to return to the Church of my Jesus, and to show to the enemies of the Gospel, that whoever has been once illuminated by the Word of God, cannot, except through a momentary aberration, forget Christ and His Gospel.

In Rome I cannot longer stay; for my relatives would hinder me, and these priests would give me no peace. I have heard that there is a post vacant in the schools at Florence. I ask it of you, and my grandmother and I will immediately leave this Rome, that I may call myself again a sister of the Church of Jesus, and receive fresh blessings from God.

I place myself in your hands. You can assure the Committee that my repentance is sincere; and God, who sees my inmost thoughts, knows that I am speaking in sincerity. Better far the sinner, who, feeling the enormity of his sin, repents him of the evil, than the just man who needs no repentance.

In certain hope of obtaining the boon I ask, I offer you beforehand a thousand thanks, and declare myself, &c., &c. C. B.

It is not easy to restrain emotion on the perusal of such a letter, though much enfeebled by translation; and I need not assure you, that the girl's wish has been at once gratified.

Surely a case like this may well stir up the sympathy of all our Protestant friends on behalf of the schools in Rome, which ought not only to be strengthened, but increased in number.

I enclose copy of the excellent Sabbath School Paper about Italy, drawn up by our friend, Mr. Wm. Martin, of Glasgow.

I shall remain here till 15th September, and shall be glad and grateful for your continued help to the Lord's work in Italy.

With kindest regards, Ever yours, sincerely and gratefully,

JOHN R. McDougall.

MISSIONARY INTELLIGENCE.

Chicago, Ill.—Rev. A. Miller.

Our German city missionary in Chicago, Ill, Rev. A. Miller, presents this report for the month of August:

"The hot weather has produced considerable sickness, and hence I have been almost constantly engaged in the work of visitation. Bible reading, prayer and religious conversation were

generally permitted, and the results have been favorable. In some cases where the individuals were poor and unable to speak English, I have attended their business in Court. This has won their sympathy, and given me access to their hearts.

"The congregations in the mission chapel every Sabbath morning and even-

ing are large and interesting. It encourages me to see Roman Catholics present at our services. The Germans are, as a people, not so completely under priestly control as some other nationalities. In many cases they talk freely on the subject of religion, and I am confident that my labors among them will produce fruit.

"The mission school is steadily growing, and gathering in the outcast children. Our effort is to bring the dear children to Christ."

San Francisco, Cal.—Rev. E. Verrue.

Rev. E. Verrue, our French Missionary in San Francisco, Cal., sends this statement for the month of August.

"The Scriptures are more anxiously desired and attentively read in the hospitals than elsewhere, and therefore more appreciated. The patients ask for copies to send home, that their families, and especially their children, may have them. A Frenchman asked me not to be offended with him for having loaned his New Testament to a friend who desired it for his children. He stated that they had never seen a copy; and, moreover, he wished to read it himself. In reply I told him that I was glad to know that he had distributed the Word of God, promising to give him another copy and to visit his friend.

"It is encouraging to remark that the greatest number of New Testaments circulated are in the English language, and mostly among the Irish, who seem anxious to have them. In entering one of the wards a few days ago, most of the patients gathered around me to ask for some religious reading, and especially the New Testament. I gave more than ten copies in different languages, and afterwards went around again to see the patients, every one of whom was reading the Scriptures attentively.

"A patient in the last stage of consumption asked Mrs. Verrue to read to him once more a portion of a tract

which we had given him. He declared that it had been the means of changing his feelings, and had brought him to submit to the will of God. He has found Christ, and in Him the fullness of salvation.

"It affords me pleasure to announce that the French brother, Mr. Dumet, who was awakened and converted some time ago through a copy of the Bible which I gave him, has been assisting me. He recently visited two Swiss-Italian families, calling upon them twice a week; and they have now renounced Romanism, and professed saving faith in Christ. He also received the thanks of a German whom he had visited and led to the Saviour. During the month I distributed ninety-nine New Testaments in the following languages: English, German, French, Danish, Italian, Portuguese and Swedish; and six Bibles in English, German, and French."

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. Zvolanek, our Bohemian Missionary in Muscoda, Wis. and vicinity, reports for the month of August:

"The work of the Lord has been moving onward in our midst without any marked developments. We are not, however, without fruit from previous efforts. Our small flock occasionally receives some additions. The Bohemian people are not moved by impulse, but are cautious even in religious matters. When the judgment is convinced, they will renounce even Romanism. The most intelligent of them never go to the confessional.

"In my professional visits I speak concerning religion in such a way as not to offend. The better plan is to ignore doctrinal points, and talk of Christ. When I meet unbelievers I adapt myself to their peculiar tactics, and yet the sword of the Spirit is better than mere logic in resisting them.

"I average about thirty visits a month. The mission school is not large, but interesting."

Cleveland, Ohio.—Rev. J. Yauch.

Our German City Missionary in Cleveland, Ohio, Rev. J. Yauch, thus summarizes his work during the months of July and August;

"In July I visited sixty-eight families, and in August seventy, principally members of the Roman Catholic Church.

"Twice as many could have been called upon if the design were merely to scatter tracts as handbills are distributed. But the missionary should take time and converse with the people on the subject of religion. There is everywhere a startling ignorance of vital piety, not only among Roman Catholics but also among nominal Protestants.

"A few weeks ago I visited a family with whom I had previously conversed. When I first called I thought that I discovered some evidence of spirituality in the heart of the mother. At my second visit she informed me that one of her dear children had died. Four were sick with scarlet fever at the same time, but three recovered. She did not understand why her affliction should be so severe. I endeavored to show her that bereavement was sometimes necessary to direct our thoughts to religious things. At the close of the interview a new light seemed to dawn upon her. The Divine Spirit is evidently working in that family.

"I came to a house where I found two families seated on the porch. The man who resided there spoke lightly of religion as I handed him a tract. He then gave it to his boy, saying that he should read it, as it contained nice stories for the young. I told him that it was equally interesting for adult persons. During the conversation he said that he was not an infidel, but a Roman Catholic, and would read anything good, no matter what the priests should prohibit.

"On one Sabbath I found a carpenter working at his bench. He seemed con-

fused when I remarked: 'I see that you are laboring on God's holy day of rest. He replied that his circumstances required it; but I informed him that no circumstances justified the violation of God's laws. When asked whether he attended public worship he answered in the negative, but declared that he had helped to build churches. I told him that Noah's carpenters were not saved from the flood, though they constructed the ark. He appeared thoughtful, and I trust he will abandon his evil ways.

"A German widow, who had been an earnest Christian but had become cold, promised to return to the path of righteousness and begin a new life."

Davenport, Iowa.—Rev. C. Hoffman.

Rev. C. Hoffman, our German missionary in Davenport, Iowa, and vicinity, writes of his labors during the month of August:

"The following visits were made in my field: Linn Grove, nineteen; Calamus, eighteen; and Rock Island and Davenport, twenty. There has been and is yet considerable sickness in the families, but this enables me to minister the more efficiently. Many will then listen to the Word of God, and prayer, who otherwise would be indifferent. The public congregations remain about the same; and many of the recent converts are growing in faith.

"A short time ago I visited a sick man who seemed entirely unconscious. I asked the daughter for the Bible, intending to read and pray. She hesitated, saying it would be useless, as her father could not understand. Nevertheless, I read the 90th Psalm, and offered prayer, at the close of which he surprised all by speaking distinctly to me these words: "The Lord will reward you." He also invited me to come again.

LITERARY NOTICES.

THE WORKMAN: His False Friends and His True Friends. By Rev. Jos. P. Thompson, D. D., LL. D. New York: American Tract Society

This is really a valuable and scholarly discussion, in terms readily understood by even the plainest mechanic, of the problem now vexing the world. The fallacies by which thousands of intelligent workmen are misled, the tyranny of the socialistic and communistic systems which it is proposed to substitute for the present order, and many other topics of interest, are fully explained and illustrated. The whole subject, indeed, is viewed from the stand-point of reason and of Christianity. It is a book particularly well adapted to what are inaccurately called the working classes; but there is scarcely a page from which any intelligent reader will not cull useful facts and reflections.

The Tract Society also publishes six thin quarto books (in illuminated paper covers, and at the price of only fifteen cents each), belonging to a series of "Dear old Stories." Each book contains four Bible stories, written by Faith Latimer, and four full page illustrations, one of which is colored. These thin volumes would do well for children in the smaller Sunday-school classes.

FROM D. Lothrop & Company we have received three volumes of the "*Idle Hour Series*," entitled respectively: "Poor Papa," "My Daughter Susan," and "How Two Girls Tried Farming"

The first is an amusing narrative of which we need only say that it is in the vein of the somewhat famous "Helen's Babies." The second deals in description of a healthful Christian character ready to help in every good work. The third has a practical object in view, and demonstrates that it is possible for self-reliant and sensible women to earn a by no means precarious livelihood by

the rough toil of the field. While our conviction remains unshaken that such toil is, for the most part, appropriate only for the other sex, we have no doubt that all will extract entertainment, and some readers valuable hints from a perusal of this little volume.

The same publishers have issued "Ruth Erskine's Losses," by Pansy, author of "Ester Reid," "Four Girls at Chautaugua," "The Chautaugua Girls at Home," "Links in Rebecca's Life," etc. Interesting and healthful in tone.

"THE NORTH AMERICAN REVIEW" for September contains a number of articles of great merit. The opening article on "The Genius of Nathaniel Hawthorne," by Anthony Trollope, is a clear, sympathetic and discriminating analysis of one of our greatest American writers. The second part of Richard Wagner's "Work and Mission of my Life" is valuable both as a piece of autobiography and as a discussion of the principles of art. "The Confession of an Agnostic," by an Agnostic, is a good specimen of delicate but forcible sarcasm, which we only fear will not be read by those who might read it with most profit to themselves. A short paper on the "Intrigues at the Paris Canal Congress" reveals something of the mode in which such unanimity was secured in favor of M. de Lesseps's recent extravagant scheme. A review article on "Three Important Publications" is fresh and readable. Speaking of Mr. Finlay's great work recently revised by H. F. Tozer, the reviewer says: "By the common consent of scholars, Finlay deserves to rank by the side of Curtius and Grote, among the authentic and skilled interpreters of Greek thought, Greek institutions and Greek influences to the popular ear of this age, and of posterity."

R E C E I P T S

In behalf of the American & Foreign Christian Union, for the month ending Aug. 31st, 1879.

MASSACHUSETTS.

Gloucester, Dea Andrew Parker, legacy
per James Parker, Esq., Ex..... \$500 00

NEW YORK.

Ilion, P. N. Clapsaddle, 90c. and for C.
W. \$1 10 2 00
N. Y. City, H. I. 20 00
\$ 22 00

NEW JERSEY.

Hamburg, Mrs. Danl. Haines, \$ 25 00

PENNSYLVANIA.

Remington, U. P. Church bal., which
constitutes Rev. J. A. Douthett,
a L. M. \$ 16 50
Robinson, U. P. Church, bal. which
constitutes Rev. W. R. McKee, a
L. M. 17 25
Burgettstown, Presb. Church 22 75
" M. E. Church, 67
Clarksburg, Presb. Church, 4 60
Pigeon Creek, Baptist Church 75
Jefferson, U. P. Church 4 75
" M. E. Church 95
New Bethlehem, U. P. Church, bal... 4 60
West Union, " 11 00
\$ 83 12

OHIO.

Youngstown, W. J. Edwards, \$5 and
for C. W., \$1.10 \$ 6 10

IOWA.

Long Creek, Welsh Cong. Ch., bal.... \$ 2 60
Marion Preb. Ch. bal. 5 00
Oxford " " " 4 75
Unity " " " 3 25
North Liberty, Church of God 4 75
Columbus City, Reformed Ch. 7 00
\$ 27 35

*Received for the CHRISTIAN WORLD in ad-
dition to items specified above.*

J. C. Brown, \$2 20; Rev. J. G. Atter-
bury, \$1 10; N. Sammis, \$1.10;
Mrs. H. S. Davis, \$1 10; Rev. R.
Althorp, \$2; H. Barrus, \$2 25;
Mrs. N. Case, \$5; C. D. Kingsbury,
\$2; J. F. Brooks, \$3 30; Rev. N.
B. Flisk, \$1 10; J. N. Marshall,
\$1 10; Chs. Seymour, \$1 10; C.
A. Hamlin, \$1 10; W. Baird,
\$1 10; Miss E. C. Kingsbury,
\$1 10; Miss L. Everett, \$1; Smal-
ler sums, \$1 49 \$ 29 14

Total receipts, \$ 692 71

THE CHRISTIAN WORLD.

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NOVEMBER, 1879.

No. 11.

EDITORIAL NOTES.

PROGRESS OF THE IRISH MISSION IN THIS CITY.—The work in this city, under the care of Rev. J. V. McNamara, is taking from week to week a deeper hold upon the class which it is intended particularly to reach. If any doubts have existed—and it is useless to deny that they have arisen in the minds of very many even intelligent persons—respecting the possibility of opening the eyes of Irish Romanists to the truth of the Gospel, surely they ought now to be dispelled. “Father” McNamara, a converted priest, one with whose person and history multitudes of his countrymen are familiar, goes among them in the parts of the city where they congregate in greatest numbers, and, although occasionally threatened, is not molested. The Irish come to hear him preach. They listen to his faithful denunciation of the tyranny of Rome over the *national* churches, and especially over the Irish Church, not only respectfully but even sympathetically. When he exhibits to them the contrast between the purer Christianity introduced into their native island by the early missionaries and the corrupt Christianity at present taught there, they begin to investigate for themselves. Happily, however, “Father” McNamara does not merely preach an anti-papal religion. He proclaims the saving truths of the Gospel, and invites the weary and heavy-laden to come to the only Saviour, the only Mediator between God and man. Protestants who have attended his meetings and have listened to the narratives of their conversion given by simple men and women, often belonging to the most illiterate class of our population, have come away with the firm conviction that the work of

grace is not only genuine but deep—a true fruit of the influences of God's Holy Spirit. This has been the conclusion reached by cautious and conservative ministers of the Gospel, able from mature experience to frame a sound judgment upon the matter.

The places where the meetings have hitherto been held have been crowded. Often it has been impossible for all that desired to get inside of the doors, and many have stood without, endeavoring, as best they could, to join in the exercises. The hymns—truly evangelical compositions, set to old Irish melodies, with which the worshippers are well acquainted—have, on such occasions, been sung with a power and unction that might shame many a Protestant congregation.

How far shall this promising movement go? This is a question for the Protestants of this country—for our readers specially—to answer. The work has a very encouraging outlook. There is, in Mr. McNamara's opinion, a deep and wide-spread discontent among the priests in the United States. The tyranny of the bishops and other causes have partially opened their eyes. But they are without a centre: they know little of Protestantism, and, worst of all, they see no way of escape. To renounce their ecclesiastical positions, is, in the majority of cases, to find themselves cast adrift upon the world, with no prospect but that of absolute penury. Can we wonder that only one, now and then, has the courage to take a decided step? Who can tell how many would take it if they could even be assured of a roof to cover their heads and the supply of their most absolute necessities?

What will our Protestant readers do to meet this providential call coming to them so unexpectedly? For may we not find in this movement for the regeneration of the Irish population one of the most hopeful signs of the solution of the grave questions confronting us.

HOW THE LAITY REGARD THE ROMISH CHURCH SCHOOLS.—Under the heading "Is this Christianity?" there appeared in the *Yonkers Statesman*, of September 25th, a letter from a Roman Catholic parent, which sufficiently explains itself. It seems to indicate, *first*, that the so-called *free* schools under the care of the Sisters of Charity are in some cases free only in name; *second*, that there are parents who recognize the fact that these church schools are far inferior in the education they offer to the public schools; *third*, that the clergy, instead of giving special care on the Lord's Day to the training of such of their flock as may during the week be destitute of religious instruction, prefer to deny them all such Sunday training; and *fourth*, that they have deliberately resolved to punish the children for the fault of their parents, and have no scruples in imperilling, as they suppose, the salvation of

the former in order to compel the latter to submit to the regulations of the Church and secure obedience. Here is the letter:—

To the Editor of *The Statesman*:—

I am a laboring man, have a family to support, and house rent to pay. I have a little girl twelve years' of age. I send her to Public School No. 2. I am a Catholic, but I cannot afford to pay for books, collections and presents which they want every week at the so-called freeschool of St. Mary's.

As a matter of course, I sent my daughter to her Sunday-school when it commenced—to the so-called Sisters of Charity of Saint Mary's, as I live in the parish. Because she goes to No. 2 school, where she gets books and a better education free, they sent her home from Sunday-school. I asked her who sent her home. She said the Sisters. I asked her if Father Corley knew of it. She said, no. I told her to go back again and see his Reverence about going to Sunday-school. She did see him, and he said: "You go to No. 2, don't you, Katie?" She answered yes. He said: "Well, any one who goes to the public schools cannot come here to Sunday-school."

Mr. Editor, I would like to know if this is Christianity, charity, liberality or bigotry? Or what is it? I would like this published to draw the attention of all lovers of unity and freedom to the acts. I have paid my dues according to my means while in Yonkers towards the church and school, and was answerable to all collections that were called there; and now because I send my child to a free and better school, the pastor will not allow her to attend Sunday-school. Mr. Editor, is this right?

THOMAS MCKELLIGOTT,

No. 45 Chestnut Street.

NOVEL PUNISHMENT.—This is not an exceptional occurrence. Here is another incident of the same sort. It is given by the *New York Observer*, on the authority of the *New England Journal of Education*:—

Two boys in Putnam, one nine, and the other eleven years of age, were recently punished by the Romish priest for attending one of the public schools of that town. The revered gentleman had told his parishioners to take their children from the public schools and send them to his own conventual institution; but the father of these boys, although a devoted Roman Catholic, believed that in matters purely secular he had a right to act according to his own judgment, and continued to send them where he thought they would make the greatest progress. The priest being unable to gain his point in the ordinary way, took possession of the boys, who had come to catechism, one Sunday morning, and inflicted upon them the following penance: They were placed as culprits before the whole congregation, and had to hear Mass upon their knees! Filled with sorrow and indignation, the father of the boys went to the priest, after Mass, with reproaches for treating his children thus for a sin—if, indeed, it were a sin—which he, himself, had obliged them to commit. The priest told him that though, indeed, it was not the children's fault, it was only right that they should suffer, to inspire them with a wholesome dread of the evil of going to the Godless public schools of the land. "And, besides," said he, "it was the best method I could devise to punish you for your disobedience." He added: "I thought this would teach you and bring you around, and I am glad to see that the punishment has been effectual."

"Why," said the father, "before inflicting a punishment so public, did you not notify me of your intention?" "I might, indeed, have done that; but it is just what you deserved for setting yourself up in opposition to your pastor in this matter of our schools." The saddest thing of all is, that the outraged father, in his fear of the priest, and under the pressure of Roman Catholic opinion, has been persuaded that the only course left him to wipe out the disgrace upon his children is to take these two bright boys out of the public schools. And this is what Romanism dares to do and can do in New England.

CHURCH AND SCHOOLS IN BELGIUM.—It must not be supposed that it is only in the United States that the Roman Catholic hierarchy assumes the position we have indicated to the system of public schools. The united episcopate of Belgium has recently pronounced itself very distinctly in the same direction. The bishops adopted these four resolutions: 1st. As to the normal schools, priestly absolution will be denied both to the teachers and pupils. 2nd. The religious instruction afforded in the State (secular) schools is viewed as schismatic in its very character, and the teachers that give it consequently subject themselves to excommunication. 3rd. All lay teachers, without excepting those who shall abstain from giving religious instruction in the schools, fall under the censures of the Church, and must be refused absolution. 4th. The children who frequent the lay schools, being regarded as persons acting without discernment, are not subjected to these penalties, and may be provisionally admitted to their first communion. Well does a secular journal, quoted in the *Cristiano Evangelico*, declare that on reading these regulations, one must make a mental effort not to imagine oneself transported into the very midst of the Dark Ages! A cable despatch of a still later date adds that the Belgian ecclesiastics have extended their threat of excommunication to the parents that dare, in spite of the Church's interdict, to send their children to the State schools.

NO GROWTH OF INFLUENCE IN GREAT BRITAIN.—By the very constitution of things as ordained by God, every erroneous system has an element of weakness of which no shrewd contrivance of the wisest schemer can relieve it. The expression of the freedom of individual thought in the masses of the people can be purchased only at the price of the loss of mental vigor. Men may be induced to submit their minds and wills so completely to the mind and will of the priest, as to think nothing but what their ecclesiastical superior may permit them to think; but this slavish obedience to authority saps the very foundations of intellectual force, and places the denomination that seeks to promote it at an unavoidable disadvantage in relation to other communions. It is not

surprising therefore to find that everywhere the Church of Rome—now more than ever before demanding of its votaries a blind submission—is losing its hold on the leaders of human thoughts. As compared with Protestantism, it has at the present day few philosophers, few historians, few great thinkers in any department of science. And the disparity is perpetually increasing. Of the distinguished writers nominally connected with the Roman Catholic Church very few are the devout and obedient children of that church, as devotion and obedience are now estimated: that is, few are ultramontane, the hearty believers in the new dogmas of the Vatican Council, and the supporters of papal infallibility. It follows of necessity that the Church of Rome, even when it recruits its members from outside of its pale, gains scarcely any persons who add to its influence on culture and progress. Of this fact, we see a striking illustration in a paragraph from a secular journal which we find in circulation, but without distinct credit as to its authorship:

“There is not a single Roman Catholic peer, except Lord Acton, who now is never heard from, whose utterances commands attention, scarcely one even of those who have changed their faith, whose voice is heard in the House of Lords. The dutiful Duke of Norfolk, a figure-head at meetings, has no reputation for ability; neither has the millionaire, Marquis of Bute. It is this conspicuous lack of Roman Catholics in high places which has gone so far to neutralize the triumphs of Rome in the matter of converts. Moreover, this has been further lessened by the circumstance of the conversion of father or mother being by no means necessarily followed by that of children. The late Lord Dunraven joined the ancient faith; the present peer is Protestant. The Duchess of Buccleugh became a Romanist; her husband and all her children are Protestants. Again, the Marchioness of Lothian's change to Rome had no influence upon the religion of her son, the Marquis. A huge crop of curates, and maiden ladies has unquestionably been garnered by Rome in England; but of the men who permanently affect opinion on national life, but a very small number.”

A REMARKABLE ADVERTISEMENT appeared in one of the newspapers published in the city of Athens, Greece, in the month of June last. It was in these words:—“Notice. The holy monk Sophronius, lodging in the Hotel of Apollo, has brought from the Holy Mount [Mount Athos] the holy relics of the forty martyrs, of Saint Panteleimon, and of Saint Tryphon, and part of the precious wood of the Cross. Those who desire to consecrate [or sanctify] their houses, let them address themselves to the above-mentioned holy monk, who has permission for this purpose from the Holy Synod.”

Upon this the “*Star of the East*,” edited by our excellent friend,

Rev. M. D. Kalopothakes, makes some apposite remarks, which we translate: "The publication of such a notice through such a journal in the very seat of letters, without the slightest remark or reference on the part of the press, with a single praiseworthy exception, is a clear proof of the lamentable indifference of the educated and powerful, and a still more lamentable condition of the people, and shows more clearly than anything else the need of the dissemination of the Gospel among the people, and its education and training in accordance with the precepts of the Gospel. If there be so great a need of some means of sanctification in Athens, as to require the bringing of a whole cemetery from Mount Athos, namely, the bones of forty martyrs and two saints, besides a part of the precious wood of the Cross of Christ; certainly the spiritual and moral condition of our city must have fallen very low, however it be regarded, whether under the aspect of indifference or that of superstition, and calls for a more effective means for its elevation and purification, than the bones of dead men."

THE 500th ANNIVERSARY OF THE ENGLISH BIBLE.—A very happy suggestion was made at the recent annual meeting of the Warren County Bible Society, by C. E. Vail, Esq., president of the Society. It was that as next year will be the five hundredth year since Wycliffe, the great precursor of the Reformation, gave to England the first translation of the New Testament in our vernacular tongue, the event should be appropriately celebrated by all English-speaking countries. The sentiment was not only enthusiastically adopted by the meeting, but has been taken up with great spirit elsewhere. The date of the event to be commemorated has since been questioned in some quarters, but as it is that adopted by Gieseler, in his *Church History*, and by the late Professor Henry B. Smith, in his *Chronological Tables*, it may be assumed as virtually correct. It will add interest to the celebration if, as Mr. Vail suggests, next year also witness the publication of the Anglo-American revision of the New Testament. But in itself the part which Wycliffe played in the preparation of the ground for the coming reformation was so important, as richly to deserve to be recalled to the memory of men by a solemn celebration. For, in the words of Dr. George P. Fisher, "living in the midst of the fourteenth century, nearly a hundred and fifty years before Luther; not an obscure or illiterate man, but a trained theologian, a Professor at Oxford; not hiding his opinions, but proclaiming them with boldness; he, nevertheless, took the position not only of a Protestant, but, in many important particulars, of a Puritan."

Mr. Vail's remarks will be read with interest. He said:—

Next year will complete a semi-millennium of the English Bible. John Wycliffe, glorious old Wycliffe, who has been called by one "the morning star of the Reformation," and by another "the greatest of the reformers before the Reformation," was born about the year 1324. Up to this time the Church of Rome was almost the sole custodian of the Sacred Word. This, which God intended for the light of the world, she took care to keep under lock, in a language unknown to the masses, so that scarcely one person in ten thousand had ever read a Bible. With great labor and learning, Wycliffe, who was also the father of our later, or mixed, English prose, set the Word free. In the year 1380 his Bible was published. At last the New Testament appeared that year, the whole being completed during the next two years—the first copy of the entire Scriptures in the English language. Let us render Wycliffe due honor. This was before the invention of printing, and copies of his Bible had to be multiplied by the slow, toilsome and expensive process of writing by hand. Albeit, in ten years, Wycliffe's English Bible shook the papal throne. It stirred the thought of the world. It aroused the Anglo-Saxon mind. It helped to lay, broad and deep, the solid foundation of England's greatness, and of ours as well. Let us guard the sacred and priceless treasure! Wycliffe, defended by powerful friends, was suffered to die a natural death (as did Luther after him) in 1384; but such was the rage of Rome, that the Council of Constance, in 1415,—the same Council which, in violation of plighted faith, burned Huss, and Jerome, of Prague,—ordered the bones of Wycliffe to be disinterred, burned to ashes, and scattered in a neighboring brook. This was done in 1428, forty-four years after his death. Vain and impotent malice! In the language of quaint old Fuller: The ashes of Wycliffe were cast into a brook which entered the Avon, and they were carried to the Severn, from the Severn to a narrow sea, and from the narrow sea into the wide ocean; the ashes of Wycliffe thus becoming an emblem of his doctrine, which is now dispersed all over the world. Some one has versified this scrap of history:

‘The Avon to the Severn runs,
The Severn to the sea;
So Wycliffe's ashes shall be borne
Where'er those waters be.’

Now, I wish to ask, will the English speaking race permit the year 1880 to pass without grateful recognition of what we owe to Wycliffe? Rather, let us wisely improve the occasion in rehearsing the story of The Book, how it has been preserved and handed down to us through centuries of the toil and agony and blood of martyrs, and how it has shed its blessings all along down the ages; and let us resolve, God helping us, to scatter those blessings wider, and wider until they shall reach every hamlet and every household in the world.

Would it not be proper, also, for the Warren County Bible Society to suggest to her sister societies and to the great national societies of Britain and America, the celebration of the five hundredth anniversary of the English Bible? It has seemed so to me. I leave the matter with the simple suggestion, for such action, if any, as to you may seem desirable.

WHAT WYCLIFFE TAUGHT.—“Of all this class of reformers before the Reformation,” says the same distinguished historian from whom we have quoted above, “John Wycliffe is the most remarkable. In his principal work he affirms that no writing, not even a papal decree has any validity further than it is founded on the Holy Scriptures; he de

nies transubstantiation, and attributes the origin of this dogma to the substitution of a belief in papal declarations for belief in the Bible; he asserts that in the primitive Church there were but two sorts of clergy; doubts the Scriptural warrant for the rites of confirmation and extreme unction; would have all interference with civil affairs and temporal authority interdicted to the clergy; speaks against the necessity of auricular confession; avers that the exercise of the power to bend and loose is of no effect, save when it is conformed to the judgment of Christ; is opposed to the multiplied ranks of the clergy, popes, cardinals, patriarchs, monks, canons, and the rest; repudiates the doctrine of indulgence and supererogatory merits, the doctrine of the excellence of poverty, as that was held and as it lay at the foundation of the mendicant orders; and he sets himself against artificial church music, pictures in worship, conservation with the use of oil and salt, canonization, pilgrimages, church asylums for criminals, celibacy of the clergy. Almost every distinguishing feature of the mediæval and papal church, as contrasted with the Protestant, is directly disowned and combated by Wycliffe."

EVANGELICAL WORK IN ANDALUSIA.

BY REV. HENRY R. DUNCAN.

[Extract from an Article in *Times of Refreshing in Spain.*]

SEVILLA.

The opponents of the Gospel in Sevilla have been preaching the decadence of the Protestant heresy, and foolishly predicting from the pulpit that the Jesuits would very soon have back again their 'San Francisco de Paulo Church.' But wherever decadence may be seen it is certainly not in that church, where as much vigor and progress as ever are visible. Señor Alonso's reply is more energy and activity in the work, both in his preaching and in his quieter mission labors. for, as he says—"They will be unable to choke the seed: with God's blessing it will spring up, and the day will come, perhaps it is not far distant, when the light will shine, and the Lord's field will bring forth on all hands good and abundant wheat." I have recently paid several visits to Sevilla—one on the occasion of the examination of Señor Jiménez of Huelva, and another on that of his ordination. There were about 90 present on the former, and over 150 on the latter occasion in the week night service. The Sabbath evening services are more largely attended. The schools are as full as we can venture to have them, without assistant teachers and larger premises; and the tidiness, order, and cleanli-

ness, as well as the progress of both girls and boys, so far as my time permitted me to judge, were most gratifying. In the Sabbath-school the attendance sometimes reaches 70, and the advancement in Bible knowledge since the introduction of Alonso's translations of Mr. S. B. Schieffelin's catechisms, is notable, I am told.

Señor Monterola, a famed Romish missionary preacher, has been doing good service to our cause. After a series of scientifico-religious lectures, largely attended, he gave five more specially intended to crush the Gospel work, advertised as—'Religio-historico-Biblical Lectures against the Blasphemies of the Protestant Heretics, etc.' He ridiculed to the utmost the doctrine of 'justification by faith alone.' He went the length of saying that, were it for nothing else than this doctrine, should it ever occur to him to separate from the Romish Church, he would rather become an atheist than a Protestant, etc., and so he counselled his audience. He finished his lectures on a Saturday, and on the Sabbath a large audience, attracted by curiosity, came to our church, where they heard from Señor Alonso a strong sermon on 'justification by faith,' called forth by this attack.

As to minor and itinerant missions, I must tell you of an outcome of the work among the Gallegos, which indicates how the seed blows over the country and germinates in distant parts. I stated in my last that we had news of good work being done by our Gallego friends in their native province of Galicia. We have now more details, a man from the spot having arrived in Seville and told Alonso the good news. If in some particulars these may not be quite exact, having been noted from memory, they may be corrected in another number. Julian, the chief of the room in which the Gallego mission was formerly carried on, returned to his home some time ago; and so great was his missionary zeal that, I am told, at his own expense he opened a school for boys there, placing at its head a Christian teacher from Lugo. But not satisfied with this, and with his own personal work with the Bible and a number of tracts that he had taken with him from Seville, he wished to introduce the preaching of the Word. He and Acosta, another of our Seville friends, have worked to such purpose that they have created quite a little revolution in the towns of Morgadanes, Gondomar, and Gellufe, and the surrounding hamlets. They began by teaching as best as they could themselves in their school. As the work grew they sent to Messrs. Wigstone and Blamire, missionaries from Mr. Spurgeon's College, now resident in Vigo. Possibly sent by these, a colporteur appeared in that district. Our two friends and the narrator, now in Seville, accompanied him in his rounds, and were greeted with a shower of stones from a mob headed by the priest, who excited his partisans to 'finish with the heretics.' The colporteur was wounded in the head,

and Acosta in the shoulder ; but by dint of a long hard run they at last found shelter in the town house. The Alcalde protected them in spite of the priest, and sent municipals with them till they got beyond danger. Julian and Acosta remained in their town, and the other two went off to Vigo. The Alcalde told the two who remained that he could not grant the leave they asked, to open a mission house, unless the gentlemen from Vigo should come. These missionaries, at the request of our friends, agreed to pay the desired visit, and came with their wives. They were received with stones, and, I hear, several shots were fired at them ; but as they were inside a coach they escaped intact. However, their presence before the Alcalde, his friendliness, and the propaganda already made by Julian and Acosta, have changed the situation so completely that those who formerly united to stone the Gospel-bearers as heretics, have now turned against the priest who deceived them, and they flock to hear the Word proclaimed, for they have found that the so-called heretics were the true messengers of the Gospel. Señor Alonso has news also, from other parts, of other Gallegos—fruits of the Seville mission—who retain their love for the Gospel, and are working as best as they can to make known the glad news among their families and friends.

VISO.

Having been so unsuccessful in Viso, Alonso had resolved to abandon this place meanwhile. But God disposed otherwise. The railway works between this and Carmona are again in operation, and the contractor is a Seville friend, employing about thirty men there, from Seville and elsewhere. So he resolved to make use of this door. The contractor was happy to allow a meeting at night in the bothy, and as the night was wet all were present. Among those present were some from Viso, and some employees from the station. One put a question about confession during the meeting, and this added fresh interest ; but Alonso was obliged to stop at 10 P. M., though he could have wished to speak longer. The hard-wrought men needed rest, but he promised to return, which he did in less than a month. The second meeting was larger than the first ; the doctor, and others from Viso, as well as the station employees and laborers, attending. On the way back to the town and in the boarding-house, religious conversation was continued. Alonso finds this a good field for mission labors, and hopes to continue his efforts there while the work of railway construction lasts.

He has added now to the towns of his circuit

TOCINA,

a town of 1,400 or 1,500 inhabitants, some three kilometres from its station on the Cordoba line, the junction for Merida, which gives it a

certain importance, as many travellers and traffic agents pass through it. In the posado Alonso found a company composed of three men from Ecija, some muleteers from Pedroso and Cazalla, and a young priest passing the night there on his way to Cazalla. It was extremely cold, and all gathered round the fire. One of the Ecija men was full of jokes, and he directed a heavy fire of them about religion on the priest, stating that he was an unbeliever, and that the priests themselves had taken from him all wish to believe. The priest at first remained silent; but, forced at last to speak, he tried to defend himself so unfortunately that he left religion undefended to shield Romanism. Thereupon Alonso took the matter up, having watched his opportunity. This intrusion in what had almost become a personal question surprised them all, and the more as none of them knew who or what he was. The Ecija man said: 'Are you going to defend the priests too?' 'No,' he replied; 'I am neither going to defend nor to attack them; I only do without them, and pity them. What I have to defend is Christianity, which you have combated, and the priest has been unable to defend. I am not going to speak in the name of a class, nor yet in that of a church, much less in that of the Church of Rome; I am only going to speak in the name of a Book, which is for me the only authority in these matters, the Bible; here it is,' taking it from his pocket. The priest eyed him fixedly, and, as if frightened, and directing himself to him, Alonso continued: 'Yes, Señor Cura, this Señor who does not know religion, is to some extent right in making your order responsible for his want of faith. You have taken Christianity out of its true course, and, instead of giving your adherents the pure water of the Gospel to drink, you have given them the impure streams of traditions, resting solely on the authority of your Roman Church, which has so defiled the purity of Christian doctrine.' 'That's it; now Señor Cura, come to an understanding with this gentlemen,' said the Ecija man. His words had greatly excited the curiosity of all, who prepared to listen to him attentively. He began briefly establishing the authority of God's Word, and to prove that the Romish Church rejected this authority; he gave an instance, the remission of sins through confession according to the Romish Church, while the Word of God says: 'The blood of Jesus Christ, His Son, cleanseth from all sin.' 'That is not true. Where does it say that?' interrupted the priest. 'Here it is,' and Alonso handed him the Bible, open at 1 John i: 7, that he might read it. 'This cannot be,' he said; 'this is a Protestant Bible, and therefore false.' Alonso asked him; 'Have you your Bible here?' 'No,' 'Then you will have your book of devotion; bring it out, and we shall see if it does not say the same.' Expecting triumph the priest produced his breviary, and very soon Señor Alonso found the passage from John in

Latin, in one of the recitals. He asked him to translate it, which the poor man refused to do; and rising angrily and taking his cloak and hat, he left the place. You may imagine the impression which this left, and the triumph gained by the truth. The people urged him to go on; and he, who needed no such urging, willingly spoke till he was tired, on the same text, and on the free salvation through Christ. When he had finished he stood up and asked them to accompany him in prayer, which they did with great attention. After a short silence the Ecija man said: 'If I had heard religion spoken of in this way, I should have believed in it; what would I not give if you would come to our town and teach the fanatics there what you know! Come with us to-morrow, we shall have much pleasure in presenting you to our friends.' He could not; but he said that when he could, it would be a great pleasure to him to preach in Ecija. He gave them tracts, and they separated after midnight. The posada keeper came to him in the morning to tell him that he had a Bible that he had bought years ago, but he had scarcely looked into it; for a priest, who at that time stopped in his house, told him it was a bad Book made up by the Protestants or Jews.. Alonso disabused him of his error, and counselled him to read it, as it is God's Word. The priest did not appear again, but the Ecija men accompanied Alonso to the station and renewed their offer of friendship.

HUELVA.

The congregation here is apparently in a very healthy state, and the presbytery has recently, after allowing more than a year of trial to elapse since the members sent in their petition, examined the missionary, Señor Jiménez, in conformity with the church's code of discipline, heard his trial discourse, and after the statutory interval for the edicts, which were published in all the churches of the presbytery has solemnly ordained him to the work of the ministry of the Word and ordinances. In due time he was examined by a commission of the presbytery, and licensed to preach in our pulpits. In both the recent vacancies in Huelva I spoke to him of the charge. His own modesty wringed him. He shrank from undertaking so solemn a responsibility without more experience, but there were circumstances on the last occasion which overcame at length his scruples, and I sent him in the strength of the Lord to build up what had almost become a ruined work. Here his qualities have attracted the favor he deserves, and while none is so ready as himself to admit his imperfections, and his need still to study much, the Lord has given a blessing with his labors, and so seems to have owned him as one chosen and sent by the Church's Head. It is, therefore, to me a great satisfaction that his

congregation has called him, and the Church has set its imprimatur upon him. God grant that the 20th of May, date of his ordination, may prove to be a fresh start in his own spiritual growth, influence, zeal and success.

The work shows real signs of life, activity, and increase. The church is sometimes as full as it will hold. This has been specially the case all through the season of Lent. The school is very well attended.

Apart from the occasional and interesting visits to Rio Tinto, Señor Jiménez has his hands very full of successful aggressive work in the town of Huelva itself. The meetings are growing in interest and usefulness since I last wrote of them, and as yet they have been unimpeded. I have interesting notices about them, which, for want of space, I must suppress, and may, as mention is made of the meetings further on. But some of those who have eagerly come to them will not as yet come to the church.

With all that the fanatics can do to oppose, the work prospers and increases, and at times more than a hundred are present at one minor mission meeting. But Señor Jiménez may be allowed to speak for himself in the following translation of his report to me at the close of April. He says: 'The missions in these latter months have been much more important than in the former. Both in the San Pedro and the San Sebastian districts, there have been nights in which more than a hundred have attended. Our brother Bonastre (cartwright) has for his house a ground floor, only one room, with a roof; the nights on which we meet in his house he has the trouble of taking out the beds and all the furniture, that as many as possible may get into his room. He tells those who wish to come and hear with comfort, to bring chairs with them; but, so great is the number who attend, that not only his room, which is large, is filled, but also the court-yard to the very door. We have preached the gospel with all liberty: as yet the authorities have not interfered, and, what is more, we have even sung our church hymns. The result has been pretty satisfactory, some families have been added to our church, and some girls to our school.

We have had another special mission, in what is called Lent and Holy Week, for the strangers who have come to the capital (of the province) because of the annual conscription. Some persons of that town are now very enthusiastic for the gospel, and are affiliated to our church.

In the last week of April we have had the Romish missionaries raising a furor among the simple people. They have said from the pulpit that the Protestants have come to make a commerce of the Spaniards, and to destroy their souls with their false and heretical doctrines; that our chapels are caverns of hell, synagogues of Satan, places of perdition, to

which none should go who appreciate themselves as Apostolic Roman Catholics. They have earnestly entreated the parents not to take their children to our schools, that those poor children who go are on the road to perdition, and they would grieve for it one day when remedy would be passed. But for all this they have not been able to separate one single person from our church, nor a single girl from our schools; and in two services which we have held this week, to defend ourselves from the attacks directed against us, the chapel has been fuller than usual (totally full) of every class and condition of person; I have been much congratulated after the sermon, by ladies and gentlemen that I never before have seen in my chapel, and by many young students, who put money into the collection-box, and went away very delighted and surprised to find that what had been said as to our doctrines was false.

We have in our congregation a woman dangerously sick, and the following has happened with her:—The parish priest of San Pedro sent her notice, by means of a neighboring advocate, that on the following day (24th) he would go to visit and confess her; if not by her pleasure, by force, as he had powers for this as parish priest. The sick woman replied that the priest had nothing to come for, as her pastor had already visited her and prayed for her, and this visit was enough for her; that no man could give her the salvation of her soul, much less the priest, that her confidence was placed in God and in Christ Jesus her Saviour. The priest threatened her relatives with the authorities, and the following day went to the patient's house with a notary public, Don José Laconte, and other witnesses, to exact from the patient a formal declaration and a public confession of her beliefs as follows:—"Are you an Apostolic Roman Catholic?" "No, sir," the dying woman most clearly replied. "Then what are you?" "An Evangelical Christian; and, if you do not understand this name, a Protestant." "Do you not know," said the priest, "that whoever is baptized by the Roman Catholic Church is a Catholic whether he will or no, and belongs to us?" "No, sir; it is more than nine years since I embraced the Holy Gospel, and from that time I separated myself from your Church for ever, and I belong no more to any but to Jesus Christ." Then the notary said,— "Now we can do nothing here for the present." But the priest, not contented yet, said that he would work by other means. We do not know what this gentleman may be thinking. What is certain is that the authorities lend all their protection and support to the Romish clergy, and that liberty of conscience and worship is very limited; it exists in name and written laws, but really we have nothing more than a very limited toleration.

*Our school goes on very well. The daily average attendance is fifty.

and in the daily list we have up to eighty. We have not more than twenty boys, for, having no master, we cannot admit more. I take part also at times in overseeing and teaching the older ones.'

A later report, when, according to the intentions of the enemy, the school should have expired, informs me that there are sixty-two children present, that money has been sent through Mr. Matheson for the material for the boys' school, and a suitable and pious teacher is being sought for. Our self-constituted foes are foolish to boast of their powers before they are proved; it does not place them in a dignified position before the people who are gifted with memories. The church is well filled both on Thursdays and Sabbaths; and Dr. Jelly, late of Madrid, has kindly offered to visit the sick of the congregation, which is a great help and encouragement in the work. Still later, there are fifty advanced children and thirty infants.

CADIZ.

I must limit myself to a short statement here, as I have occupied too much space already. It will suffice to say that all the mission stations mentioned in last number continue in operation, and there are signs of blessing. The church is largely attended. Among those who are soon to make a profession out of their faith, there is one, first navy doctor, and another, captain of a frigate. The schools are going on most satisfactorily. A great deal of interest might be reported from this as from the other stations. But I must omit all in favor of the following:—

Catalina Rodriguez, an expelled member of the church, being seriously ill, sent for Señor Hernandez, who, with two members of the congregation, went to her house, San Leandro II. To his surprise, when he came to her bedside, she stretched out her two hands and grasped his, weeping and saying,—‘I pray your pardon for all the evil I have done against your person and honor: I believe that I am dying, and I desire your forgiveness, that God may forgive me; and I beg you to be by my side and give me spiritual comfort, reading the Word of Christ to me; I have been a great sinner.’ He read various passages to her from the Old and New Testaments. He saw in her face the dejection leaving her, and her faith growing little by little as he read and explained, till tears of joy rolled down her cheeks. He left her that afternoon very seriously ill; but her spirit very calm in faith in Christ Jesus. Next afternoon, at about two o'clock, he called again, but found all the neighbors of the house mobbed against him, with menacing gestures and opprobrious and blasphemous words. From among them one man pressed forward with one of their formidable knives in his hand, and aimed a blow at Señor Hernandez' chest. A woman behind him caught

his arm and held it back, and so saved him from murder. When Hernandez had recovered from the impression, he tried to speak to them humbly, and with Christian love. He asked why they wished to take his life, what evil had he done, in what could he have offended them? The previous evening he had only spoken of the love of Christ to sinners, and prayed for sinners. The neighbors then somewhat calmed down, told him that the Padre Medina (that rabid Jesuit who tried to excite the mob formerly to stone our girls' school) had called, and tried to force the patient to confess, that she had turned him out of her house, and that then the priest had excited the neighbors against him.

The Jesuits are generally wily enough to do their deeds by another hand, and pull the wires in the back-ground. The sick woman, when he entered, confirmed what her neighbors had said. He read and prayed with her. Next day, Saturday, 10th, he was called again by the dying woman, and when he arrived he found a sister of charity there, called Sor Patrocinio, who was smoothing the pillow of the dying by telling her that she was condemned to the depths of hell if she did not confess: that she had the demons with her, her soul would burn in the flames of eternal torment, and so forth. When Hernandez entered the room she rose and exclaimed, — 'Jesus! here is the devil! flee from this man, he is a heretic; he has come to destroy your soul.' Then two of the women, neighbors of that house, turned the sister out, saying, — 'Now neither you nor the priest can deceive us any longer; what this gentleman says are good words, all about Jesus and His love for sinners, and how he gave His life for them. This is not heresy. There is more truth here than in what you say to us,' etc. Sor Patrocinio had to leave, and Hernandez read and prayed with the dying Catalina till she fell asleep in Jesus. The funeral was at eight o'clock next morning. Hernandez conducted a service in the house before starting, and all the neighbors wept with him as he prayed for the three fatherless children. They then all, including the would be murderer, begged his forgiveness; and now almost all these neighbors attend the public service. 'My word shall not return unto Me void.' Hernandez managed the morning service; but by evening was laid up with an attack on the brain, the result of the shock to his system. He was nearly four days in bed, but is now well again, and was able to take part in the Presbytery meeting in Seville.

From all this it will be evident that we can still speak of the Lord's mercy to Spain. As in the times of the great Reformation, so now it is most evident that He who said, 'Lo, I am with you alway,' has not forgotten His promise to His faithful Church; and no weapon formed against it prevails.

ULTRAMONTANE EDUCATION IN FRANCE.

(From the *Monthly Letter* of the Protestant Alliance.)

In the French Chamber much attention has been directed to the discussion of the Bill introduced by Mr. Jules Ferry, the Minister of Public Instruction. By the 7th Article of this Bill it is proposed to prohibit from teaching members of all Religious Communities which have not received the recognition of the State. It is urged by the opponents of the measure, that this provision is an attempt to restrict liberty, and that in a free Republic, freedom of education should be granted to all; but it should be recollected that the education understood by the Ultramontanes is education directed exclusively by the Romish Hierarchy and Priesthood; and it follows, as a matter of course, that if the Pope in his declaration against Protestant Schools at Rome be accepted as the expositor of the policy of his Church, freedom of education is about the last thing that can possibly be permitted to exist. The measure in the French Chamber is chiefly directed against the Jesuits, on the ground that they are the enemies of the State, that their teaching is in opposition to the principles of Republican Government, and would suppress all freedom of education, and lead to the overthrow of the Republic. On the 26th June, M. Ferry spoke in support of the Bill. The following summary of his speech is condensed from the *Journal Officiel*:

“He argued that the Bill was called for by a serious social danger, and maintained that the State was bound to transmit to posterity the dearly-bought conquests of the past. Just as the father had no right to confide his child to an incapable or immoral teacher, so he had no right to educate him in principles contrary to the tradition of the State. That liberty of teaching was subordinate to public rights and public interests, and the State could not permit the existence of education directed to create bad citizens, and to transform them into subjects of a foreign power. He quoted the Decree of the Parliament of 1826, which recites “that the edicts, by which the association of the Jesuits had been banished and dissolved, were founded upon the recognized incompatibility of their professed principles with the independence of every Government.” M. Ferry then quoted the statement of the late Mgr. Darboy, Archbishop of Paris, that the Jesuits were not subject to the jurisdiction of the Diocesans, nor obedient to the laws of the State. He read extracts from the *Civiltà Cattolica*, the organ of the Jesuits, showing, on the authority of St. Thomas Aquinas, that the State is in temporal matters subordinate to the Church, and “has only the authority which an inferior tribunal possesses for confirming the sentence of the superior; that in questions of marriage, burial, institutions for charitable purposes, liberty of conscience, and questions of the moral

law, the spiritual power may intervene to correct or annul the civil laws." After arguing that the laws against non-recognized religious orders were not obsolete, but had been enforced as recently as 1861, he showed 'that since that date the communities of men had increased from 1,706, with 11,877 members, to 3,184, with 22,216 members, and those of women from 90,343 members to 127,744 members; 113,000 of these belonged to authorized communities. The increase of the Jesuits made it necessary to awaken these slumbering laws; for while in 1845 France contained only 200, there were 1,085 in 1865, and 1,509 at present. In 1865 they had fourteen secondary schools, with 5,074 pupils; they have now 27, with 9,000 pupils, the other non-authorized communities having also 7,854 pupils. This extension was at the expense, not of the University, which could withstand competition and had 79,000 students, but of private schools, under lay teachers, and of the schools under the control of the secular clergy, which were gradually being ousted by the schools under the Jesuits, and other unauthorized religious orders.' M. Ferry then proceeded to prove that the Jesuits now hold the same doctrines as they had professed during the last 300 years. He stated that on acceding to office he was determined on finding out what passed behind the high walls of the Jesuit establishments, and sent inspectors to examine them. Among the books which served for the instruction of the children entrusted to their charge were the histories of Father Gazeaux and the Abbé Courval. M. Ferry quoted some passages from these books to show the noxious nature of their teaching, showing 'a detestable hostility to all the laws and institutions of modern society.' Speaking of the Inquisition, one of these books says, 'The Court of the Inquisition never condemned to death; but, as the Emperors regarded heresy as a crime against society, they seized the guilty as they went forth from the Inquisition and had them executed.' Feudal rights are represented as just, moderate, and easy to bear. But the State is represented as 'having appropriated all the feudal rights, and of having aggravated them.' As for the Revolution, the books attack and misrepresent it at every point. The revocation of the Edict of Nantes is held up for admiration, and Louis XIV. extolled for having prohibited the Calvinists from the public exercise of their religion. The work of the Abbé Courval also teaches 'the Divine right of Kings, that the liberty of the press can never be allowed, and that it is false to define the law as being the expression of the general will.' In another book, by Charles Barthélemy, M. Ferry found passages 'excusing, on the ground of policy, the crime committed in the outbursts of religious fanaticism; and admitting, without expressing the slightest compunction, that numbers of heretics and sorcerers had been burnt.' In this work, also, he found descriptions of several historical events, given

in language 'that would defile the imagination of a child, and so foul that it was impossible to read it in the Chamber.' In a chapter of this work, in which Protestant people are dealt with, the following passage disposes of English morality:—"In London and all over England the holiness of marriage is destroyed: bigamy is frequent; the wife is not the companion, but the slave of her husband; the conjugal tie is dissolved; the children are poisoned or sold. Such is the state of the family under the influence of Anglicanism, and our neighbors are, forsooth, to be extolled for their patriarchal habits and their large families—families of which they dispose as we have just described.' M. Ferry then quoted passages from another book called 'Contemporary History,' by M. Chantrel, in which every reactionary attempt for the suppression of liberty under Louis XVIII., Charles X., and even down to the attempt of the 16th of May, is held up to admiration; and, in reference to this last event, the late Ministry are condemned for not having had recourse to force. Discussing remedies other than those of the Bill, he admitted that objectionable text books could be prohibited; but 'what a derision,' he asked, 'would it not be to suppress the books and to allow the writers to remain as teachers, who could not be interfered with except for immorality? Even, too, were an offending teacher removed, his successor would be of the same stamp, individual measures against a religious order being quite futile. Instead of entering on a war of detail, it was more frank to condemn at once an organization admittedly bad.'

"On the 5th July the greater part of the sitting was taken up with a telling speech by M. Paul Bert, an excellent debater, generally regarded, as stated by the *Times*, as a future Minister of Public Instruction. In the Report from the *Journal Officiel* M. Bert proceeded to quote numerous passages from the Decree of the Parliament of Paris, in 1762, expelling the Jesuits on the ground of their immoral doctrines. These citations from Jesuit writers justified probabilism, which, as defined by a Cardinal of the Church, 'permits any person to follow out in action, in a matter of faith or morals, *an opinion that is less probable to be right, although there may be opposed to it a more probable and certain opinion.*' Under this doctrine M. Bert quoted passages from the Jesuit writings, 'justifying a merchant, who thinks that a tax has been unjustly imposed, from paying this tax himself; but if the same individual happens to be appointed to receive these taxes, he may properly enforce the payment of this same tax from another person.'

These Jesuit writers, also, in the same manner justified the decision of a judge in favor of his friend, 'provided that no scandal should result from it,' also the refusal to give compensation for slander or falsehood to the parties injured, and the perpetration of theft, if instigated by want. They discuss, and lay down certain limits within which

pilfering by servants may be carried on, or the stealing by a child of his father's property, if he has reason to believe that his father would have given it had he been asked—they exclude from the category of sins the desire of a child for the death of his parent, on account of his inheritance; and they excuse, as M. Bert proved, assassination, homicide and parricide. 'These doctrines,' M. Bert remarked, 'inspired indignation or disgust; they were like a bog in which one trod in mire.' To show that such principles had not been abandoned, he proceeded to quote modern writers. Thus the *Compendium Theologicæ Moralis*, 1834, published *superiorum permissu*, by Father Moullet, Professor in the Fribourg Jesuit College, admits mental reservation as nullifying an oath. M. Bert next quoted Father Humbert's *Instructions Chrésiennes pour les Jeunes Filles*, published in 1840 *with the approval of four French Prelates*. The subjects treated of in this work were, as M. Bert stated, so 'monstrous and filthy' that it was impossible to read them to the Assembly, but asked, 'was it not truly odious to put such a book into the hands of young girls?' M. Bert then referred to a work by M. Marotte, Vicar General of the Bishop of Verdun, intended 'for the instruction of *little children*.' In this book M. Marotte approves of probabilism, and of the doing of an act that may cause the death of innocent persons, if the act be in itself good. He does not hold the stealing of less than 10*l.* from the rich as a mortal sin, and he tolerates the taking of another's property in extreme necessity, or if it is compensation for what he cannot recover otherwise, and which he believes is justly due to him. He teaches, moreover, that restitution is not obligatory if involving poverty or loss of reputation. M. Le Provost, a Bonapartist, exclaimed 'that such a book must be the work of a lunatic;' but M. Bert reminded him of its approval by four bishops, whereupon M. Laroche Joubert, another Bonapartist, suggested that they had approved without reading it. M. Bert added, that in the last edition some of these passages, and one, on a son's satisfaction at the murder of his father, had been expunged; but at a subsequent sitting M. Albert Joly produced a later revised edition, of 1875, containing the expunged passages, and *bearing the approval of the bishops of Verdun and Strasbourg*. M. Bert next commented on the sensuous meditation inculcated in a book used in the girls' schools of the Sacred Heart. M. de la Bassetièrre challenged M. Bert to read the passages; but M. du Bodan, another Legitimist, said this was out of the question when there were ladies and girls in the gallery. M. Bert admitted the force of this objection, adding, however, 'that it was anomalous to be unable to read before an assembly of men, and an auditory of adults, what was intended for the study of a girl.' At a further sitting, on the 7th of July, M. Bert quoted the *Compendium*

Theologie Moralis and the *Cas de Conscience*, by the Jesuit, J. P. Gury, Professor of Theology at Rome, in 1840, in which the writer defines the obligations of the law in legal and political matters; he states that 'the clergy are certainly not bound to obey the laws, if they are contrary to the immunity of ecclesiastics;' he excuses the breach of promise of marriage, if the girl to whom the promise has been made becomes poor, or ill; he holds that those who defraud the revenue by importing contraband articles are not bound to make restitution, 'because they have not injured the strict rights of any person.' And under the head of *secret compensation*, he proposes, amongst other cases for consideration, the case of a poor shepherd, whose flock had caused depredations to his neighbor's fields, for which he had been condemned by the courts in damages and a fine. In such a case Father Gury states, that the shepherd, because he considers the sentence unjust, 'may compensate himself for the damages he has had to pay by helping himself secretly to the goods of the party who brought the action against him, and may repay himself the amount of the fine out of the goods belonging to the public treasury.' In the same way Gury holds that the man who, intending to kill his enemy, has accidentally shot his friend, *has not sinned*, and is not bound to make any compensation to the heirs of the man whom he has killed. (*Cas du Conscience*, Regensberg, 1865, p. 4.")

ENGLISH MISSIONS IN IRELAND.

The "*Society for Irish Church Missions to the Roman Catholics*," is certainly one of the most important and interesting of the missionary organizations now at work. It is pre-eminently an English Society, and indeed supported almost altogether by members of the Established Church. But it represents no *ritualistic*, no *broad* views of theology. It is thoroughly evangelical and sustained by thoroughly evangelical men. So far as the means employed, as well as the ends aimed at, are concerned, there seems to be not the slightest thing that could justly give offence to any truly pious man. It is the atonement of Jesus Christ as all-sufficient for the redemption of the human soul that constitutes, so far as we can judge, the whole burden of the message committed to its agents to proclaim. We only regret, therefore, that this admirable society, whose field is Ireland, has resources so incommensurate with the greatness of the work to be done. We have before us

the Thirtieth Annual Report, from which we learn that the past year has been one of very great anxiety as to the financial situation. At one time, indeed, the managers were unable to see how even their month's expenses were to be met. Happily, however, friends came to the rescue, and the end of the year was reached without actual embarrassment, although not without considerable apprehensions regarding the future. The receipts for the year were slightly smaller than those of the previous year, namely, from Associations and Private Collections, £11,315; from Annual Subscriptions and Donations paid in at the London office, £3,505; from Ireland, £2,669; from other sources, £3,785; in all £21,274, or about \$105,000. With these resources the society has supported 302 missionary agents, classified as follows: 26 ordained missionaries, 79 lay agents and Scripture-readers, 41 school-masters, 59 school mistresses, and 97 Irish and English text-teachers.

The variety of agents employed conveys some notion of the

VARIETY OF MISSIONARY OPERATIONS.

The laboring and farming classes, we are told, are dealt with chiefly in rural districts by clergymen and Scripture-readers, both English and Irish-speaking, whose visits would often be forgotten but for the circulation by them of copies of the authorized version of the Bible, or portions of it, either free or at very low rates. It is remarked that the agents of the society always have

THE DOUAY VERSION FOR REFERENCE AND FOR SALE.

Its costliness, however, "prevents its extensive circulation, and Romanists generally buy the English Bible or Testament."

The mission schools are attended by large numbers of Roman Catholic children; those in Dublin alone by over 1,500 children, whose parents are professed Roman Catholics.

Controversial sermons and classes are employed with great effect, but many of those whom it is desired to reach prefer the latter to the former, because they there have the right to reply, and are allowed to speak in defence of their church. To illustrate the utility of these controversial classes, the report states an example. On a recent occasion, a Romanist at a mission service in Dublin, became so much enraged at the sermon he heard, that he attempted to assault the preacher; and, when compelled to go out, began to collect a crowd in the street. A minister went out to reason with him, but he persisted in his declaration that he would have satisfaction of the man who had "told such lies" in his sermon. When, however, he was told that there would be a controversial class on the following Tuesday, and was invited to come and establish his statements, he went away peaceably. "He came with several friends, spoke freely, was answered, came repeatedly as an ad-

vocate for Rome, and now regularly attends the mission church and services, *upholding the faith he once sought to destroy.*"

It is an interesting fact here mentioned that

OVER FORTY ROMAN CATHOLIC PRIESTS

have, during the last six months, spoken freely to the agents of the Irish Church Missions Society, and eagerly discussed knotty points of controversy. Some of them have gone abroad—some to America—and the committee states that they could at the present moment place some under training for the ministry if they had a suitable college, or could gain admission for them to such a college.

The effects of the work are far-reaching, going far beyond the narrow limits of Ireland. Copies of the hand bills published go to England, to the colonies, and to America, while the famous "Hundred Texts" are largely used in various parts of the world, and in many languages. The following incident connects itself with our own

MC'NAMARA MISSION IN THIS CITY.

"The son of one of our agents is now in America, and having read an interesting account of the congregation gathered out of Rome in New York, by Father McNamara, he visited that city for the purpose of ascertaining the truth of the story. He wrote to his father, saying a more interesting and encouraging sight he never witnessed. A large congregation, principally composed of Irish, reverential and devout in their worship. The service very like ours. The clergyman ('Father McNamara'), a convert from Rome, and full of zeal, conducted the service well, and preached an excellent sermon. Service over, this young man, son of your old agent, Michael McNamara, mixed among the people, making inquiries. They told him they had all come out, professedly Roman Catholics; but many of them, convinced of the errors of their Church, and anxious to leave it; and that, not only in that Church, but in many places of worship, he would find that the greater number of the intelligent Irish emigrants formed a large portion of the Protestant congregations.

"When they heard the name of the young man, and from whence he came, many gathered around him, and claimed his friendship, as the son of their old friend and instructor, and sent many kind and grateful messages to him.

"After receiving this good news from his son, McNamara met two young men in the city, who accosted him by name, and told him they had returned from America to see their parents, and were happy to tell him they were now worshippers of God, through Christ Jesus, in whom alone they trusted for salvation, and asked him to give them all

the Controversial Tracts he had, to take back with them to America."

The past year has been pre-eminently

A YEAR OF PERSECUTION.

On this point the committee say in general: "During the past year a fresh system of persecution has been instituted by the Church of Rome. Details of these have already been published in the little tract called '*Romish Persecutions in Ireland*,' which has been largely circulated. These persecutions have been officially sanctioned by the Romish Archbishop of Tuam, and are, *at the present moment*, most ruthlessly carried on against the Protestant population in Connemara, and especially against the converts from Romanism. Many have lost their all! their stacks of turf (for fuel) have been carried off, or burnt; their supply of potatoes destroyed, their live stock *starved*, or actually *killed* before their eyes—everything that cruelty can devise done to drive them out of the land! We only ask that the English Government should give us the same fair play that they are ever ready to extend to others.

"The persecutions in Connemara are at once a sign of two things:

"1st. They are a sign of life and vigor. Satan never desires to arouse those who are asleep. His motto ever is, to "let ill alone." If there were no good work doing—if the very presence of the Mission teachers and preachers were not a protest against evil—if they were unfaithful witnesses, who dared not tell the message of salvation—then, indeed, the fires of persecution would be quenched, and Rome would assume the more pleasing but not less dangerous form generally seen in England, of undermining secretly the truths that she cannot openly resist.

"On the other hand, it is no part of the policy of Rome to waste force and violence and to risk her reputation for liberality *where there is no chance of success*. Hence these persecutions in Connemara are a *sure sign of weakness* in the English rule in Ireland, as well as an expression of Romish opinion that the friends of Irish Church Missions are dying out. Let it be our privilege to show that, for once, Rome has overshot the mark. Wherever English Protestants have heard of these persecutions (and they are well known now), they have expressed the warmest compassion for the sufferers, and a determination not to allow the work to be overthrown."

PRIESTLY MISREPRESENTATION.

Where, as in Dublin, no great and outrageous acts of intimidation have been resorted to, the priests, nuns, and various confraternities do not remit their efforts to hinder the progress of Protestantism. A favorite method is *misrepresentation* and *falsification*. We are told that a few "Home Rule Members" lately professed, in the House of Commons, to give extracts from the handbills circulated by the Irish Church

Missions Society, in order to hold them up to condemnation: and yet the truth was that *not one word quoted by them ever appeared in any of that Society's handbills*. Such perversions of truth, or actual falsifications, are not greatly to be wondered at. As the report observes, they are simply instances of Rome's ordinary methods. We are told that at the present time this statement is extensively circulated in Ireland: "Luther confessed that he made the Protestant religion to please the devil and spite the Pope!" This precious falsehood is found in "Books for Children and Young Persons, No. xiii. (*Superiorum permissu*). By the Rev. J. Furniss. Dublin: James Duffy, 1870."

CARDINAL CULLEN'S ASSERTION.

"The Roman Catholic priests," say the Committee, "are unwilling to engage in public controversy, but they have no hesitation in placing such false statements in the hands of the youth of Ireland. Those who use such weapons may well fear public controversy. Many years ago, Cardinal Cullen commanded his priests not to engage in public controversy with any Protestant, but at the same time he set them the example of bearing false witness, as the following extract from one of his Pastorals will show: "And ought not our desire to promote her honor and glory be increased, when we consider the exertions which are made by error and heresy to destroy all respect to the holy mother of God. Tracts are daily published with the view of decrying her dignity; *anathemas and insults* are daily hurled against her *from many pulpits*; and, as I have learned from the best authority, in a school not far from this city, instituted for the purpose of robbing (Roman) Catholic children of their faith, which has been justly described as a vulture's nest of iniquity, *children are taught to insult and spit on an image* of the pure Virgin, to whom the Eternal Father committed the care of His only Son made man.'"

"I have now before me the handbill published by Dr. MacCarthy, the very day after the above statement appeared, in which I read, '£5 REWARD have been offered in Kingstown and in Dublin, to any person who can fairly prove any insult to any image, statue, or picture of the blessed Virgin, given by any of the children in any of the schools of the Irish Church Mission in those places. Why will not Dr. Cullen's 'best authority' come forward?' It is scarcely necessary to add that no one ever came forward or claimed the reward.

"In many instances such statements, though used to injure the cause of truth, have been the means of opening the eyes of Roman Catholics, and leading them out of Rome. When the above Pastoral was read in all the Roman Catholic chapels in this city and published in the local papers, of course it was much spoken of. At first, it, not unnaturally,

aroused the indignation of many sincere Roman Catholics, and some of our school windows were broken. Many Roman Catholic parents whose children had been attending these schools, hurried to withdraw them, but were amazed to find that THEY HAD BEEN DECEIVED by those whom they considered their spiritual guides. They found *no insult* offered to the blessed Virgin; but, on the contrary, they found that their children were taught Mary's sweet song in which she magnifies her God and Saviour. They were told, if they would come to the Mission Church any Sunday evening, they would hear this song sung by the congregation, and they *did* come and heard also the Gospel of their salvation. Whole families in this manner were brought out of the system of Rome.

"Very frequently when the children enter our schools for the first time, they stand gazing about, evidently looking for something; after a while they will ask, '*Where is the image of the Virgin?*' and on being told there is none, they will then say, 'Oh, indeed, the priest said from the altar there was one kept here to be spit upon.'

"The present Roman Catholic Archbishop of Dublin stated that if Roman Catholic children were but '*three days*' in our schools it would require years to make them unlearn what they had been taught in so short a time. But he might have said that the lesson of the *first hour* in the school could never be unlearned, because the child discovered that what the priest had stated was untrue."

From the *Ossory Mission*, comprising the counties of Kilkenny and Wexford, in Southern Ireland, come the tidings that

GROWING INDEPENDENCE OF MIND

and liberty of thought, constitute a marked feature of the present condition of the work. "*No man seems now afraid of possessing the Bible*, but many regret that the priests do not encourage the circulation of the Bible." We are assured that the priests are more cautious in speaking against the Bible than they are when denouncing the hand-bills. The people are, of course, aware that the priests are violently opposed to the circulation of the Holy Scriptures, and are careful to take the Bible privately." "However, one day recently, a priest, returning from a coursing match, visited a gentleman farmer for luncheon, on the table in the parlor he found one of our tracts, and called out, 'Hallo, Mr. —, I find you are reading the Soupers' tracts, I am afraid some misfortune will befall you—your crops will fail, or your cattle die, or some judgment of the sort will happen.' The host left the room, and when he returned he found the priest attentively reading the tract. After a little the priest mounted his horse to go home: when bidding his host good-bye, the latter said, 'You had better be cautious of that

horse this evening, Father John, I am afraid he won't carry you safe.' 'Oh, no danger,' said the priest, 'he is an excellent roadster.' 'Yes,' said the host, 'but you read the *Soupers' tract*, and according to your advice to me, some evil must befall you.' The priest seeing the man was only quizzing him, and in no wise afraid of having read the handbills, rode off quickly.

"I mention this," adds the missionary, "as an illustration of the liberty now exercised by the laity in religious affairs. Another proof of this is the courage evinced by the people in conversation with your agents in the presence of their priests; formerly they fled at the approach of the priest, now they maintain their ground and carry on the discussion. Also, some short time since, the Readers were not admitted to many houses, now there are but very few into which they are not welcome, and some householders who were cold are now *more than cordial*, 'Don't be long until you come again, I can't tell you how it cheers my heart to hear from you the precious truths of the holy Book.' 'Surely it was not merely by chance I met you this day, it was by the gracious design of God. Give me your Testament and write your name and address in it, that I may look for you when I go to the town. I am more obliged to you for instructions than if you gave me twenty pounds; may God bless you wherever you go, and depend on it, I am done with the Church of Rome forever, and shall, from henceforth, only worship the Father, Son and Holy Ghost.' Such are the expressions which are continually addressed to the Readers in all parts of the district by those who have profited by their teaching.

"There is a growing distrust in the teachings of Rome, especially in the doctrine of purgatory."

THE PERSECUTION IN THE CONNEMARA MISSION

has been noticed in previous numbers of the *CHRISTIAN WORLD*, and the account need not be repeated. There are, however, more recent outrages. The missionary at Clifden alludes to one of the most dastardly outrages, in the following extract:

"I could hardly speak of any branch of our work here with greater satisfaction than of that at Belleek, a work commenced by my revered predecessor and his beloved sister, and more matured since I have been a resident here, and since Belleek has been added ecclesiastically to the parish of Clifden. The school-house, now a heap of ruins, was built by Miss D'Arcy, to whom I have just referred, and of that building I am sure we can say that many a soul was born there. The little school was intensely interesting, and some of our public examinations were creditable in the extreme, both to teachers and scholars. Nor can I omit to mention our meetings on Wednesday evenings with the crowds

of earnest poor people, and eager intelligent children, with their bright and happy faces, drinking in the truths of the Gospel, which I believe was often preached to them with great simplicity and real fidelity. I feel sure that that school-house, so cruelly and maliciously burnt to the ground, shall yet rise from its ruins with more than its former efficiency, and the scenes here referred to will ere long be re-enacted, I trust more usefully than ever. It was, no doubt, because of the good we were doing that this particular school was made the special object of attack. It was almost the first visited by the priests, who have showed a violence to defenceless women and children which necessitated an appeal to the local bench of magistrates, and for which one was compelled to apologize.

"We little thought then that the residence and school-house would so soon be burnt to the very ground by an act of cruel incendiarism, when the inmates had retired to their beds: yet such is the persecuting spirit against which we have to contend at the moment of writing this report, and which stands out in contrast to so much of our past experience. It is a comfort to feel that many Roman Catholics condemn these proceedings, and all who cause them, and that the energy of the Government is likely to subdue these outrages. It has also refreshed us greatly to know that in some of our districts these very outrages have led to earnest inquiry and real conversion."

Altogether the work in Ireland is of a most promising character. In the evident state of readiness for the reception of the Gospel, that country presents a marked contrast to its condition twenty-five or thirty years ago.

MISSIONARY INTELLIGENCE.

Chicago Ill.—Rev. A. Miller.

Our German City Missionary in Chicago, Ill., Rev. A. Miller, sends the following statement for September:

"At no period in the past six years of my labors in the service of the society have results been so apparent as now. We have a commodious chapel, a good congregation, and a flourishing Sabbath school. Our mission is in that part of the city where it is most needed.

"In my visits to the families, I conversed with all classes—Roman Catholics and skeptics. One man denied the ex-

istence of God because his child was in a dying condition four days, during which he prayed that it might be restored, or its sufferings terminated. It finally died, and he was disconsolate. After an interview with him, I was gratified to hear him acknowledge his wrong and express a desire to be a better man.

"The usual work of looking after the interests of the poor and sick has been attended to and many have been provided for. It is a pleasure for me to follow the example of Christ and comfort these destitute classes."

Cleveland, Ohio.—Rev. J. Yauch.

Rev. J. Yauch, our German City Missionary in Cleveland, Ohio, sends his report for the month of September :

"During the month I visited between sixty and seventy families, and was more than ever impressed with the importance of missionary effort to reach the benighted masses in this city. Romanism and skepticism have enslaved a large part of our countrymen, and it is difficult to bring them into the light and liberty of the Gospel ; but we must use the means, depending upon the Holy Spirit, to make them effectual.

"While conversing with a certain lady, she told me that she and her husband had not attended church for several years. She stated that they could not dress in a fashionable style, which alone would give them access to respectable persons, and make them feel at home in the congregation. I exhorted her to discharge Christian duties, regardless of the opinions of others, reminding her that being clothed with the garment of Christ's righteousness was better than fashionable apparel. I trust that these, and other careless ones, may be reclaimed.

"I find many whom the Romish priests can no longer control, and I am seeking to lead them to the dear Redeemer. A few Sabbaths ago, I went to Independence, eight miles from the city, and preached to a German audience."

Iowa City, Iowa.—Rev. B. Gesberg.

Rev. B. Gesberg, who labored among the Bohemians and Germans in Iowa City, Iowa and vicinity, reports for the month of September :

"I am still scattering the seed of divine truth, relying upon the promises of God to make it fruitful. The distribution of a single tract accompanied with a kind word often makes a deep impression. The Bohemians are a reading people, but unfortunately their literature is hostile to religion. One of their largest secular papers is published

in this city. Hence I think that I am doing a good work in circulating tracts among them.

"The German priest in this city by his tyranny and covetousness, has alienated many of his prominent members; and one of them remarked that the Irish might submit to priestly despotism, but the Germans were beginning to assert their independency. When an opportunity offers, I preach both in the city and country, and I am encouraged by the evidences of the divine blessing upon my humble efforts."

San Francisco, Cal.—Rev. E. Verrue.

Our French Missionary in San Francisco, Cal., Rev. E. Verrue, writes of his work during the month of September :

"During the month, one hundred and thirty copies of the New Testament were distributed as follows: ninety-seven English; nine German; five French; seven Swedish; two Danish; three Italian; five Spanish, and one Portuguese. The number of Bibles donated were, twenty-five English; eleven German; three French; one Danish, and one Italian. I also distributed six hundred and twenty-seven tracts and periodicals.

"Our circulation of the Scriptures among the Irish had attracted the attention of the Romish Church, and its agents are warning their people against our efforts. A few weeks ago I offered the Word of God to two women, one of whom seemed anxious to have it, but the other said: 'We don't want it; we know all we need of it.' During the conversation, I explained to them what the Bible taught concerning salvation by faith, and urged them to seek it. One of them objected to the Protestants because they did not recognize the Virgin Mary as 'Our Mother in Heaven.' In reply, I said that the Bible did not authorize us to worship the mother of Christ, but to love our 'Father in Heaven,' who sent Christ into the world to redeem us."

LITERARY NOTICES.

THE BROOK BESOR. Words for those who must Tarry at Home, by Andrew A. Bonar, D.D. New York. Robert Carter & Brothers.

This is a charming little book which will dispel the gloom from many a sick chamber, and enable many a sufferer to realize the good things in store for those that are left alone.

ALL QUIET ALONG THE POTOMAC, AND OTHER POEMS. By Ethel Lynn Beers. 352 pages, 12mo. Philadelphia: Porter & Coates.

A collection of pieces gracefully written, and some of them—especially the first on the list which gives name to the volume—of thrilling interest. An appendix gives an entertaining account of the fortunes of the leading poem, whose authorship has been claimed north and south of the Potomac, for at least half a dozen persons besides the real writer who sent it for publication in *Harper's Weekly*, in November, 1861.

UP AND DOWN THE MERRIMAC. A Vacation Trip. By Pliny Steele Boyd. (D. Lothrop & Co.)

Though belonging to the "Idle Hour Series," we are glad to say that this is not a novel, but a genuine narrative of a trip of the author last summer. His companions were his two boys, "lads given to much fishing and shooting, and hilarity in general," and the means of conveyance was a row-boat. The charm of the book consists not more in its descriptions of scenery, etc., than in shrewd reflections on men and things.

MY DESIRE. By the author of "The Wide, Wide World." 629 pp. 12mo. New York: Robert Carter & Brothers.

We incline to the opinion that this will be pronounced equal to any—even the earliest—of Miss Warner's works. Whatever the popular verdict may be, however, there can be no doubt that the book will be read with unflagging interest; none the less that the

author assures us in a preliminary note that "all the great points of the history, the whole frame-work of facts, are life work and not fancy. Life-work, lived though so long ago that there is nobody now to be hurt by the telling."

THE CHILDREN'S BOOK OF POETRY: carefully selected from the works of the best and most popular writers for children. By Henry T. Coates, editor of the "Fireside Encyclopædia of Poetry." 525 pages, quarto. Philadelphia: Porter & Coates.

This is an admirably gotten up book, a very treasury from which parents and children will alike delight to draw. The selections, so far as we have examined them, appear to be felicitous; and the size of the volume permits it to embrace a great variety. There are, moreover, some 200 wood engravings from the designs of Doré, Weir, Millais, and others. The volume is well suited in style of publication for a Christmas gift book.

THE PRE-HISTORIC WORLD. By Elie Berthet. Translated from the French by Mary J. Safford. 310 pp., 12mo. Philadelphia: Porter & Coates.

M. Berthet is a lively and spirited writer, of a brilliant fancy, and good powers of description. In the present book he gives us three stories. In the first, he endeavors to depict "the Parisians of the Stone Age;" in the second, "the Lacustrine City (Age of Polished Stone);" in the third, "the Foundation of Paris (Age of Metals)." As a study of the imagination, the book will be found intensely interesting, and well worth the reading. Many who read it will, indeed, accept the pictures drawn in it as substantially correct. To such we must give the caution that M. Berthet is pretty positive about matters which, to say the least, are yet in doubt; and that the science of to-day which rejects with scorn the assertions of the Holy Scriptures, respecting the early history of man, does not hesitate to substitute assertions of its own to which, however

recklessly made, it demands our instant assent, under penalty of being pronounced (by the same claimant to infallibility) both unscientific and unphilosophical. With all due deference to so august a tribunal, however, we must occasionally decline to receive as absolute truth its *ipse dixit*. We deny that M. Berthet can make good the sweeping assertions of his preface: "Science has now obtained the most exact and positive results," (as to the prehistoric period. "It not only knows that *man* existed myriads of years before historic times," etc. Science may surmise, but science knows nothing of the kind; as is admitted in the most recent utterances of leading British scientific men themselves.

THE PUBLICATIONS OF THE AMERICAN TRACT SOCIETY are, as usual, numerous and excellent. First, we may mention the trustworthy "*Family Christian Almanac*," for 1880, than which we know nothing better or more accurate. Then we have three sets of books (in boxes) for children. The largest, entitled "*Stony Road Series*," (Price \$2.50) consists of three volumes: "*The Stony Road*," "*Getting the Better of it*," and "*Jem, the Cobbler*." It is for larger children or grown persons. The second, entitled "*Daphne Stories*," (\$1.75) is composed of six little books for smaller boys or girls. The third, "*Books for our Birdies*," (\$1.00) contains ten diminutive books with cuts. Either of the first two series would meet the needs of Sunday-school teachers. The third is less attractive, and the stories a little too quaint, perhaps, "*Pictures and Stories of Long Ago*." Thirty-six Bible stories with fine illustrations. By Faith Latimer. A very attractive book in quarto shape, containing all the separate parts noticed a month or two ago. It is composed by the author of "*Dear Old Stories told Once More*," which many have found so pleasant for reading to the little ones on Sabbath afternoons.

"*Fifine*," by Louise Seymour Houghton, we presume is not altogether an imaginary story, as it is "A Story of the Paris Workmen's Mission" of Mr. McAll. It appears to be well written and interesting. Of the other publications of this excellent Society that have come to hand, we can only give the titles: "*Nellie's New Year*," by Rev. Edward A. Rand, author of "*Christmas Jack*," (350 pp. 18mo.); "*The Signal Flag*," by the author of "*Ruthie's Venture*," (211 pp. 18mo.); "*A Crown of Glory*," by Catharine M. Trowbridge, author of "*Satisfied*," (200 pp. 18mo.); "*Sunny Hours*," and "*Happy Home Stories*," two little 18mos. of 50 pp. each, with pictures on alternate pages; "*Women Worth Emulating*," (123 pp. 12mo.) containing the well told lives of Mrs. Mary Somerville, Charlotte Elliott, Caroline Herschel, and other distinguished women.

HARPER'S PERIODICALS.

Harper's *Monthly*, now in the middle of its thirtieth year, never before presented so attractive an appearance, never offered so entertaining a table of contents. The articles, it seems to us, are more and more carefully prepared; the illustrations, executed in the highest style of wood engraving to which the art has attained, are a fair index of the progress of American skill and American appreciation. The number for November is replete with good things. Not to speak of stories and romance, the more solid articles are admirable; for instance, J. C. Beard's "*Mimicry of Nature*," with its telling cuts, exhibiting the way in which one department of creation seems bent upon reproducing characteristic features of the others. Nothing could be better or more instructive. For does not the phenomenon demonstrate the unity of nature—the product of one creative hand? We can only allude, just now, to the continued excellence of the *Weekly* and *Bazar*. The former maintains its noble stand on the Romish question, to which we have often referred.

R E C E I P T S

In behalf of the American & Foreign Christian Union, for the month ending Sept. 30th, 1879.

NEW HAMPSHIRE.

Haverhill, Perley Ayres, \$1; and for
C. W., 10c..... \$1 10

MASSACHUSETTS.

Boston, Mrs. Sally Perry, Legacy per
Jos. A. Newell, Esq., Executor, \$1 500 00

NEW YORK.

Cuba, Rev. J. Wynkoop..... \$10 00
Tarrytown, Mrs. A. G. Phelps..... 25 00
Troy, Rev. U. Martin, to constitute
his son, Rev. F. R. Martin, a L.M.... 30 00
N. Y. City, Collections at the Irish
Church Mission, Rev. J. V. McNamara..... 359 85
Trumansburg, R. Tallmadge, M.D..... 5 00
\$459 85

NEW JERSEY.

Springfield. Presb. Ch., per Rev. U.
W. Teller..... \$20 00

PENNSYLVANIA.

Bethany, Presb. Church, J. Hickman
\$5. Others, \$12.50 in full of L.M.
for Rev. J. F. Hill..... 17 50
Bridgeville, Presb. Church, Saml.
Collins, \$5, others, \$4.75... 9 75
Noblestown, U. P. Church, balance,
which makes Rev. W. B. Cherry,
a L.M..... 14 00

Clinton, U. P. Church, balance, which
makes Rev. D. K. McKnight, Jr.,
a L.M. 12 50
Pigeon Creek, Presbyterian Church.... 5 57
Mifflin, U. P. Church 3 00
Allegheny, Miss P. Fleming..... 5 00
North Buffalo, U. P. Church..... 12 65
\$79 97

ILLINOIS.

Lebanon, Rev. L. Marshall and wife
to make Ira W. Marshall a L.M..... \$10 00

OHIO.

Oberlin, Mrs. B. W. Kinney..... \$5 00

IOWA.

Brooklyn, Circuit M. E. Ch..... \$5 00
Oxford, Presbyterian Church..... 3 50
Newcastle, Union Meeting..... 15 25
Northern Liberty, Church of God,
balance..... 2 00
\$25 75

*Received for the CHRISTIAN WORLD in ad-
dition to items specified above.*

M. W. Wheelock, \$5, Rev. G. Whitaker,
\$1.10; H. P. Hopkins, \$1; F. P.
Shumway, \$1.12; Smaller Sums,
10c..... \$8 32

Total, \$2 109 99

THE CHRISTIAN WORLD.

Vol. 30.

DECEMBER, 1879.

No. 11.

EDITORIAL NOTES.

TO OUR SUBSCRIBERS AND TO LIFE MEMBERS:—We beg leave to solicit of our subscribers an early renewal of their subscriptions for the ensuing year, reminding them of the necessity which the present law imposes upon us of pre-paying postage on all copies sent by mail from this office. Life Members will also please to send us *ten cents* to pre-pay the postage on the copies which they are entitled to receive free of subscription price. At the same time we reiterate our hope that all, whether annual subscribers or life members, who believe that the CHRISTIAN WORLD is doing valuable service for the cause of Christ, in diffusing correct views of religious obligation respecting the work among Roman Catholics, in pleading for religious liberty, and in combating the errors of the Papal system, will freely contribute of their means, even above our claims upon them, to secure its permanence as a publication. All sums, whether large or small, will be gratefully received.

FRANCE WHITE TO HARVEST.—Rev. Horatius Bonar, D.D., has just given to the world a charming little volume, entitled "*The White Fields of France* ; or, The Story of Mr. McAll's Mission to the Workingmen of Paris and Lyons." The book has been brought out in this city by Messrs. Robert Carter & Brothers, and we do not hesitate to recommend our readers to procure and read it. Among the signal successes of modern missions, there is scarcely an episode that speaks so nearly to the heart as the movement therein described—the direct result of the humble and unpretending efforts of a Scotch clergyman and his wife to save a people whose tongue he scarcely knew well enough to speak. And no more telling epigraph for the volume could have been chosen than the sentence taken from the letter of a Parisian *ouvrier* to Mr. McAll in 1874: "I thank God for the unspeakable goodness which He has shown to so many of my fellow-countrymen, who

have learned in your meetings to know Jesus Christ, His Divine Son."

The history of the wonderful work could scarcely be more succinctly given than in Dr. Bonar's words :

"In August, 1871, Mr. McAll visited Paris; in January, 1872, he commenced his first meeting in Belleville; and now, in 1879, he has twenty-three stations in Paris, and four in Lyons. The work has prospered beyond all thought; and the sphere has been widening year after year. His first visit was for recreation, his second was the inauguration of earnest work. He did not know, when he went to refresh himself after the fatigues of pastoral duty in England, that it was to receive a call to labor in France that he had gone. While he was proposing one thing, God was preparing another. Hadleigh with its 4,000 inhabitants was to be exchanged for Paris with its two millions; and the four days' sojourn in the French capital, as a passing traveller, was to be the providential link in the accomplishment of this exchange."

It would be impossible within our brief limits to give our readers even a foretaste of the treat in store for them in Dr. Bonar's volume, which aims to give a portraiture of the movement—not in dry synopsis, but by a variety of incidents. The one point which we would impress upon them, as the result of the teaching of the entire book is, that France is beginning to understand what Protestantism, the religion of the Bible, really is; and that as it understands, it reaches out for it. The Government understands it. Whereas, the priesthood has never tired of representing Protestantism and disorder as twin sisters, the rulers of France of to-day see that Protestantism is the friend of order, peace, and morality. The Communists of Belleville have come under its influence, and that hot-bed of revolution has almost ceased to excite the apprehensions of the lovers of stable government. This is the reason that the municipal authorities have gladly given their sanction to the successive institution of more than a score of missionary stations. This is the reason that the police welcome Mr. McAll and his fellow-laborers as their allies in the maintenance of tranquillity, and that a medal was conferred upon him for having contributed to the promotion of virtue and morality. Fortunately, also, the people begin to comprehend Protestantism. Astonishment at discovering a religion which, unlike Romanism, offers everything gratuitously, gives place to love for a religion that makes Christ and His atonement the sum of its teaching. In short, Paris, formerly regarded universally as the most barren and unpromising ground for the sowing of the truth, presents, perhaps, the most encouraging indications of an approaching harvest.

HELP TO THE POOR IN FLORENCE.—One of the most effectual ways in which the hearts of men can be reached, is through the exercise of a

truly Christian sympathy for their distresses. A religion that works by love, demonstrates its Divine origin. Without any ulterior objects, but moved by compassion for the great destitution prevailing in Florence, Italy, our brethren of the Scotch Church set on foot last winter, a system of relief. That the charity was thoroughly unsectarian was evidenced by the fact that numbers of Roman Catholic priests obtained bundles of tickets gratuitously, and that very few of the tickets were bestowed upon suffering members of the "Evangelical" community. Altogether some fifty persons, chiefly foreigners, contributed about \$400. As much more was obtained by the sale of tickets for bread, meat, and dinners. With these means there were secured by the poor, 4,419 rations of bread, of one pound each; 2,405 rations of meat, of 16 oz, each; 1,122 dinners; and 207 medicine tickets good at the pharmacy. Mr. McDougall well observes that the experiment proves "how much good can be done at a small cost, when the system is a good one." The managers seem to have been fortunate in the selection of the tradesmen with whom they dealt. The tickets were largely bought and distributed by charitable foreigners residing in town, of various churches and countries, "while the free gifts received from friends enabled them to present bundles of these tickets for distribution to reputable citizens of every class and at different points of the city." The example is well worth following elsewhere.

THE VICTORY OVER SECTARIANISM AT NEW BRITAIN is another indication of the prevalence of right sentiments among our countrymen. The attempt was made in that flourishing Connecticut town which has been made elsewhere. The public schools being deemed insufficient to accommodate all the children entitled to instruction, the Romish priests made an offer of a convent building free of rent. The condition, however, was that the nuns were to act as teachers—and, of course, to be paid out of the public funds. We are happy to say that the result was similar to that reached in Yonkers in a similar case. The application was fully discussed, and submitted to the popular vote. The priests from the pulpit urged their flocks to vote, and did not hesitate to dictate to them how they should vote. Nevertheless they secured only 848 votes in favor, as against 1,437 votes against the acceptance of the offer; and the people decided that they preferred to put up a new building of their own, for the accommodation of the children, at an expense of \$10,000. This was on the 17th day of October last.

THE INTERCESSIONS OF THE EVANGELICAL ALLIANCE constitute not the least interesting or important of the functions which that excellent society has discharged in the course of the last quarter of a century. The condi-

tion of Protestantism in the Austrian Empire is certainly one of exceptional hardship. We have more than once, in years gone-by, chronicled the difficulties encountered by the missionaries of the American Board, in endeavoring to preach the Gospel in Moravia—difficulties arising not from the intolerance of the people, but from the factious opposition of the local authorities. We trust that the Imperial Government may be induced to accord that liberty of conscience and of religious profession which is acknowledged by almost all civilized nations to be the inalienable right of man.

THE “UNUSUAL DISTRESS OF THE POPE.”—We are not sure but that, if the representations of the Roman Catholic organs are to be relied upon, the sympathies of Protestants ought to be appealed to, in behalf of the poor old Pope. We had hoped that, what with the diminished force of ecclesiastics at his court, what with the other economies introduced by the new incumbent of the pontifical chair, we might be relieved of the oft-reiterated story of his poverty. But Rome has long been famous as an abyss which the wealth of the entire world might pour into for generations, and yet never fill. So, now, the Peter's Pence are not less in demand than a hundred years ago. It is even alleged that they are more needed than ever. Leo XIII.'s retrenchment began not a day too soon; for “the Holy Father,” says the *Catholic Review*, “is in unusual distress.” Cardinal Archbishop McCloskey, through one of his vicars and chancellor, has issued an appeal to the pastors of his diocese, asking a liberal contribution from the Roman Catholics of New York, and summoning the latter to prove that their liberality and loyalty are of principle and not of mere enthusiasm.

THE “NEW YORK TABLET” ON OLIVER CROMWELL.—The bitter hostility of the Romanists directed against the English Protector, seems not to be confined to that great man, but to extend to his descendants to the latest generation—at least if they take any pride in the brilliant achievements of their progenitor. One of the gentlemen prominently before the people as a possible candidate for the Presidency of the United States, is stated to be a lineal descendant of Oliver Cromwell, and to take pride in his pedigree. The truth we believe to be that he traces his descent to one of the so-called “regicide” judges. The exact truth as to this, however, is of little importance. It is the rancor entertained for the memory of Cromwell that chiefly interests us at present.

Some weeks since, the *New York Tablet* advised its readers to “Remember that every vote cast for —, is a vote to elect the descendant of Cromwell and the Democratic regicide to the Presidency.” Thereupon a daily paper very appositely remarked: “Now, it is difficult to

perceive what bearing the fact, if it is a fact, that Oliver Cromwell was an ancestor of a candidate for the Presidency can have upon a vote for ———, or what connection there can be between the execution of King Charles, two hundred and thirty-one years ago, and the election to be held in this State next month." To this the *Tablet* replies:—

"If Mr. ——— is descended from the old Puritan regicide, as he claims to be, he is not accountable for this adventitious circumstance of birth, no more than he would be if he was descended from the King of Dahomey. But, when Mr. ———, as he certainly does, takes pride in his descent, and looks back to Cromwell as the model and prototype by which to shape his life and actions, it is only just that we should judge him by his own standard. Not to speak of Cromwell's canting hypocrisy and bloody record in England, his career in Ireland was of the most ruthless and sanguinary nature. His cold-blooded massacre of defenceless prisoners, helpless women, and innocent children in that unhappy country is one of the bloodiest pictures in its bloody history.

"This is the man whom Mr. ——— glories in tracing his lineage from, and of whom he has a venerated bust in his library, on which he looks with reverential respect. This is the man by whose example he would fain shape his life and actions, and who would be his model should he ever reach the White House.

"We frankly ask the patriotic editor of the *San* would he support a man with aspirations to be a Cromwell, and with faith in his destiny as such, for the Presidency of the United States?

"With such an ambitious man, with strong faith in his destiny as a modern Cromwell, in the White House during perilous times, we would not have much faith in the stability of the Government or the peace and prosperity of the country."

A NEW JUBILEE.—As the eighth day of December will mark the completion of twenty five years since the formal promulgation of the dogma of the Immaculate Conception of the Virgin Mary, the Pope has taken steps to celebrate the event with all possible solemnity. On the application of the "Congregation of Indulgences and Sacred Relics," he "has been pleased to grant unto all Christians of both sexes who on the approaching Feast of the Immaculate Virgin, or on one of the days of the Octave, being truly penitent, and after Confession and Communion, shall devoutly visit a church or a public chapel, and there piously pray according to the intention of His Holiness, a *plenary indulgence*, to be gained once within the the said space of time, and applicable by way of suffrage to the souls of the departed."

THE PRAISE OF ST. ALPHONSO LIGUORI.—Leo XIII., who seems to have the same passion for writing, which his predecessor had for mak-

ing allocutions, has just written a letter to two French Redemptionists, who have translated the works of Liguori from the Latin and Italian languages. Not content with his recent, inordinately long encomium of the philosophy of Thomas Aquinas, the Pope here undertakes to vindicate the title to universal respect claimed for the founder of the "Congregation of the Most Holy Redeemer." When we say that the moral theology of Liguori is the basis of modern Romish teaching from the pulpit, and in the confessional, and that he was the author of the well-known book of devotion, entitled the "Glories of Mary," we give a sufficient hint of the character and achievements of the man. The "moral theology" is a treasury of the most corrupt and immoral system of instruction that the modern world has ever known; while nowhere more than in the "Glories of Mary" is the exaltation of the Virgin to a virtual equality with, or superiority to God, more distinctly asserted. We need go no further than to the passages quoted by Mr. Barnum, to form a correct estimate of the profane ascriptions of divine honors to the mortal mother of Jesus. Thus Liguori says: "The Father crowns her *by sharing with her* His power, the Son His wisdom, the Holy Spirit His love. And all the three divine persons establishing her throne at the right hand of Jesus, declare her *universal queen* of heaven and of earth, and command angels and all creatures to recognize her for their queen, and as queen to serve and obey her." And in the prayer at the close of the eighth discourse, he addresses the Virgin Mary thus: "O great, excellent, and most glorious Lady, prostrate at the feet of thy throne, *we adore thee* from this valley of tears. . . . Obtain for us the holy love of God, a good death, and paradise. O Lady, change us from sinners to saints. Perform this miracle that will redound more to thy honor, than if thou didst restore sight to a thousand blind persons, or raise a thousand from the dead. Thou art so powerful with God, it is enough to say that thou art His mother, His most beloved, full of His grace: what can He deny thee?" Elsewhere he expresses himself with equal distinctness: "St. Bernard . . . said: 'Let us then seek grace, and let us seek it through Mary: for what she seeks she finds, and cannot be frustrated.'" If, then, we desire graces, we must go to this *treasurer and dispensatrix of graces*; for this is the sovereign will of the Giver of every good, as St. Bernard himself assures us, 'that *all graces are dispensed by the hand of Mary*.' All, all; *Totum, totum*; he who says all, excludes nothing."

This is the writer whose praises Leo XIII. thus sounds:—

With the greatest skill he adapted the truths of Catholic faith to the capacity of all; he directed and promoted the moral training of all; he excited in a marvellous manner the piety of all; and 'to those who were wandering in the mist of the world, he pointed out the way by which, being delivered from the power of darkness, they might pass into the light and kingdom of God.' With sound and most

solid arguments too, did he raise a bulwark for divine revelation against Deists; he strenuously defended the truth of our faith; he maintained most efficaciously the Immaculate Conception of the Mother of God; he courageously contended for the primacy and infallible teaching-authority of the Roman Pontiff; he learnedly and piously illustrated the plans of Divine Providence in procuring the salvation of men through Jesus Christ; he explained the Psalms and Canticles by Commentaries most fitted to warm the piety of the clergy; he showed the glory of the Church in the triumphs of the martyrs; by his history of Heresies and his Dogmatic Treatise he sharply confuted all heresies, but especially the errors of Janseus and Febronius, which were the most prevalent, and which were pregnant with that brood of monstrous opinions, by which the very foundations of religious and civil society are now being shaken. These errors he attacked with such perspicacity, that most of the *propositions* which a century latter were condemned in the *Syllabus* may be found already explicitly refuted in his writings. Indeed 'it may with perfect truth be asserted that there is no error of our times which has not, for the main part at least, been refuted by Alphonsus.'

'And to say nothing of his Moral Theology, so very celebrated throughout the world, and which gives a most safe standard which directors of consciences may follow, the Saint, by means of 'is many learned ascetic treatises, as it were sparks of fire, enkindled charity which was growing cold, and fed and increased its flame; and especially with a wonderful benefit to the faithful warmed even the most hardened hearts with love towards Our Lord Jesus Christ and His most sweet Mother. And in all these labors 'this is especially worthy of remark; that though he wrote most copiously, yet it became evident, after a diligent examination of his writings, that they may be all perused by the faithful without danger of stumbling.'

THE FRUITS OF THE CONFESSIONAL.—An incident that recently occurred in the little community called "Vacherie," in the Parish of St. James, La., illustrates the absolute tyranny exercised by the hierarchy of the Romish church over the defenceless people of their flocks, and the gross abuses which naturally flow from the Confessional. The following communication which appeared in *Le Louisianais*, a paper issued in the Parish of St. James, August 23rd, 1879, has been translated from the French, and published in the *South-Western Presbyterian* and the *St. Louis Presbyterian*, from which we take it:—

MR. EDITOR: Assumption Day was a sad day for the *Vacherie*; a great misfortune has befallen us. War has taken the place of peace. Blood has been shed. It is impossible to be silent, or conceal the sentiment that has been aroused in our community. It is a duty to make the event public.

About three hundred persons of us were assembled in the church of Our Lady of Peace. Our Curé, M. Armand Dubourg, ascended the pulpit and addressed the congregation.

But before speaking of his discourse and his temper, bear in mind that one hundred and forty-three persons of our religious community had sent about eighteen months ago a petition to Archbishop Perche, of New Orleans. These petitioners, whether right or wrong, complained of the conduct of their pastor; they asserted that it was scarcely religious, scarcely exemplary, and very worldly. They humbly prayed the Archbishop to send them another pastor. The Archbishop, at that time at Opelousas during the terrible epidemic of last year, a few months after-

wards set out for Europe, and, doubtless preoccupied with other cares, left the petition unanswered. The petitioners then addressed a petition to the Vicar General. They sought an investigation, where they could formulate their grievances in writing. They were, however, informed that no investigation would be held. They knew not whether because the charges were too terrible, or too trifling.

You will now comprehend the meaning of the letter, under ecclesiastical authority, read from the pulpit on Wednesday, the 15th, by Curé Dubourg. It concluded thus: "The doors of the Archbishopric will be closed hereafter against the complainants; and if the priest is obliged to leave, the church shall remain without a priest."

You will also understand the discourse of Curé Dubourg, and the significance of his observations:

"The petition was signed through intimidation. Rich and influential men used such means. It is also certain that the whiskey of the doggeries was made use of. I can not be forced to leave, and I will not leave. My honor and my reputation are attacked. I am accused of things which should more justly be retorted against my accusers; under the pretence of modesty——"

At the words "modesty and honor attacked"—as Curé Dubourg lost sight of the fact that he indirectly touched the domain sacred to the silence of the confessional—a young lady of twenty-one years, honorable, respectable and pious (Miss ——) rose, and, with a distinct voice, pointing towards the confessional with her hand, exclaimed: "There you sought to rob me of my honor!"

"Let all disorderly persons leave the church!" exclaimed the priest.

The young lady and her brother rose and left.

* * * * *

After the services were ended, the brother of the young lady went to the house of the priest, who, surrounded by his followers, said to him: "Now, Mr. Nerry, if you have anything to settle with me, come along!" "I will not go," he replied, "one among ten to be assassinated. But come into the road and meet me man for man!" "I shall not dirty my hands with you," said the priest. "Nor I with you," said the young man. But in a few moments he was surrounded by the followers of the priest, knocked down, choked and bruised. In the course of the melee he fired his pistol and wounded one of his assailants. Soon after the mother of the young lady came before the house of the priest, and launched such epithets against it as are only thrown again at a house of ill-fame. But we must forgive her.

* * * * *

This is the whole affair without comment.—*Vacherie*.

P. S.—Ar and Dubourg, curé of *Notre Dame de la Paix*, Pierre and Joseph Bevel, Leonard Amedee and Alex. Donaldson have been arrested. Judge Siskron has required them to give bail in \$100. They will appear before the parish court next Tuesday, charged with assault and battery with intent to kill.

A ROMISH FETISH.—It is only when our attention is specially drawn to the subject that we are likely to discover the character of much of the popular literature distributed or sold on the streets of our great cities. Along with much that is merely trashy, such as the doggerel verse in which are couched most of the ballads intended to catch the eye of the passer by, there is much that throws light upon the religious views actually held by a large class of our population. For example, the following is a hand-bill recently left by Roman Catholic "sisters" at the

doors of many houses of a neighboring city, and of which a copy is now in our hands :

“The following Prayer was found in the Tomb of Our Lord Jesus Christ, in the year 803, and sent from the Pope to the Emperor Charles as he was going to battle, for safety. Those who shall repeat it every day, or hear it repeated, or keep it about them, shall never die a sudden death, or be drowned in water, or shall poison have any effect upon them : and it being read over any woman in labor, she will be delivered safely and be a glad mother ; and when the child is born, lay this on his or her right side, and he or she will not be troubled with any misfortunes. And if you see any one in fits, lay it on his or her right side, and he or she will stand up and thank God. And they who shall repeat it in any house, shall be blessed by the Lord. And he that will laugh at it will suffer. Believe this, for certain it is as true as if the Holy Evangelist had written it. They who keep it about them shall not fear lightning or thunder, and they who shall repeat it every day, shall have three days, warning before their death :—

“PRAYER.

“O, adorable Lord and Saviour Jesus Christ, dying on the gallows ! Thee for our lives, O Holy Cross of Christ, see me in thought : O Holy Cross of Christ, ward off from me all weapons of danger ; O Holy Cross of Christ ward off from me all things that are evil ; O Holy Cross of Christ, protect me from my enemies ; O Holy Cross of Christ, protect me in the way of happiness ; O Holy Cross of Christ, ward off from me all dangerous deaths, and give me life always ; O crucified Jesus of Nazareth have mercy on me, now and forever. Amen.

“In honor to our Lord Jesus Christ, and in honor of His Sacred Passion, and in honor of His holy resurrection and God-like ascension, to which He like to bring me to the right way to Heaven ; True as Jesus Christ was born on Christmas day, in the stable ; True as Jesus Christ was crucified on Good Friday ; True as the Three Wise Kings brought their offerings to Jesus on the 13th day : True as He ascended into Heaven—so the honor of Jesus will keep me from my enemies, visible and invisible, now and forever. Amen.

“O Lord Jesus Christ have mercy on me ; Mary and Joseph pray for me, through Nicodemus and Joseph, who took our Lord down from the Cross and buried Him. O Lord Jesus Christ, by the suffering on the Cross—for truly the soul was parting out of this sinful world—give me grace, that I may carry my Cross patiently, with dread and fear when I suffer, and that without complaining, and that through Thy suffering, I may escape all dangers, now and forever. Amen.”

MR. JAY'S PAMPHLET.—The Hon. John Jay deserves well of all true Protestants and patriots for his defence of the Protestant cause in the papers now gathered in the form of a pamphlet, entitled "Rome, the Bible, and the Republic." The discussion arose from some strictures made by Rev. M. W. Newman, a Roman Catholic priest, upon Mr. Jay's address before the Bible Society of Westchester County, New York, about a year since. The opposition of the Romish Church to the circulation of the Bible, Papal Infallibility, the Papal Grant of Ireland, the Bloody Persecutions of Rome, the Mediation of the Virgin, the Vatican Council, etc., constituted the chief topics considered. As usual the Roman Catholic advocate denied every assertion of which proof was not alleged. But Mr. Jay was well prepared at every point to meet him. In reply, for example, to Mr. Newman's extraordinary statement as to the Massacre of St. Bartholomew's Day that "when the whole truth was afterwards disclosed, the Pope by his words and his bulls publicly showed his horror at such a crime." Mr. Jay proves that, on the contrary, Gregory XIII. displayed his joy in the most demonstrative fashion. Mr. Jay touches, in passing, upon the recognition of Mr. Davis as President of the Southern Confederacy, and upon the cordial reception of the envoys by the Pope; and concludes by the wise counsel to the Papal Court "that the best and safest rule for that Court will be to observe the principle which Americans think a good one for all foreign powers and peoples—"Hands off in American politics."

THE WALDENSIAN CHURCH AT HOME.

We have before us the Annual Report of the "Table" of the Waldensian Church made to the Synod at its session opening on the first of September, 1879, at Torre Pellice, or La Tour. As our readers are probably aware, the "Table" is the "Board" or "Commission" that sits during the interval between the meetings of the Synod, and is charged with the administration of the general affairs of the Church. The report is concerned solely with the fifteen parishes in the ancient Valleys of Piedmont, and the parish of Turin, together with the parish or colony of Brazil sent out, some years since, to South America. That important branch of the work which has to do with mission work throughout the peninsula and the Island of Sicily, falls under a distinct Evangelization Committee of whose operations a separate report is made every year. The "Table" at present consists of Rev. J. D. Charbennier, Moderator; Rev. Messrs. J. P. Micol, and H. Bosio; and Messrs. Josué Vola and J. B. Olivet, Lay members.

One or two points of interest are developed in the statistical table. The total number of members reported is 11,958; but the number of

attendants on divine worship is put down at only 5,120. The number of day-schools is 196, with an attendance of 4,727 children. The Sunday-schools are 57, with an attendance of 2,859 children. The voluntary contributions are very insignificant in proportion to the membership—only 46,039 francs, or \$9,000;—but it must be noticed that, except in the case of Turin and Rosario, there are no pastors' salaries included; these being paid by the State. Turin is credited with 24,686 francs, or more than one-half of the whole. The extreme poverty of the most of the parishes must be borne in mind.

A detailed account is given of the condition of each parish, and, evidently, the picture is drawn with a view to truth rather than to effect. Every where the prevailing faults are faithfully chronicled. In one place complaint is that, although the minister is well received and his exhortations are listened to in public and in the family, his ministrations are customarily regarded as something that is due and which costs nothing. In another parish, the indifference to spiritual matters, and the desecration of the Lord's Day by amusements, sloth, and worldly business are adverted to. At Mussel the brethren are not sufficiently united in fraternal love, and do not exert a strong influence upon the world about them. At Villeseche and Pomaret the lives of professed Christians is too inconsistent. At Pranol "the great majority of the population remains a stranger to true piety; dances and public amusements have indeed ceased," but other grave faults are condemned. At St. Germain the prevalence of intemperance and Sabbath-breaking is deplored. And so the peculiar sins and temptations of various places are pointed out, and perhaps made unduly prominent. But the brighter side of the picture is not forgotten. There are in every case signs of progress. "Even the parishes whose report is the darkest, appear to us who are acquainted with their former condition, to be on the path of improvement. The pastors have put forth zeal and activity in their work; some have labored enormously. A good sign to be noticed is that, with one or two exceptions, the pastors have been assisted in their work, not only by the teachers and elders, but by a more or less considerable number of members of their parishes either as superintendents or teachers in the Sunday-schools, or as collectors. Another favorable sign is the fact that, in most of the parishes, the noisy games with which the Lord's Day used to be profaned have fallen into discredit. The instruction of catechumens (young people in course of training with a view to full membership) is an object of increasing solicitude on the part of the pastors, and their admission to a participation in the Lord's Supper is more and more considered a solemn step which ought to be thoughtfully and seriously taken. The number of Sunday-schools and of children in attendance has still further increased sensibly. Finally the voluntary contributions, which constitute one of the least equivocal signs of the

religious life of a church have risen in amount in all the parishes, with a single exception."

Some interesting traits of the peculiar circumstances of life among the Waldenses might be noticed. For instance, in such places as Angrogna, a part of the population in summer goes regularly with the flocks to the mountains, and is unable to attend worship as it does in winter. At Bobi and its vicinity, far up the Val di Luserna, we are told that "the severity of last winter's cold *favoured* the regular attendance upon the schools." In one or two places, low down the valleys toward Piedmont, services is held once a month in the *Italian* language. At Massel and in some other villages the Sunday-schools are held in the afternoon in the winter, and *at five o'clock in the morning* during the summer months.

The *Normal School* at La Tour is reported as having opened with 35 pupils, of whom 21 remained from the previous year, 12 were fresh admissions, and 2 were former pupils—one of the Normal School, the other of the "College." In this connection we translate a paragraph respecting our own Society:—"We must, first of all," says the report, "fill up a gap and make amends for a neglect in the report of last year. *The American and Foreign Christian Union*, of New York, the Corresponding Secretary of which is Mr. Henry M. Baird, son of the celebrated Mr. Baird who visited our Valleys and whom many of us had the pleasure of knowing personally, has received the trust and administration of a legacy of the late Mr. Seymour, an old and good friend of our church, on behalf of the Waldenses of Italy. Of this fact Mr. Baird informed the Table, observing that the will of the testator seemed to exclude the application of the income of this legacy to the work of missions or of evangelization among Roman Catholics, destining it to the moral, religious and intellectual improvement of the Waldenses themselves. 'We should like to know,' added Mr. Baird, 'if there be any educational or home missionary work in which this interest might produce, with God's blessing, appreciable fruits.' There were presented as answering the intentions of the generous testator the Theological School and the Normal School, which contribute to the moral, religious and intellectual prosperity of our people, and both of which need aid for their support. In his letter of May 16th, 1878, Mr. Baird announced that, after mature reflection, it had been deemed best not to make any definite decision for the future, but for the present to apply the remittances to the Normal School. This has accordingly been done. The Table proposes to the Synod, while giving its tribute of gratitude to the memory of the late Mr. Seymour, to express at the same time, its sincere and lively thanks to the *American and Foreign Christian Union*, which has kindly taken charge, in behalf of our church, of the

administration of this legacy, the interest of which it regularly remits to us, and which, moreover, testifies its sympathy by awakening in our behalf the interest of American Christians, by publishing in the *CHRISTIAN WORLD* everything which is of interest respecting our concerns."

M. ABOUT ON JESUITS AS INSTRUCTORS.

In our last we gave a résumé of the discussion in the French Assembly on the celebrated Bill of M. Ferry. M. Edmond About, the author of that stinging diatribe, published more than twenty years ago, entitled "The Roman Question," has contributed to the *Nineteenth Century* a valuable article on "Clerical Education in France," in which the same subject is considered. The length of the paper precludes its insertion as a whole; and we shall confine ourselves to the last part. In the earlier part the writer has shown that the Bill is no longer M. Ferry's property, having been adopted by two-thirds of a Chamber of Deputies elected on the 14th of October, 1877, under Marshal MacMahon, and in spite of every effort that could be put forth by what was popularly nicknamed "the government of the priests." Therefore the Bill is the expression of the will of two-thirds of the people also. What is the Bill? M. About gives the full text, and asks the question, "Setting aside Article VII., which we shall discuss further on, what remains?" And he replies: "A very broad, very complete, and very liberal organization of higher education in private establishments. It is a new edition, slightly modified, of the 1875 law, which is so highly thought of by all clericals. Higher education is free; we have all of us the right to compete with the State faculties. If it be true that the rich Ultramontanes have already spent twenty millions of francs for that object, their money is safe, for their schools will never be shut up. If they have really resolved to spend one hundred millions more in the same undertaking nobody will oppose them. The only modification made in the law of 1875 is contained in Article I., which reserves to the State the right of conferring degrees. The clerical majority of 1875 had delegated that power to a mixed jury recruited among the professors of the private and public schools; but it is evident that the government could not, without forfeiting all its claims to the confidence of the country, abandon or share the right to confer diplomas which procure access to public offices. The degrees of Bachelor of Arts, Master of Arts, Doctor, &c., are titles which the State alone must dispose of, after having submitted the candidates to the judgment of a special jury instituted by it. The candidates are at liberty to study where they please, in public schools or in private insti-

tutions: but the authority that gives them a diploma intends to be, and must be, a judge of their capacity. It is the only means of preventing the usurpation and counterfeiting of degrees, and of securing a fair and honest competition in the domain of knowledge and talent."

After disposing of some priestly misrepresentations of the comparative cost of lay and clerical education, M. About proceeds to discuss the famous Article VII., which is worded thus: "No person belonging to an unauthorized religious community is allowed to govern a public or private educational establishment of whatsoever order, or to give instruction therein."—[En.

I now come to Article VII., the only important and disputed one, the discussion of which has taken up fourteen long sittings of the Chamber. And yet it is not a new provision: for, as M. Jules Ferry reminded us in his speech of the 27th of June, "it is an article of law which was voted almost unanimously, in 1844, by the House of Peers under Louis-Philippe."

But, you may say, if this law has not been repealed, it does still exist; why then submit it to a fresh sanction of Parliament?

It is quite certain that M. Jules Ferry and his colleagues in the Cabinet do not require Article VII. to close the colleges of the Jesuits, the Marists, the Dominicans, and other unauthorized communities: they have even the right of dissolving such communities without further ado.

I will not go back to the edicts of Louis the Fifteenth and Louis the Sixteenth against the Jesuits; we will leave the old *regime* undisturbed in the quiet repose of the grave.

In 1790 the Constituent Assembly voted a law that succeeding Governments have left unrepealed; the text of it runs as follows:—

ART. I.—The constitutional law of the kingdom henceforth recognizes no solemn monastic vow on the part of either sex.

Therefore, religious orders and communities in which such vows shall be taken are by the present and shall remain suppressed in France; and no further institutions of the kind will be allowed to be established.

On the 18th of August, 1792, the Legislative Assembly decreed that "All secular bodies or communities of men or women, whether religious or lay . . . under whatsoever denominations they may be existing in France . . . shall cease to exist, or be suppressed, on and after the publication of the present decree."

Finally, the decree of Messidor, year XII., after having dissolved a society of Jesuits in disguise, was careful to add:

"All other forms of unauthorized congregations or communities instituted under pretence of religion are also abolished.

"ART. II.—Ecclesiastics making up the said congregations or communities are forthwith to return to their respective dioceses, there to live in conformity with the law and under the common jurisdiction.

"ART. III.—All laws opposed to the recognition of religious orders, the members of which bind themselves by eternal vows, are to be carried out in accordance with their letter and spirit.

"ART. IV.—No congregation or community of men or women is to be established

in future under a religious pretext, unless formal authority to do so be granted by Imperial decree, after due examination of the statutes and regulations under which the said congregation or community proposes to live."

Neither the First Empire, the Restoration, Louis Philippe, nor Napoleon the Third; neither the second nor third Republic has repealed this wise legislation. Whenever an occasion for its public discussion has arisen, both Government and Chambers with one accord have firmly upheld it.

France does not admit nor ever will admit of the existence of secret societies which, under the cloak of religion, really constitute small powers within the State. She authorizes and encourages such communities as submit to the law, do not seek to conceal either their statutes or sources of income, and have a French citizen at their head. We reckon in our midst 22,216 male members of recognized religious bodies, and 113,750 female members; and the population of convents at present subject to the common law is twice as numerous as that of the regular conventual establishments at the close of the old *regime*. Convents, as well as bishoprics and church demesnes, enjoy the right of inheriting bequests and donations under the very mild supervision of the State, which thus, under the Republic, enables them to derive by such means some ten millions per annum. But a society or individual having taken a vow of obedience, and belonging body and soul to a foreign chief, forms a perfect anomaly in the law of our country.

These communities nevertheless exist. Expelled from the national territory, they have managed to return clandestinely, in spite of the law: there they flourish in the face of the executive and the magistracy: 13,750 unrecognized monks, and 5,899 nuns go freely about their business in our very midst. Not that the State refuses them the necessary authority—they themselves will have none of it. They have spontaneously outlawed themselves; and, finding they get along very comfortably under the circumstances, would prefer leaving the country to placing themselves within the law. As it is impossible to dissolve a society without vexatiously interfering with the members thereof, and as that France of 1789, in spite of calumny, is a very tolerant country indeed, the rights of the State have ever been made subservient to individual liberty, and the least authorized communities have become the wealthiest, the most independent and audacious of all.

The religious order which has benefited in the highest degree from French toleration is the Society of Jesus. We were blessed with 200 Jesuits in 1845; we have now 1,509. These men who, individually, have taken the vow of poverty, and collectively do not enjoy the right of acquiring a single inch of land, are owners of seventy-four houses; they possess mansions and estates. Not only have their powerful Company taken up their stand above civil authority, but they also

challenge the ecclesiastical power and defer only to a General, a foreigner living at Florence. M. Jules Ferry has established the fact by irrefragable arguments. In 1865, the then Archbishop of Paris, Mgr. Darboy, had taken upon himself to pay a visit to a Jesuit establishment situate within his diocese. The Roman Curia sent him a harsh and haughty monition, in which it affirmed its "particular and private jurisdiction over these regular members of the clergy;" accusing him of having "perpetrated a true act of spoliation against the Apostolic See." Consequently, the Jesuits evidently only recognize the direct authority of the Pope; they are even outside the episcopal jurisdiction. And all unauthorized communities stand exactly on the same footing.

The absolute independence of some few thousand monks might be tolerated were they to devote themselves to a purely contemplative life, or confine themselves to preaching in the pulpit, writing in the papers, and publishing works of doubtful casuistry or distorted history. But directly they lay hands on education—when they turn their convents into schools and entice thousands of children of the middle classes for the purpose of moulding their young minds and inculcating their particular ideas—it behoves the State, not merely as a right, but as a bounden duty, to be up and doing.

So thought the Duc Victor de Broglie, M. Guizot, M. Thiers, M. Villemain, and all the great Parliamentary men of 1844. The very day on which the State resigned its monopoly of university teaching and proclaimed for the first time the freedom of secondary teaching, those statesmen advocated with all the might of their eloquence a clause, of which M. Ferry's Art. VII. is but a repetition; they demanded that before granting to a master the right to open a school or course of lectures, he be compelled to pledge his oath in writing that he was not a member of an unauthorized community.

Where was the need of such an exclusive provision? By what spirit were the eminent men who brought about its insertion in the law actuated? Will it be said they feared the universities might suffer from the competition of the Jesuits? Clericals themselves (who just now go any length) dare not bring publicly an accusation so base against M. Ferry. In the sitting of the 26th of June last, the Minister said to the members of the Right: "Do you credit the University with such sentiments?" Whereupon the Right protested twice. This does not prevent the champions of clericalism from turning a fable they disclaim into an export commodity, to be disseminated abroad!

There is nothing in the Jesuits' college our secondary schools need envy; the former can in no way checkmate the University. The Jesuits have 9,000 pupils; the other unauthorized congregations, 7,000; the Government collegiate schools and universities, thank goodness,

number 79,000 pupils. There is consequently much exaggeration in the figures according to which the State and the disciples of Loyola would seem to divide between them the teaching of French middle-class youth.

I was never in favor of boarding-schools, nor an admirer of our colleges and grammar-schools; I fully admit they are more like barracks than comfortable dwellings. I will even confess that, though the instruction given therein is first-class, they leave much to be desired as regards good breeding. But the low price charged for board will explain the absence of comfort. Considerable divergence exists between the French and the English custom in this respect. A well-to-do London tradesman tries to make a gentleman of his son rather than consider him in the light of his heir; the Paris citizen lays by at the expense of his son's education, in order to leave him a bigger hoard when he dies. With you, eight shillings a day set aside for a boy's schooling does not seem out of the way: we find that sum too great by half; and I know many respectable families who grumble at having to pay 1.20 francs per annum. Now, our academic year consists of 300 days; the daily expense for board is four francs: for this price our colleges and boarding-schools undertake not only to educate, but to lodge, sleep, wash, and feed growing lads blessed with a keen appetite.

True, Government schools would be far more comfortable if the men entrusted with the teaching, instead of being respectable fathers of families, ill-paid and over-worked, were fashionable confessors, dandy "directors of consciences," who kindly distributed spiritual favors in exchange for worldly goods, insinuating in the soliciting of donations, and, where bequests were concerned, bringing clever but undue influence to bear. To their shame, must I say it, my friends of the university are gifted with every talent but that one.

The resident pupil in our collegiate schools is removed from his family, which he hardly sees once a week; his intercourse with the professors is of an official kind; the visits from the head master and proctor are few and far between, and as a rule to reprimand: the only man he sees at every hour in the day is a worn-out, soured, and unfortunate usher, who has neither time nor the means of forming his pupils, were that his duty. And yet, in the long run, the collegian turns out as good-mannered and often a better man than does the petted boy of the congregationists. He has acquired his education by himself, by the circumstances of a life in common, by the rough but open-hearted intercourse with his school-fellows, by the spirit of justice and equality which is drawn in with the breath in those good old public schools, where the first rank always falls to the best man: where the rich boy and the poor one partake of the same bad food and sleep on beds alike

wretched; where likes and dislikes are equally sincere, and where the former is held in cordial hatred.

But we are losing sight of the Jesuits. Let us return to them, to inform all who are not aware of the fact or have forgotten it that, to use Gladstone's happy expression, the Society of Jesus ever remains "the most perfect instrument of mental servitude ever devised." The *Syllabus* is their handiwork; the superstition of the Sacred Heart comes from them; the new dogmas of the Immaculate Conception and Papal Infallibility issued from their mysterious laboratory. The Jesuits, who are not even Frenchmen, although their first plot was hatched in a cellar at Montmartre; the Jesuits, who are unable to show a single French name on the long list of the Generals of their order, would most willingly conquer France. They have gained far too much ground during the last thirty years. We had a Gallican Church, which shed a great light: they have killed it. We had a liberal Catholicism: they caused it to be excommunicated. They overawe our bishops and through them, the whole of the lower clergy; and, to give a visible shape to that servitude, they have imposed the Roman rite on all the dioceses. Had we still a king, they would thrust a confessor and Ministers upon him. The sovereignty of the people having been declared, much to their mortification, they will not acknowledge themselves beaten; and there they are marching gaily to storm universal suffrage. As the leaders of Democracy are and will always be recruited from the middle classes, among self-made men, the Jesuits have resolved to gain possession of the middle classes: what little remains of the nobility being already on their side. Fear, intrigue, and fashion make up valuable auxiliaries for their purposes. Nine thousand youths are being prepared by them as candidates for Civil Service appointments or for the liberal professions: they imbue their minds with the purest monarchial spirit; they teach them to treat with contempt the fundamental principles on which our forefathers built modern society, and instil in them hatred of the Revolution. When I say the Revolution, I speak not merely of the republican form of government, but of our very manners, of our institutions, of our laws, of the Civil Code. The Revolution is to them in the nineteenth century what the Reform was in the sixteenth—the enemy to be killed. Their first campaign ended in disaster, for Protestantism was the stranger of the two: but they mean to signally retaliate upon the Revolution. They feel all the more sanguine of victory that their ranks are swelled by allies picked up pretty well in every quarter—ay, from among their former enemies. How would you act in our place? Would you make ready for defence, or consider it more liberal, more consonant with the principles of modern society, to let them do as they please, and quietly put up with it?

Most assuredly liberty is the finest thing in the world. All kinds of liberty are dear to me, save one, however—the liberty of those who lurk at street corners at night for the purpose of throttling me.

Let the Jesuits and their friends of the unauthorized congregations only ask liberty for themselves, and it will not be denied them; but when they demand it against us, ought we to grant it? M. Dupin answered that in a very few words in the sitting of the 25th of January, 1844: "Gentlemen, we must always state the case frankly. Well, I tell you frankly: a question of domination lies hidden within this question of liberty." Yes, of domination; and Mgr. Dupanloup did not trouble himself to disguise the fact on the 13th of November, 1849, at the time our Clericals fancied themselves masters of the position. Read the letter he sent to the *Ami de la Religion*:

"In despite of common sense it has been uselessly said, and the statement has been miserably hawked about, that the De Falloux Bill had been passed concurrently with an *ad* in favor of the University. The law was framed against the monopoly of the University and passed in spite of the University.

"All the great reforms brought about by the law, reforms that must, within a few years, deeply change French institutions, are the fruits of immense labor. Only after three months' keen and incessant strife have we successively obtained by sheer force:

"The freedom of elementary seminaries; the recognition of religious congregations, and of the Jesuits as such; the abolition of University degrees; the annihilation of normal schools; a radical change in primary education; the utter and irretrievable disorganization of the University hierarchy; free primary boarding-schools, and eleemosynary education; and, lastly, the high position reserved to our reverend Fathers, the bishops, on the Public School Boards."

The bill did not turn out quite as perfect as the charitable prelate anticipated. The Normal Schools, those humble but invaluable nurseries of our school-masters, were not demolished: nevertheless, liberal-minded University professors, whatever their merit or rank, were mercilessly persecuted.

I can speak on the matter from experience, as I was reading up for an examination for a Fellowship at the higher Normal School, while the Jesuits and their friends were getting their bill through. I was there together with Taine, Sorey, Weiss, and poor Prévost-Paradol, with Eugène Yung, Dattain, and Paul Boitteau, of the *Débats*; Dyonis Ordinaire, of the *République Française*, and many more, who at this moment are no more professors than I am. Why are we not professors? it will be asked. Because the famous law on free secondary education was the signal for an abominable proscription; because the Director of the Normal School, our dear and revered friend, M. Dubois, founder of the *Globe*, and M. Vacherot, the sub-director, were struck down under our very eyes; because all the Liberal professors (M. Deschanel will remember it), had to submit or resign, and in a few cases became exiles. Such is the liberty of teaching as Jesuits and their friends understand and practice it.

And this is not the only liberty they trample under foot whenever they feel strong enough. We are still smarting under the effects of the 24th of May, 1873, and the 16th of May, 1877, clerical ventures, the authors of which admitted neither freedom of the press, free-trade, freedom of public meeting, electoral freedom—nor freedom in death, for the Moral Order prefects made no scruple to bring civil internments and street scavenging together under the same regulations!

It is in the name of liberty that people now seek to shield the implacable enemies of every French liberty from an application of the law. It is because we are living under a Republic that the Jesuits, after having striven hard to strangle it, crave permission to inoculate the rising generations with their hatred of it. And they get people to plead their cause abroad (I call you to witness) in articles every line of which is rank with hatred of the Republic.

And they call us reactionists because we seek to bring back the religious question, not, as they do, to the worst days of the eighteenth century, but to the *modus vivendi*, at once equitable, fair and wise, of forty years ago.

Now, if to aspire to recover what we have been despoiled of by might or craft is to be a reactionist, none of us have any right to cast our looks toward Alsace and Lorraine. Prince Bismarck, who, to say the least of it, is as sensible a man as M. l'Abbé Martin, would say to us: "For shame, gentlemen! Do you want to drive France back nine years? You are not men of your time."

THE BIBLE IN THE ARGENTINE REPUBLIC.

LETTER FROM MR. ANDREW M. MILNE.

I am happy to be able to report some progress made, and to be able also to say that our work is beginning to be better understood. This will be illustrated by the following incident, which took place since I came to Buenos Ayres. The man with whom it occurred, Francisco Cabano, has been selling our books: but though he seems to have many qualifications for the work, I have not yet employed him as a regular colporteur because I have not received perfectly satisfactory accounts of his private life.

Some weeks ago a Bible distributor called at an establishment in *Calle Esmeralda*, No. 495, where he sold two Spanish New Testaments to some of the employés. The master of the establishment no sooner observed what was taking place than he manifested his opposition by snatching the books from the hands of the young men and throwing them on the floor. Not satisfied with this, he made an unsuccessful at-

tempt to do the same with those the distributor held in his hands : saying at the same time, that the Protestants were ruining the religion of the land, and that in order to put a stop to the propagation of their false doctrines all Bible distributors ought to be put in prison.

As soon as this violent antagonist would allow a word to be said, he was asked to show wherein consisted the false doctrine that was propagated by the Bible. Instead of doing this, however, he only manifested his ardent zeal for some of the distinctive doctrines of the church of Rome, among others the worship of images. The Bible distributor made his reply by reading some passages from the Bible bearing on the subject. The only effect that this seemed to produce was to irritate him and make him still more violent. According to the opinion of the Bible distributor, the argument must have lasted for more than an hour, and he all the time followed up the plan of answering him from the Bible. Finally, being left without a reply, his pride was wounded ; and probably as a last resource, with the hope of intimidating his opponent he asked him to accompany him to the *comisaria* (police office), near by, where he demanded that he should be taken prisoner for *going about propagating false doctrines*.

The *comisario* (police officer) having investigated the matter and examined the books that had given rise to the question, turned to the accuser and told him that the books were not false, as he had said, but on the contrary *very true* ; and having heard all the protests the zealous Romanist had to make, he called four of his subalterns, and in the act bought five New Testaments and gave one to each of them, keeping the other for himself.

This made the poor man more furious than ever, but the *comisario* after reading him a chapter from the New Testament, despatched him with the caution that he ought to consider himself very fortunate in not having been made to pay a fine for interfering with a respectable man in the discharge of such an honorable mission : and that instead of being put a stop to, such work ought to have the patronage of all intelligent men.

The following incidents illustrate other features of our work, and at the same time, show the tender mercy of God in opportunely coming to encourage the hearts of those who labor in His vineyard :

Our colporteur, Celestino Gracia y Piña, after a hard day's labor, during which all his offers of the Scriptures had been met with cold negatives, and not even an opportunity to converse afforded, was recently returning home very tired and much downcast at his very poor success, when, on passing a grocery store, he observed some men examining a Bible. He entered and asked the man who held it in his hand—the proprietor of the shop—if he liked the book. He said he did not

much care about it, for he had once bought one in Italian and his wife had destroyed it, and that the copy he was looking at belonged to his friend who had brought it for him to see.

Gracia began by showing how much Italy is indebted to Diodati for having given them the Word of God in their own language, and from this he passed to the importance of possessing the Bible. Here the man made him stop his explanation till he should call his wife to hear it. When he had done and was about to retire, somewhat comforted in spirit for having been at least permitted to bear testimony in favor of the Scriptures, the grocer asked him the price of a Spanish Bible. He told him, and at once effected a sale. The wife who had burnt the copy he had bought before, taking it up and looking at it, said that it was important to have one in Spanish for the sake of the children; but she would like to have one in Italian, that she also might be able to read it, so another was bought. A man standing by would have bought another in Italian, but he had no more with him in that language; and still another said he regretted that he did not have money with him, or he would have bought one in Spanish.

Some months ago, one of the colporteurs called at a drapery establishment and offered his books, when the manager of the place showed him a Spanish Family Bible, which he offered to sell him for a fourth part of its value. Some time after the same colporteur had a call for a Bible of this kind, but had no more on hand. Remembering the offer that had been made to him he returned to the draper and told him that he had come for the Bible he had offered him some time before. "Ah!" said he, "I did not then know what a treasure I possessed, but now I know, and would not dispose of it for four times what it cost me."

These incidents are specimens of what is taking place day by day in every place where the Bible has been circulated and followed up by constant colportage.

When once the Gospel has been preached in the many places already well prepared for it by the Bible, then will begin to appear, in a degree not otherwise to be discovered, the beneficial effects produced by Bible colportage; and as the Bible prepares the way for the preaching, so the preaching reacts powerfully in favor of our work.—*Bible Record*.

THE FREE CHURCHES AT NISMES.

[Letter from Dr. Pressensé, to the *London Christian World*.]

It seems probable that the approaching winter will be rendered memorable by an important passage in the history of our Protestant Churches.

The biennial Synod of the Union of Independent Evangelical Churches, lately held at Nismes, acquires a special significance from the circumstances of the time. Your readers may know that these churches have formed since 1849, an association based on the two-fold principle of the separation of Church and State, and individual profession of faith. They thus constituted themselves thirty years ago, after it had been shown that the Protestant Church of the Concordat, assembled in a great non-official Synod, not only found itself unable to re-establish unity of teaching on essential points of doctrine within its own body, but that it was even unwilling to attempt it. Indeed, the majority of the Synod, influenced either by the prevalent latitudinarianism or by fear of provoking a dangerous crisis, had pronounced against the adoption of anything like an adequate confession. Immediately after this memorable vote, MM. Frederic Monod and Agénor de Gasparin withdrew from the Established Church, and offered to associate themselves with the few Independent churches, which had up to this time been completely isolated. At the head of these churches was the "Chapelle Taubout," which, for more than twenty years, had professed and applied the principles so brilliantly vindicated by Vinet.

Thus was formed the union of the Free Churches. Its elements were various in their origin, and the Constitution which it adopted was neither pure Congregationalism nor traditional Presbyterianism. The two points declared to be essential as the basis of union were simply the independence of the churches and the individual profession of faith. In relation to all the rest, full liberty was granted to the churches, which were to provide their own supplies. A common fund was, however, founded to assist churches which were too poor to sustain evangelistic agencies.

This Constitution has never received any important modifications, and is in force at the present time. The Independent churches are scattered over the whole territory of France, often at considerable distances from each other. They have thus the honor of representing true ecclesiastical principles in all parts of the land, but their isolation is, nevertheless, a source of many difficulties. Constituting, as they do, a scarcely appreciable minority in the midst of that Protestant body which is itself a minority in France, they are only able to maintain themselves and to carry on their work by dint of unrelaxing efforts. Many delicate questions thus arise as to the application of their principle. It is not easy to instil the spirit of sacrifice and of generosity into French country-folks, dulled as there are by the atmosphere of practical materialism and money-grasping, which presses so heavily on rural populations. Often, also, these small and humble churches are treated with contempt by the Established Church, which is displeased at having its repose in-

interrupted and its routine disturbed. Lastly, they have been saddened of late years by the defection of some of their most eminent members. And yet, in spite of all these discouragements, they have not swerved from their principles, and the Synod of Nismes has given one more proof of their firm determination to stand fast. They know that they are frail earthen vessels, despicable in the eyes of the world, but they know, also, that a precious trust has been committed to them—the charge, namely, of the independence of the Church and of personal faith.

The Synods of the Union of Independent churches, deserve special attention, because of the various phases of the Christian community represented in them. Side by side with the deputies of the great cities, Paris, Lyons, Bordeaux, sit the obscure representatives of the rural districts. There is free discussion of all the questions of the inner life or of Church discipline, which arise out of the difficult conditions of the age. These are treated chiefly in private sittings, so that there may be no restriction felt on free inquiry and expression. These Synods are real schools of mutual improvement in the life of the Church. I do not doubt that the experience thus gained will by-and-by make its wholesome influence felt throughout the great Reformed Church of France, which must one day cast off the fetters of an Establishment and rise into a new and independent life.

Our Synods, especially when they are held in the provinces, become the occasion for great evangelistic gatherings, in which our chief speakers have the opportunity of addressing thousands of listeners. I may add that the Union of the Churches does not rest satisfied with merely external work. By means of its active evangelistic agencies, it has done much to spread the Gospel among the Catholic population in many parts of France.

The Synod of Nismes was opened by a grand sermon from M. Holard, of Paris, one of our most sympathetic pastors. The sermon, which will be published, has been described as primarily an earnest endeavor to draw closer the bond between the churches, and to protest against the intractable spirit which had sometimes reduced the synodal decisions almost to a dead letter, especially in communities leavened to any considerable extent by Darbyism. It was decided that, for the future, no pastor should be appointed to a church till the Synodal Commission had satisfied itself that he fulfilled the general conditions laid down in the Constitution as the basis of an evangelical ministry.

The proposal to form a central fund, on the Presbyterian plan, was rejected after a brilliant debate. The time was considered inopportune for trying such a scheme, even by those who admitted the soundness of

its principle. Many thought, also, that it would not be advisable to attempt to centralize in this way churches of such various origin. Undoubtedly, the financial difficulties which arise are often very serious; but still, the fact that a mere handful of poor churches has raised, in two years, within its own body, more than 307,000 francs, is sufficient proof of its vitality.

The Synod of Nismes was further distinguished by a spirit of large liberality. I do not refer to liberality on theological questions: happily the Free Churches lay no restrictions in this respect on their members. The confession of faith adopted by the *Union* simply defines the essential points of evangelical belief, and leaves ample latitude for theological diversities, to suppress which is equivalent to proscribing all free exercise of Christian thought. What I am referring to now is the liberality of the Synod of Nismes on ecclesiastical questions. It arrived at the very important decision that it would only commence fresh evangelistic efforts in places which other churches had not yet reached. There could be no better way of showing that it did not confound fidelity to principle with a sectarian spirit.

The liveliest sympathy was also manifested at Nismes for the section of the Reformed Church which is about to hold an unofficial Synod in Paris. This Synod will be neither more nor less than an organization of the Evangelical Protestant party on the basis of Christian voluntarism without any appeal to the State, though still retaining the link of the budget—a link which must, however, of necessity become more and more slender.

I will not anticipate the course of the unofficial Synod, convoked for the end of November in Paris; I will simply say now that it seems to me an event of great ecclesiastical importance, and which is likely to hasten the independence of the Church. During my stay in the South of France, I became convinced that a truly liberal spirit characterizes all the leaders in the movement, even those who emphatically declare that they look upon the reorganization of National Evangelical Protestantism in France, as the preparation for the Free Church of the future.

We have in this a convincing proof of the progress made by the principles of the *Union of the Churches*. We can easily understand that the Free Churches have not increased, numerically, at all in the same proportion as in influence, just because the section of the National Church which hold their views hopes to leaven its own community with them. The Synod at Nismes received a welcome confirmation of these hopes. For the first time, a representative of the National Reformed Church, one of the leaders of the proposed unofficial Synod—Pastor Molin, of Montpellier—stood up, in one of the sittings, to declare publicly that he and his friends had the same end in view as ourselves. It is long since our principles received such encouragement.

Our little Free Churches have built, in dark and troublous times, a city of refuge for French Protestantism, on a lonely, battle-mmented height. And now the time is at hand when Protestantism will come and seek there the shelter which it needs for the protection at once of the beliefs and the liberties of the French Reformation.

E. DE PRESSENSE.

Paris, October 30, 1879.

MISSIONARY INTELLIGENCE.

HOME WORK.

Cleveland, Oh'c.—Rev. J. Yauch.

Our German City Missionary in Cleveland, Ohio, Rev. J. Yauch, reports for the month of October :

"During the month I visited 63 families and gave them religious instruction. I found all classes of unbelievers. Some claimed that they could be good without attending church, and referred to the inconsistent lives of many professors. I replied that even among the twelve apostles there was a hypocrite, but that the faults of others would not excuse us.

"It is remarkable how many are ignorant of the way of salvation. They know that something must be done to make them better, but they do not understand the meaning of Christ's words, 'Ye must be born again.' Roman Catholics are deceived by their teachers who tell them that purgatorial fires will complete the work of salvation. I read to them those passages of the Bible which declare that the blood of Christ cleanses from all sin.

"I had lengthy conversation with several Jews, and pointed them to various prophecies in the Old Testament relative to Christ, and, though like the most of their people they are blind, I pray that the light will yet dawn upon them."

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, Ill., sends this statement for the month of October:

"About 100 families were visited and conversed with on the subject of religion. Many hopeful cases might be mentioned. Several Roman Catholics have resolved to leave their church, and are seeking to know more of Christ. They are not satisfied with their religious experience.

"I have taken care of the usual number of poor and sick people. The season of the year is near at hand when much of my time will be employed in this department of Christian work. Yet I always have great spiritual harvests from benevolent efforts of this kind.

"Our congregations in the chapel remain large and new friends, including some Roman Catholics, attend every Sabbath. We are praying for a revival and expect still greater prosperity. In the vicinity of our chapel the irreligious element is strong. The mission school is well attended, the scholars take a deep interest in the exercises, and we are much encouraged. We need the baptism of the Holy Spirit to make all these means of grace efficient."

Davenport, Iowa.—Rev. C. Hoffman.

Our German City Missionary in Davenport, Iowa, and vicinity, Rev. C. Hoffman, makes this report for the month of October:

"During the month I visited 50 families at Lion Grove, New Liberty, Calamus, Shiloh and Durant. The work in the vicinity of Calamus presents hope-

ful features. Several persons are awakened and are seeking the 'pearl of great price.'

"I have commenced meetings in a chapel, near Davenport. The Americans have moved away and the neighborhood is strongly German. I visited the German families and invited them to attend the services. Many were present, and I have invited them to come again."

San Francisco, Cal.—Rev. E. Verrue.

Rev. E. Verrue, our French missionary in San Francisco, Cal., reports for October.

"I find in prosecuting this work of Bible distribution that God makes large use of bodily affliction to procure entrance into the mind and heart. Truly 'The entrance of Thy word giveth light.' Again, and again sick people say to me, 'before I lost my health I never thought about God,'—'I was indifferent to religion,' or 'I had to be brought to this before I felt.'

"The Roman Catholic has to be taught out of the scripture what Christ really is; and it is with the deepest interest I have marked the spiritual ripening of some of these. I studiously avoid controversy, contenting myself with an occasional probing question, to be sure that they have let go all but Him. To one nearing eternity, I have been visiting over two years, I said last Sunday, 'can the fires of purgatory add anything to your salvation?' 'No,' she said, 'I see it all so plain, now; nobody would believe it, if I were to tell them what I see. I can not express it'; but the gaze of faith in her uplifted eyes did. Some months ago she was fretful and impatient

to be released, now she is gentle and abides the time and will of God.

"The work in our French church is complicated and arduous, and we have to expect that our growth will be slow. Still we have reason to be thankful for the encouragement the Almighty Father has granted us. The congregation fills up about every Sunday the room we occupy, and, if the widely scattered flock attended regularly, we should have it overflowing. The singing of our French hymns has very much improved by the arrival of some new attendants, and the relish of all for the old songs of their own Zion, is often expressed to me. Our Sunday school, small and far from what I want it to be, has yet doubled in number. We pray earnestly for the outpouring of the Spirit, and when the answer comes, we will have to look out for other quarters. I feel the attention of the people growing, and the interest which they evince bears me up, whilst I am preaching to them.

"Our evangelical work among the Catholics, is still more promising. You know what are the influences of bigotry and superstition, how unyielding, how blinding, but here and there the Lord permits us to see the power of His truth.

"The circulation of the Scriptures is increasing beyond our expectation. Since the beginning of June, last, we have distributed 571 New Testaments and 56 Bibles, the larger part of which are among the Irish. Our distribution for the month is as follows:

"New Testaments in English, 148; in German, 22; in French, 8; in Swedish, 6; in Spanish, 4; in Danish, 3; in Portuguese, 4; in Italian, 6; in Russian, 1; and in Japanese 1. Total, 203. I also distributed 15 Bibles, and 904 periodicals and tracts."

LITERARY NOTICES.

CHILD LORE. By Clara Doty Bates. Large quarto. Full gilt. Price \$3.00. Boston: D. Lothrop & Co.,

The gem of holiday books for children, and one that will be greeted with shouts of delight from the little folks, is "Child Lore," an elegant quarto volume just published by D. Lothrop & Co. With her magic "open sesame" the editor, Mrs. Clara Doty Bates, has penetrated every nook and corner of Wonderland, and brought back treasures both new and old. Between the enchanted covers of "Child Lore" may be found not only the favorite nursery classics, Dick Whittington, Cinderella, Hop-o'-my-Thumb Bluebeard, Puss in Boots, etc., etc., all told in fresh and charming verse; but also the chimes, rhymes and jingles of all nations, together with many interesting notes concerning their origin. As the editor

says: "Let the storms bluster as they will; let the sun hide and the days be short; have not all nations, through all ages, preserved these significant stories, and kept alive the seeds of song in them, on purpose to brighten the children's lives?"

The book is printed on the best of paper, with the best of type, and is embellished with over two hundred illustrations from the pencils of L. B. Humphrey, Jessie Curtis, Mary Lathbury, "Boz," and other well-known artists. Nor must we forget to mention the eight full-page chromo-lithographs, whose brilliant colors flit through the volume like so many lamps of Aladdin, to the fortunate children who turn the fascinating pages. If "no day can be dreary when stories are plentiful," no household can be other than merry where rollicking, frolicking "Child Lore" enters as a Christmas guest.

RECEIPTS

In behalf of the American & Foreign Christian Union, for the month ending Oct. 31st, 1879.

MASSACHUSETTS.

Boston, Perry Trust Fund dividend..... \$92 50

CONNECTICUT.

Greenwich, Oliver Mead..... \$20 00

NEW YORK.

Medina, John Parsons, \$2.50, and for C. W., \$2.20..... \$5 00

N. Y. City, Chas. C. Colgate, Esq..... 5 00

\$10 00

PENNSYLVANIA.

Robinson's Run, U. P. Church..... \$9 43

Chartiers, Presb. Church..... 15 25

W. Alexander, Presb. Church in part... 10 00

Raccoon, Presb. Church in part. 21 60

Midway, First Baptist Church..... 4 75

" Second Baptist Church..... 1 01

" M. E. " " 10

Friends, Mary Wilson, Jane Morrison, John George, Mary L. Lawrence, \$1. each; G. Reed, 50 cents.; D. G. Honey, 25 cents. 4 75

Pigeon Creek, U. P. Church, Jas. Thorne, David McNary, \$5 00 each—others \$3 50 in full of S. M. for Rev. D. S. Little.... 18 50

\$87 39

KENTUCKY.

Louisville, Collections per S. L. Ewing, viz:—W. & C. Semple, \$20 & etc.; R. J. Menfee, \$1; Arthur Peter, \$5 J. T. Gathright, \$5; R. B. Kent, \$5; Russell Houston, \$5; J. P. Greens, \$5; D. McPherson, \$2; J. F. Weller, \$2; Charles

KENTUCKY—Continued.

Jackson, \$5; B. DuPont, \$10; G. H. Hull, \$10; Andrew Buchanan, \$5; H. Just, Jr., \$5; T. Harris, \$1; J. Buchanan, \$1; Thos. Anderson, \$2; G. F. Wood, \$1; \$5; G. C. Hunter, 50ct; B. F. Guthrie, \$5..... \$100 50

ILLINOIS.

Sparta, Bryce Crawford..... \$ 3 00

Kingsbury, Presb. Church..... 10 00

Spring Valley..... 4 00

\$17 00

OHIO.

Cleveland, W. Williams, \$1 70, and for C. W. \$3 30..... \$5 00

IOWA.

Calmus, W. J. McLaughlin, \$2, and for C. W. \$1 10..... \$3 10

Brooklyn, M. E. Church, in part..... 9 85

Wilton, " " " " 5 00

\$17 95

Received for the CHRISTIAN WORLD in addition to items specified above.

Rev. W. S. Hawkes, \$1 10; Miss A. B. Fraser, \$1 10; Mrs. R. S. Dickinson, \$1 10; P. A. Voorhees, \$1 10; F. Vernier, \$1 10; Rev. L. Bridgeman, \$2 00; J. Aitkin, \$1 00; D. Maul, \$1 10; Rev. W. T. Beatty, \$2 00. Other smaller sums, 04 ct... \$11 64

Total.....\$361 98

THE

Christian World.

EDITOR;

Rev. HENRY M. BAIRD, D. D

Though all the winds of doctrine were let loose upon the earth, so *Truth* be among them we need not fear. Let her and Falsehood grapple; who ever knew her to be put to the worst in a free and open encounter? — *Milton*

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1880.

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No. 1.

EDITORIAL NOTES.

THE CLAIMS OF OUR WORK.—While requesting our old friends and subscribers promptly to renew their subscriptions to our Magazine for the new year, we beg to remind them of the claims both of our Publication and of our Missionary Work. The testimony of men well qualified to judge, in favor of the importance of the CHRISTIAN WORLD, has for many years been given with distinctness and force. No other periodical supplies precisely the same public want. It is true that the importance of the Roman Catholic question is more and more forcing itself upon the attention of the people. The evangelical religious press can scarcely avoid giving some degree of prominence to the problems which arise from the presence in the midst of us of a large population so evidently needing the proclamation of a pure Gospel. Even the managers of secular journals cannot close their eyes to the dangers threatening our institutions from the ignorance and bigotry of a priest-ridden element chiefly of foreign derivation, and exhibiting little comprehension of, or sympathy with the unsectarian form of government established by our fathers on these shores. But the Roman Catholic question is one that deserves and requires separate consideration and treatment, and that of the most judicious kind, from a Christian and evangelical point of view. Unwarranted pretensions must, indeed, be met in the arena of politics. The unscrupulous attempts to divert the public moneys from their legitimate uses can and should be opposed and frustrated by the popular ballot. The free common schools, undenominational in bias, but Christian, not pagan or infidel, in their spirit, must be sustained against every attack, on simple grounds of general morality and usefulness. In this work every true lover of his country can be invited to take a part, and no such person, when enlightened, will refuse his aid. But, after all, to the eye of the Christian the chief hope

for the future lies in evangelizing the masses of adherents of the Romish Church. He recognizes in them the unfortunate and misguided disciples of the teachers of error. While abominating the system of superstition and deception of which they are blind votaries, he pities their miserable condition, and longs to bring them to a knowledge of the truth as it is in Jesus. He prefers religious instruction to denunciation; for he sees in the Gospel a panacea for the disease.

It is this one object of promoting the evangelization of the Roman Catholics, both at home and abroad, that the CHRISTIAN WORLD has in view. This it endeavors to advance chiefly by disseminating information on the subject among Protestant Christians. What is Rome doing? What does she apparently aim to accomplish in the near or more remote future? What success attends her efforts to keep her own adherents in subjection, and to gain converts from Protestantism and paganism? What, on the other hand, are the various branches of the Church of the Reformation accomplishing? What are the incentives and encouragements to faithful labor? What are the most approved methods, what the great objects to be sought? Such are some of the questions which this publication strives to answer. How nearly it realises its exalted ideal it is not for us to judge. Suffice it to say that, in spite of its imperfections, it has been pronounced to present, in the thirty volumes issued since its first establishment, a fund of information, in its own peculiar department, of unrivaled variety and copiousness.

In the very nature of the case, a magazine of this kind cannot be directly self-sustaining. It needs and must have the pecuniary support of those who appreciate its importance. For this reason we are compelled, from time to time, to solicit, as we now do, contributions for the CHRISTIAN WORLD, as a distinct branch of work essentially missionary in character.

Our Mission Work at various points in the west also looks to our readers for material aid, as well as for the support of their prayers. The number of missions is, indeed, small; but they occupy important points, and exert an influence that may be much greater than is generally suspected. With increased pecuniary means, their number and usefulness might be greatly augmented. May we not hope that, with the return of a good measure of prosperity to our country, our fellow Christians will remember the claims of our work upon their benevolence.

REV. MR. McNAMARA.—It will interest our distant readers to learn that the work inaugurated by Rev. J. V. McNamara, among the Irish of this city, is still prosecuted without interruption and with encouraging success. Large congregations assemble several times in the week

to hear the Gospel preached, and these congregations are composed chiefly of those who, but a few months ago, were devoted followers of the Church of Rome. Their interest in the movement is testified by their constancy in attendance, and by the enthusiasm of which it is, at times, difficult to repress the too noisy demonstrations. We are glad to say that the cardinal truths of the Gospel, especially the all-important doctrine of justification by faith, are proclaimed with clearness and boldness; and that their proclamation has been followed by numerous conversions which give evidence of being the genuine fruit of the operation of God's Holy Spirit. While wishing the movement all success, and commending it to the prayers of all God's people, it is only proper for us to say that the American and Foreign Christian Union is no longer in any way responsible for the support or direction of this department of Christian activity.

A WISE DETERMINATION.—The Roman Catholic authorities in the Diocese of New Jersey have learned wisdom from the experience of Archbishop Purcell. The Bishop is to cease from acting in a fiduciary capacity. Notice has been given to all persons who have left money with him that interest will cease from and after January 1st, 1880, and that depositors can be paid in full, principal and interest, at any time. In explanation of the reasons why the laity have been allowed and invited to trust their savings to their ecclesiastical leaders, the *Catholic Review* observes: "In the cathedral it was stated that the deposit fund was started by the late Archbishop Bayley, who came to Newark as its Bishop with a few dollars of borrowed money in his pocket. Much was to be done in the way of building churches, schools and institutions of all kinds. The banks of the day were disinclined to lend money, partly because he was a stranger and they did not know him, and partly, perhaps, because they did not care to help in the work in which he was engaged. An appeal was made to the people, who had no trouble on either score, and money was freely loaned, and helped to start the many things which have since been accomplished. The days of the usefulness of the deposit fund have, however, long since passed away; money can now, when wanted, be freely obtained in the ordinary channels, and, under these circumstances, it was thought best to wind it up, the accounts being carefully adjusted, and the money in hand to pay off principal and interest, dollar for dollar."

This is a wise determination. It may save the Roman Catholics of New Jersey another scandal like that of the hopeless insolvency of the Romish Archbishop of Cincinnati—an insolvency which, had it been that of a Protestant minister of any denomination, would have been

trumpeted by our opponents through the length and breadth of our land as disgraceful in the extreme.

AMERICAN ROMAN CATHOLIC LITERATURE.—It is not Protestants alone who are struck with the insipidity of the intellectual food offered by the Romish Church to its followers. Roman Catholics, themselves, see and are forced to acknowledge it. "Father" Cronin, in the *Buffalo Catholic Union*, (as quoted in the *Catholic Review*, of December 6th, 1879,) says:—

"When urging the claims of Catholic literature, we have often been met with the objection that, until the tone of the writings at present in the market be considerably improved, they would not meet with that public patronage which is necessary for their continued existence. We speak more especially of works of fiction for general reading; and we are reluctantly compelled to admit that many of the works of this class, published in this country, with which we are familiar, do not as a rule pass mediocrity, and are dull and insipid when compared with non-Catholic works of the same nature."

THE ROMAN CATHOLIC PROGRAMME IN AUSTRALIA.—In view of the questions that are agitating us in the United States, it is instructive to notice the scheme of duty which the Romish hierarchy of Australia have laid down for the laity. It is contained in the final paragraphs of a joint pastoral letter on the subject of education, recently issued by the Bishops of the island, which we take from the *New York Tablet*, of December 6th. 1879. The final paragraph is particularly deserving of attention. The Bishops say:—

"1. Let all parents love their children's souls as the apple of their eye. Let them bear in mind their grave responsibility in the sight of God with regard to the Catholic education of their children. Let parents, from their children's earliest years, teach them to pray; and, until they are fit for school, exercise them in Catholic practices, and fill them with Catholic thoughts, and foster them with Catholic instincts: and, by example as well as by word, systematically mold them to piety, faith, purity, love and reverence. Let all parents look upon carelessness or neglect in these duties as matter for confession, and as a cause for grave spiritual alarm.

"2. Let parents send their children, when of fit age, exclusively to Catholic schools. Let them regard all other schools as no places for their children, who have to learn, before every thing else, to save their souls; and who should be sedulously prepared by breathing a Catholic

atmosphere, by living amidst Catholic teachers and companions, and by an exclusively Catholic training, for encountering the perils of the world into which they will eventually be thrown.

“3. Let all Catholic parents know that they cannot, without serious danger, place their children in proximate danger of perversion. Let them bear in mind that to do so is to set at defiance the teachings of the Catholic Church; and that, unless there be exceptional reasons, and the danger be remote, of which things the church is to judge, no confession can absolve such parents as are willing to expose their children's souls to the blighting influence of an alien creed or a secularist system.

“4. Let those who are so unhappy as to be sending their children at the present moment to public schools withdraw them as soon as possible. Let them examine their children's religious instincts and moral condition, and if, as is to be expected, they find faith and morals weakened and the germs of lawlessness apparent, then let them, with great anxiety, do all they can to redeem the time and remedy the evil. Let them especially prepare such children for the sacraments, teach them to hear mass devoutly, to say their morning and night prayers punctually, to make our Lord their model, to pray to our Blessed Lady, to love the Holy See, and to be obedient, docile, and reverential to all who are placed over them.

“5. Let the clergy make such instructions as these the frequent subject of their sermons and their private exhortations, and let them not weary until Godless and non-Catholic schools have been cleared of Catholic children, and until all the Catholic children of the district are receiving a sound Catholic education.

“6. Let Bishops, priests and people do all that lies in them, if necessary at personal sacrifice, to render their present schools as efficient in every way as possible, so as to be equal in secular instruction to non-Catholic schools, whilst they surpass them in genuine education of the will, the conscience, and the senses.

“7. Seventhly and lastly, whilst strengthening what they have, let Catholics unite as one man, and insist, by means of legitimate yet persevering and earnest pressure in the right direction, upon their equal rights with their fellow-taxpayers.”

POPULATION OF GREECE.—The importance of evangelistic work in Greece is evident from the rapidity with which the population of the kingdom is increasing. A few years ago the inhabitants were reckoned at about one million. The annexation of the Ionian Islands added about a quarter of a million more. According to the results of a census published within a few weeks, the kingdom of Greece is divided into

13 *Nomoi*, or provinces; 52 *Eparchies*; or departments, 62 electoral districts, and 366 *Demoi*, or townships, with a total population of 1,702,356 souls. The area is between 15,000 and 16,000 square miles. It is still uncertain how much of European Turkey will be conceded, in fulfilment of the articles of peace agreed upon a couple of years since, which guaranteed a rectification of the boundaries. There can, however, be little doubt that the "New Greece" will have an area of 22,000 or 23,000 square miles, or about half of that of the State of New York, and that the population will be fully one-half of that of our commonwealth. Two millions and a half of Greeks, living under a free form of government, and enjoying extraordinary opportunities for education and self-improvement, will possess an influence difficult to estimate aright. To Greece, and to Athens in particular, the Greeks scattered over the East, under Russian, Turkish and Egyptian rule, will look with an interest almost incredibly intense. How important, then, that the truth should be proclaimed boldly and distinctly in the city which is at once the political capital and the literary centre of the entire race! And we are glad to see that, in the negotiations now in progress, it has been stipulated that Protestantism in the annexed provinces of Thessaly and Epirus shall enjoy the same toleration as heretofore extended under Moslem rule.

THE FRENCH WALDENSES AGAIN.—We regret to learn, from the last accounts received, that the poor inhabitants of the valleys of the *Hautes Alpes* are in a worse condition even than formerly. Our readers will doubtless remember what we have said of these unfortunate mountaineers. Relics of the Waldensian population, once widely scattered over this part of France, as well as over the central ridge of the Alps in the valleys of Piedmont, they have long been condemned by poverty to inhabit a region of exceptional sterility. If they first sought these fastnesses in the desire to escape the persecution to which their purer faith exposed them in the more sunny plains of Dauphiny and Provence, their existence has for ages been little better than persecution itself. When the devoted Felix Neff, sacrificed a life of comparative ease to the effort to ameliorate their state, their lot was indeed deplorable. Hardships of every kind had debased their manhood. They were not only spiritually ignorant, but they had forgotten the arts of civilized life. They did not even know how to extort from the ungrateful soil on which they lived the scanty harvests it was able to return. What Neff accomplished in the way of instruction during his short but eventful ministry, is well known to all who have perused his remarkable bio-

graphy. The French Waldenses have been elevated, educated, and rendered comparatively happy. Unhappily, however, a succession of bad seasons has now thrown them back, physically speaking, and renders the appeal for help from abroad loud and urgent. Wet summers have destroyed crops; early winters, with deep snows setting in as early as October, have deprived them of pasturage for their cattle. This summer, cold throughout all Europe, the snow has scarcely melted away from the higher parts of their mountains. What they will do in the future, in order to escape the recurrence of such calamities as now impend over them, is uncertain. They may possibly emigrate to Algeria where, under their own national flag, they may hope to reap the fruits of industry with tolerable certainty. Some may imitate the example of their Piedmontese brethren and cross the ocean for the shores of South America. They may thus carry a blessing to other lands and continents, while improving their own lot. But all this is in the distant future. The question of the hour is one of material support, especially during the present winter. We shall be glad if some of our readers will put it in our power promptly to remit to our good friend M. Raoul de Cazenove, Secretary of the Protestant Committee of Lyons instituted for their relief, even a small sum for this excellent object. The help which we were permitted to forward on several previous occasions was gratefully received and judiciously employed.

A REVENGE OF HISTORY.—In another part of the present number of the *CHRISTIAN WORLD* we publish a highly interesting account, taken from our London namesake, of the holding of religious services according to the forms of the Reformed Church in the Palace of Versailles. Never, probably has the voice of a Protestant minister been heard within those stately halls in tones of prayer and exhortation. The grand old psalms of Marot and Beza, heard in almost every other part of France, never resounded in an edifice consecrated to riotous pleasure, in which effeminate luxury was strangely wedded to intolerance of the Gospel truth and persecution of its professors. That the once abhorred and banished faith should now be welcomed to the very home of Louis XIV., to the very spot where the Revocation of the Edict of Nantes was formally resolved upon, one hundred and ninety-four years ago, must be recognized as a fact worthy of perpetual remembrance. The descendants and successors of the proscribed pastors of the "Desert" have free access to the palace from which the direct descendants of the "most Christian" King of France are forever excluded.

SECTARIAN APPROPRIATIONS ONCE MORE.—It would strike one who was a stranger to the fertility of device that characterizes our politicians as

almost incredible that, after the passage of a Constitutional Amendment forbidding all appropriations for the benefit of any religious denomination, such appropriations should still continue to be made in the City of New York. Yet such is the sober fact. By one or another method the public treasury is annually robbed of many thousands of dollars, and this in the interest of a single sect. The most recent instance of the kind was effected under guise of the remission of a water tax. The Board of Aldermen unanimously voted to exempt the Roman Catholic Orphan Asylum from this burden, while steadfastly refusing the same relief to Protestant institutions. As the *Observer* well remarks. "The New York Institution for the Deaf and Dumb is a most deserving and important charity. It is entitled to the fostering care of the public and of the government. But it is compelled to pay \$1,250 water tax every year. Is there no Alderman great enough to propose its exemption from this burden? If it were a Roman Catholic institution it would be exempted next week. But as it is a PUBLIC charity, an American institution, designed for *all* who need its advantages, and controlled by no Roman Catholic authority, it is taxed. It is high time that the people awoke to the enormity of these wrongs, and applied the remedy."

THE CASE OF FATHER SCULLY.—The parish priest of Cambridgeport, Massachusetts, has suddenly loomed up and finds himself notorious, if not famous. His achievement is not the promulgation of a new theory or the introduction on a novel practice. He has merely had the clumsiness to bring prominently into view things which a more prudent man would have kept concealed. In fact, it strikes us that both the parish priest and his superior, the Roman Catholic Archbishop of Boston, have committed a serious blunder. "Father" Scully began by urging his parishoners to send their children to the parochial school which he had established. When some of them declined to do so, doubtless believing that the common schools gave their children better advantages for obtaining an education, he renewed his commands and threatened delinquents with the pains of being debarred from the services of the church. Some of the more independent thereupon declared that they would apply to neighboring priests for the sacraments denied them in Father Scully's church; but the latter retaliated by warning any minister that should come to their relief with formal prosecution. An appeal was made to the Romish Archbishop, but so far from granting any remedy, the Archbishop avowed his entire sympathy with the school and the measures taken to sustain it; and said: "Father Scully understands his business. I wish there were more Father Scullys in the Diocese." In short the lay petitioners were thoroughly worsted: the arrogant

priest carried the day. He could return to his people and blasphemously announce his victory in the words, "Only I and Father Munday"—his parish assistant—"can forgive your sins and send you to heaven." It was even published in the journals of Boston that the Archbishop, not content with approving the conduct of this solitary priest, had issued a general order to all his clergy, "directing them to establish parochial schools and to deny the sacraments to all parents who presumed to send their children to the common schools." Whether such an order was actually issued or not is uncertain. For the mere announcement created an excitement both among Roman Catholic laymen and among Protestants which had an ominous look. It was deemed prudent to suppress or recall the order, if, indeed, it had been formally drawn up; at any rate, to give the newspaper statement a direct denial. Accordingly the public were informed that the first reports, conveying the impression (to use the words of the correspondent of a secular journal, that the Archbishop had given "declarations and instructions that were certain ultimately to result in a deplorable conflict between the Protestant and Catholic elements of society in this commonwealth," were grossly incorrect. On the contrary, it was maintained that "he virtually condemned Father Scully's bigoted zeal, admonished the priests that they are not to overlook or ignore the rights of their people, reminded them that they ought to exercise the authority of their positions with a desire to promote peace and good will among men, spoke generally of the importance of moral training and the necessity for seeing that children are instructed in their religious as well as in their secular duties, declared that the children of Catholic parents may properly enough attend our public schools when superior private schools are not provided, and announced that he alone has the right to direct the refusal of church sacraments to parents who decline to send their children to the co-called parochial schools."

In other words, the Archbishop of Boston has discovered the impolicy of the course upon which the precipitancy of Father Scully led him to enter, and wishes to extricate himself before it be too late. The country is not yet prepared for so vigorous a measure, and it must be delayed for awhile. That the step will be taken sooner or later, and probably before very long, no intelligent person, we think, can for a moment doubt. "It will bring about a pretty serious state of affairs," wrote an intelligent correspondent of the *New York Tribune*, under date of Boston, November 30th, "if the Roman Catholic Church determines to make a fight against the public school system of this country." Why this "if"? The determination was formed long since, and is no longer a matter of doubt. The "serious state of affairs" directly confronts us, and it must be met, and that right early. The instructions

of the Australian Bishops, given on another page, are certainly explicit enough. The Roman Catholic church will, if it can, break up our common schools. It will insist, the instant it obtains the power, upon supporting its own schools at the expense of the State.

ROMANIST CHURCH LAW vs. STATE LAW.

We take the following record of some recent decisions of our courts of law from the *Christian Advocate*. It will be found very convenient for future reference.—ED.

The past two weeks have witnessed several severe checks in our courts of law to Romanist aggression. The first of these cases was that of *Edward Coppers vs. The Trustees of St. Patrick's Cathedral*, and was brought to compel the opening of a grave in Calvary cemetery for the burial of the late Dennis Coppers.

In 1875 Dennis Coppers purchased a plot in Calvary cemetery, which is owned and controlled by defendant. His mother, wife and children were buried in that plot, and he desired to be buried there also. In his will he left a request to that effect, and he also asked that the rites of the Protestant Episcopal Church and of the Masonic fraternity should be performed over his body. His funeral took place August 17 of this year, and the rites were celebrated in accordance with his request. The procession was stopped at the entrance to the cemetery, and the body was refused interment therein, because Mr. Coppers was a Freemason, and the rules of the Roman Catholic church forbade the burial, in consecrated ground, of heretics and members of secret societies. The relatives at once applied for a mandamus to compel the cemetery officers to open a grave in the plot purchased by him, and allow the interment of his body therein. Judge Westbrook (New York Supreme Court) in his decision holds that "the defendants have full power, when they have parted with no rights, by conveyance or contract, to control and regulate interments in the grounds which they hold for that purpose," and that "if the doctrines of the church to which they are attached forbid the burial of the bodies of non Catholics or Masons, they may properly, in such cases, exclude such therefrom." After examining the receipt given to Mr. Coppers at the time he paid for the plot, in 1875, by the Superintendent of the office of Calvary cemetery, however, he arrives at the conclusion, in view of all the other circumstances, that it is a conveyance to Dennis Coppers, his heirs and assigns, of the title of the land, to be used by him and them for the pur-

pose of burying their dead. "The defendants," Judge Westbrook says, "are to be regarded as in the position of grantors of a fee of land to be used and enjoyed, however, by the purchaser, his heirs and assigns, for burial purposes only. If his rights were to be in anywise limited, such limitation should appear in the instrument itself; and not so appearing, no dogma or decree of a church, however right and proper in itself it may be, or however capable of being enforced, if the power and right be properly reserved, can be interposed to prevent the cherished and natural wish of the deceased to have his mortal remains deposited by the side of those of his mother from being fulfilled."

Judge Westbrook next decides that a party who deals with a corporate body in matters of contract, and pays his money for property or rights it assumes to convey, without restriction, is not bound to know of articles of faith, or private regulations, of the corporate body which will make the purchase valueless, or the written grant of no avail. "Such a doctrine," he says "would unsettle well-established principles, especially that one which declares that a writing is presumed to contain the entire agreement of the parties." Hence Dennis Coppers was not bound to know that because he was a Mason he could not be buried in the plot he had bought in Calvary cemetery: and hence, as the receipt or deed of the plot did not mention any regulation affecting his right to burial in the cemetery, his body cannot be excluded from it. After passing upon the technical matters raised by the defendants, and having decided them in favor of the plaintiffs, Judge Westbrook orders a peremptory mandamus to issue, commanding the defendants to open a grave in the Coppers plot, and permit the burial of the body.

II.

A parallel to the above is the case of Mrs. E. J. Chovey, whose body is now resting in the receiving vault at Evergreen cemetery, in consequence of the refusal of the Calvary trustees to allow her relatives to bury her in her own plot in the Catholic burying ground. She had been twice a widow, both her husbands living and dying in the Catholic faith, and she was married to each of them in a Catholic church. She bought a plot in Calvary cemetery when her first husband died, and both husbands were buried in the plot, she keeping it in the best of order, having expended about \$500 in improving it. But she was a Protestant, and the trustees refused to allow a non-Catholic to be buried in the cemetery. The aid of the courts has been invoked, and a similar decision to that given in the Coppers case will doubtless result.

III.

The third case we notice is that of Joseph Parker vs. Rev. Andre B. Dufresne, the priest of the French Catholic church in Holyoke, Mass.

Parker was a hackman at Holyoke in 1875, and a member of the Catholic church. In that year, one Father Chiniquy, who had formerly been a Catholic priest, but then a convert to Protestantism, gave a course of lectures in Holyoke, about his change of creed. Of course, he was obnoxious to the Romanist clergymen, who warned their people about attending Chiniquy's services. When it came to Father Dufresne's ears that a number of his parishioners had heard the renegade, he called upon them to give him their names. Later it appeared that Parker attended the services and did not acknowledge his error, and he was excommunicated from the church. Then, according to the plaintiff's declaration, the priest "fraudulently, wilfully, violently, and maliciously intending to injure the plaintiff in his business," spoke "to a large number of people assembled in his meeting house," as follows: "I forbid any person belonging to this church having or using any hacks belonging to that hackman who has been to Chiniquy's church; and if you do employ him, I shall turn you out of the church." This was repeated on other occasions, the priest at one time refusing to officiate at a funeral because the party went to church in Parker's carriages. The result of this action of the priest was to completely ruin Parker's business, who thereupon brought suit against Father Dufresne for damages. The defence of the priest was that such acts "were committed in the proper exercise of his priestly duties and authority as a duly settled and installed pastor of the French Roman Catholic Church, of which the plaintiff was a member," and he denied that they were uttered unlawfully or maliciously to injure the plaintiff's business, "but in the lawful exercise of his authority aforesaid, and for the proper regulation and discipline of his said church and the congregation worshipping therein, and by the authority and assent of his ecclesiastical superior, and in the proper discharge of his duties and functions." This narrowed the case down to the simple question, whether, the Church and State being legally independent in this country, ecclesiastical discipline can be carried so far as to interfere with a man's civil rights. The case was tried before Judge Bacon and a jury. The charge of the learned Judge covered the law of this important question so fully, that we quote from it at length:

"This case rests upon the principle of law by which a man has a remedy if another interferes with his lawful business by fraud, or by threats and intimidation, and so injures it. The changes in the course of trade or of travel, or the competition of those who are engaged in the same trade, may absolutely ruin a man's occupation, and deprive him of the means of gaining a livelihood. In such cases there is no remedy. But it is not lawful for a man to interfere with another's business by fraud, or by threats and intimidation against those who trade

with him. Any person who is deprived of his livelihood by such threats has a remedy against the party who makes them. If you are keeping a store, and a man threatens your customers with injury of some kind, and so frightens them that they dare not trade with you, he lays himself liable to an action. It being admitted that the plaintiff was engaged in the business of using hacks in the city of Holyoke, the question is, whether the defendant wrongfully and maliciously interfered with that business by threats and intimidation of any one, so as to prevent the customers of the plaintiff from hiring hacks of him? It is alleged that he did this by the use of certain language, which is set out in the declaration. If he made use of this language as expressions of ill-feeling or spite toward the plaintiff, that would be malice in fact, although he may have had an idea in his mind that his ecclesiastical position required him to interfere with the plaintiff's business. If, however, he had no malice in fact, but uttered these declarations without justifiable cause, and they were of a nature tending to injure the plaintiff, then he would have malice in law. It would be no excuse for him that he believed it to be his duty, if he did utter what is, in fact, unjustifiable, what is injurious to this plaintiff, that he had an idea that his ecclesiastical authority authorized him to do it. There is no ecclesiastical authority to be recognized under our Government which allows a wanton and unreasonable interference with a man's private business not connected with the Church from which he has been excommunicated. Our institutions and our law recognize no such power. The Church may excommunicate him, but they must not pursue him further and interfere with his private business. If they do that, they do a wrongful act. It is no justification for such acts that he has been excommunicated from the Church. In other words, our laws do not allow any ecclesiastical authority to interdict a man from pursuing his ordinary business, or prevent even the members of the same denomination from which he has been excommunicated to deal with him. I am disposed to rule, so far as this case is concerned, a matter which is not wholly free from doubt that if the defendant only forbade the customers of this man from employing him to bring them to Church to take some part in the proceedings and offices of the Church, then the plaintiff cannot recover. In short, there must be threats—threats uttered to the customers of the plaintiff; these threats must have been uttered maliciously in fact or in law; they must have taken effect and prevented the customers of the plaintiff from employing him, and so they must have had an effect to injure the plaintiff in his lawful and laudable business. If the defendant did all these things, the plaintiff is entitled to recover." The jury were out about an hour, and returned with a verdict for the plaintiff of \$3,433.

IV

The decision of Judge Westbrook in the first case above cited has already borne fruit in a somewhat analogous case in Troy, N. Y. A young man committed suicide several weeks ago by drinking a mixture of ale and laudanum. His relatives owned a lot in St. Peter's cemetery Troy; but the Church authorities refused to allow the body to be interred there, holding that the rules of the Roman Catholic Church forbade the interment of a suicide in consecrated ground. The body was put in the vault, and remained there until the decision in the Dennis Coppers' case had been rendered. Then the relatives quietly buried the body in the family plot without opposition. Altogether the past month has been unfavorable to Catholic pretensions.

AN EVANGELICAL AGE.

We frequently find statements in some of our secular journals, and occasionally also in some of the magazines and quarterlies, that this age is becoming skeptical; that the old doctrines of Christianity are passing out of general belief, and that the time will soon come when orthodoxy will be a thing of the past. That there is a movement in this direction we will admit, but as yet it is confined to a very narrow compass. The abiding verities of the Christian religion are still cherished by the great mass of people, and they will be slow to give them up, and to accept in their place the articles of a new faith. There are a few profound thinkers, the majority of whom are specialists in science, who, by looking constantly in one thing, have impaired their mental and moral vision, and who, consequently, have become skeptical concerning the truths of revelation; and there is a still larger class who, deeming it the mark of originality and mental acumen to discard whatever has been established, and to accept every new theory that comes along, follow in the footsteps of these, their more illustrious predecessors. And there is a still larger class who war with the Christian faith because it imposes a bondage upon their desires and actions, and who but follow their own wishes when they pronounce it obsolete and false. These all combined have as yet, however, accomplished but little—so little, in fact, that it is scarcely discernible. For a little time some new book from the pen of Tyndall, or Darwin, or Spencer, will create a ripple of excitement in the literary world, and a score of refutations will be published in the leading reviews; but the excitement soon abates, and other topics are discussed. For a little while, in some large community, a controversy is stirred up by the daring words of some brilliant lecturer like Inger-

soll, and a war is waged for the space of a fortnight; when other events come in to claim the attention of the popular mind, and the infidel and his words are forgotten. All the while Christianity moves gradually on, proclaiming its old doctrines, preaching peace to the troubled and pardon to the penitent souls, making converts of thousands and subduing the world. Its mighty influences and forces are ceaselessly at work, and although they cannot be seen and computed and measured and described, they are none the less potent. The light comes not with the rattle of the thunderbolt, or the racket of an explosion, but it warms and quickens the earth, and so it is with the Gospel of Christ. "It is like unto leaven which a woman took and hid in three measures of meal until the whole was leavened." We are to look, therefore, for proofs of progress at results; and to those who are well informed these are not a little surprising. In the past fifty years Christianity has made greater progress than in any preceding one hundred years of its entire history. More churches have been organized, more ministers ordained and supported, more agencies set at work within the memory of thousands now living, than in any former century of the Church's progress. And this progress has largely been in the line of evangelical piety. There has been a time when tribes and nations were converted in a day at the word of their chief or king, and hence the conversion was merely nominal. That time has now passed. Adherents to our religion are now obtained by appeals to their own free wills, and the profession of their faith is a voluntary act. From the vast number who are constantly uniting with our churches it must be conceded that Christianity is still a great and growing power. And if we cast about among the diverse forms of Christianity, we shall also see that those that are the most evangelical are by far the most popular. The Presbyterians, the Methodist and the Baptist are the three largest and most prosperous denominations in this country, and as their adherents they number more than one half of its population; and yet these denominations have ever been characterized for their strict adherence to evangelical doctrine. One hundred years ago Methodism, Unitarianism and Universalism had their origin. Unitarianism has had a wan and sickly history, and is now about ready to expire; Universalism numbers, all told, about one hundred churches. Methodism has more than five thousand ministers, a still larger number of churches, and more than five millions of adherents. The growth of Presbyterianism has been none the less marked. From a small Presbytery on the Atlantic Coast it has now overspread the great land with millions of adherents, and among the number many of the leading men and women of the nation. These are facts, and as such are conclusive. One fact is of more weight than all the fine scribbling of a life-time. If it is claimed, as is done by

the Unitarians when they meet in council, to comfort themselves over their failure, and is likewise done by some of our liberal writers for the secular press, that the sentiments of the so-called advanced thinkers are largely finding a place in orthodox Churches, we would again answer by an appeal to facts. The three great denominations to which we have referred have ever been most rigid in their oppositions to heresy. The Presbyterian Church has not shrunk from casting out from its communion some of its ablest and best beloved men, because their views were not in accord with their standards. It has thus lost men it would have done anything other than compromise its doctrines to retain; and so, likewise, has it been with the other denominations. In the pulpits of these Churches to-day may be heard the same doctrines that were preached by Calvin, Knox and Wesley, and the preaching is not one whit less pointed and explicit. It is by such preaching that churches are built up. The most effective way to empty a church is to preach heresy. Hundreds of congregations have thus been depleted. The people of this age do not relish such doctrine. They will crowd out for weeks in great throngs numbering tens of thousands to attend the meetings of Moody and Sankey, the two great evangelical revivalists; but an advanced thinker they do not long care to hear. Of all the ages this is the evangelical age.—*The Occident.*

PROTESTANT ASSEMBLY IN THE PALACE OF VERSAILLES.

LETTER FROM DR. PRESSENSÉ.

Two events of great interest in the religious history of our time have just taken place. The first shall be described to your readers in the words of Pastor Larnac, the editor of the journal *Le Protestantisme Français*, who was himself present on the occasion. He says:—"On Sunday, November 2, the day of the *fête* of the dead, there was celebrated at Versailles the *fête* of the living. The past, with its bitter memories, was vividly present to the minds of all, and the bold affirmation given to liberal principles on the occasion seemed all the more emphatic in contrast to the abject despotism which was once enthroned there. French Protestantism made its solemn entry into the palace of the king. There it chanted its *Te Deum* and Luther's 'Chorale,' and the Gospel proclamation resounded through the chamber of Louis XIV., below the hall of the *Œil de Bœuf*, and not far from the room in which, in 1715, the great king breathed his last. At the end of the Court of

Honor, in the pavilion on the left, and in the great hall in which are the paintings by Cotelie of the royal residences, in front of an immense panel, representing the park and castle of St. Cloud, a pulpit had been erected. The audience was very large, and the President of the Consistory of Paris—M. Vernes—passed through it, carrying the pulpit Bible, and followed by Pastor Passa, who had in his hand the Bible for the lectern. The Minister of Public Works had, with the consent of the Minister of Worship, granted this as a temporary place of meeting, at the request of M. Passa, presented by M. Jules Favre, who was for a long time his attentive hearer. The accommodation is required, pending the demolition of the Temple of Versailles and the erection of a new building on the same site.

“The mere fact that these arrangements did not arouse any popular excitement is of itself full of encouragement to true Protestants. It was impossible not to feel a thrill of pride as, on our way to celebrate the *fête* of the Reformation, we passed before the colossal bronze statue of King Louis, whose outstretched hand seems to bar the entry of his palace against all heresy and modern ideas. And when we heard the Bible and the Huguenot liturgy read in that building, where in an upper room Madame de Maintenon had made Louis XIV. sign the Revocation of the Edict of Nantes nearly two hundred years ago, we were profoundly moved, and blessed God from the depths of our heart.

“There, indeed, sat living men, the representatives of the Reformed Church of France. But imagination called up also the forms of the dead in this august moment. There sat Bossuet, who had hailed with his mighty voice the new Theodosius and the new Constantine, in this very building where now we were lifting up our voices in the old Psalm (cxxxviii.): ‘I will praise Thee with my whole heart; before the gods will I sing praise unto Thee.’

“There was the Court in which spurious devotion and immorality joined hands to impose their yoke upon France. There were the *grandes dames* in ribbons and plumes, among whom the king passed for a divinity just come down out of heaven, whose every word and smile was to be anxiously watched. All these were on one side, and on the other our proscribed ancestors, driven from the ruins of their temples, tracked and tortured by dragoons, forced to gather together in caves or forest glades; there were those glorious Camisards, harassed and hunted among the mountains, but ever maintaining a brave defence against the soldiers of Bâville, of Villars, and of Louvois, who were bent on the complete extermination of the French Reformation. And now the day of vengeance was come: the persecutions of the desert were a closed page of history. What bitter spleen would the one party have felt, what holy joy the other, if they could have foreseen

that within two centuries the Palace of Versailles itself would be used by the Protestants as a meeting place for worship."

It has been said that M. Jules Favre undertook to obtain from the Ministry permission to make use of a part of the Palace of Versailles for this Protestant Assembly. This will not surprise any who know how strong have become the Protestant sympathies of the great Republican orator. The following letter, written by him to Pastor Passa, gives touching proof of this, while it is, at the same time, a clear indication of the hold which in our day Protestantism is taking of France:—

VERSAILLES, Sunday, Oct. 19, 1879.

My Dear Pastor,—I will not let this day close without telling you how much I was touched and humbled at the same time, by the public thanks which you were good enough to offer me. Indeed, I did not deserve them; your own great kindness has over-estimated the value and the results of steps which I was but too happy to take. I am proud, however, to remember that you have called me a friend of your Church. Yes I love your Church, because it defends and represents true liberty of thought on matters of religion. I love it in itself. Permit me to add that I love it also in you, its worthy pastor, and the eloquent defender of those high truths of which it is the palladium. I love it, lastly, because it is the Church of my dear wife, and I should be a monster of ingratitude if I was not grateful to it for having guarded for me such a treasure.

JULES FAVRE.

The second event to which I wish to call your readers' attention is the inauguration of the course of the Protestant faculty of theology of Paris, in the new and splendid edifice which the government has granted it, on the Boulevard Arago, close to the Conservatory. The Minister of Public Instruction himself came to preside at this inauguration. Professor Lichtenberger, the dean, gave a very liberal address, and Professor Viginie delivered a noble inauguration lecture on the preaching of the French reformers. The speech of the minister, which has appeared in all our papers, reproduces his favorite theories as to the control of the State in the matter of religious and philosophical teaching.

It certainly appears to us that he exaggerates the competence of the State on such questions. When he says that it is always the province of the State to define the limit between that which relates to dogma, and is, therefore, to be decided by the Church alone, and that which comes within the province of science, of which the State is, in his view, the guardian; we cannot but fear that on this principle the question of the boundary line, necessarily so fine, would be always decided in favor of the civil authority, to the detriment of religious independence.

It must be admitted that the State has already shown a notable readiness to claim all, in the supposed division of power between it and the Church.

The minister closed his address with the following hearty expression of sympathy with Protestantism. He said:—"Protestantism has been

in modern history the first form of liberty. (Loud Applause.) Our political gospel is yours also. The Revolution of 1789, of which our Republic is the logical development and the necessary conclusion, was caused in part by you; it has secured to you full enfranchisement. (Applause.) We greet you, then, as an amicable power, a necessary ally, who will not fail the cause of the Republic or of liberty. You may count upon us, as we rely on you, and may feel assured that you will always receive from us not only justice, but profound sympathy." (Loud Applause.)

Occasions like these are of the utmost advantage to Protestantism, at a time when the attention of the whole people of France is drawn to it. I had myself, last week, a very striking evidence of this tendency of men's minds towards the Reformation. I was called to attend a conference at St. Just, a little town in the Department of the Oise. In that place there are 1,500 persons manifesting the keenest interest in the Gospel. It seems as if the entire town would pass over as a body, with the mayor at its head, to the Protestant Church. Similar conditions exist in many other parts of the country. It is true that Catholicism does all it can to check and oppose our liberal populations. A fortnight ago the most eloquent of the Catholic bishops, M. Freppel, in delivering a funeral oration in the Cathedral of Nantes on General Lamoricière, who lent his sword to Pius IX. for the defence of the temporal power, gave utterance to the most daring defiance of the Republic and of all our liberties, liberty of conscience being specially denounced. And yet these are the people who, the moment their privileges are touched, cry out that they are being made martyrs.—*London Christian World*.

RELIGIOUS PERSECUTION IN AUSTRIA.

The following summary of the recent acts of religious intolerance of which complaint is made, is furnished by the *Evangelical Christendom*, for December last.

1. The facts connected with the case of San Burda, c. s., at Prague, and Joseph Hodek, c. s., at Stupitz, are embodied in a printed paper presented to the Alliance meeting at Basle.

2. The case of Mr. Edward Millard at Vienna, who, with the foreknowledge of the authorities, and with the co-operation of conspicuous members of the Reformed and Lutheran churches, has for nine years held strictly undenominational Biblical lectures, and who, without any reason being assigned, was forbidden to continue these lectures in March, 1879, is stated in a petition presented to the Minister of Worship, and also in a memorandum to H. B. M.'s Ambassador at Vienna,

both dated April, 1879. Up to this day no answer whatever has been given.

3. Last March the Baptists (members of which religious body have been residing at Vienna, at least, ever since 1845) were forbidden to hold any further meetings. Those meetings had thus far been held in a room in a private house, and admittance had been given to specially invited persons only. The appeal addressed to the Central Government in April has been left without any answer. Six or eight Baptists met for prayer on a Sunday, last August, at the house of a postman in one of the suburbs, were dispersed by the police. The postman was sent for, and it was intimated to him that the loss of his pension might be the result of refractoriness. Two other persons, foreigners, were threatened with banishment if they were again found at a Baptist meeting. On Sunday, the second of November last (the deputation of the Evangelical Alliance being in Vienna), the police found their way into a house in another suburb of Vienna, mounted up into the third story, and there found about fifteen persons engaged in prayer. The meeting was immediately dispersed, and the males ordered to the police-court that same Sunday afternoon, at three, for examination. The result is yet pending.

4. The Irvingites ("Apostolical Church"), after having held public worship for several years, were last March forbidden to hold any further meetings whatsoever.

5. The Methodists are permitted to hold lectures, but no singing or praying is allowed, no prayer meeting and no communion service.

6. The Swedenborgians ("New Jerusalem Church"), who in 1868 formed an association for the formation of a "New Church," were forbidden some time ago to continue their meetings. After an expensive law-suit they have reopened their meetings, but no baptism or communion service is tolerated, and within the last four weeks they have been forbidden to bring together their own children for religious instruction.

7. The Rev. Mr. Adams, at Prague, of the American Board of Missions, is not permitted to hold any meeting whatever; and a fine of 100 florins, or imprisonment for twenty days, has been threatened if he attends, even as a hearer, any religious meeting held by parties connected with a religious body not recognized by the State.

8. The Rev. Mr. Schnauffer, at Brunn, of the same mission, is permitted to hold religious meetings, but on the express condition that he keeps out children, between six and fourteen years of age, belonging to a church recognized by the State. The limitation makes the permission illusory.

9. The Rev. Mr. Pirie, at Prague, sent out by the Scotch Free Church as a missionary to the Jews, is not allowed to hold any service in the language of the country.

10. The Rev. Mr. Babzar, of the Free Reformed Bohemian Church, is forbidden to hold any religious service whatever.

11. At Brandies, in Bohemia, a married couple that had left the Romish church and joined the Baptists before their first child was born, applied within the term prescribed by the law to have the birth entered in the register expressly provided for parties belonging to religious communities not recognized by the State. The application has been refused, and the parents have been ordered to have their child baptised by the Romish parish priest, on the ground that a child must have some religion, and that the parents have none.

12. Tan Marek, at Schlan, in Bohemia, an evangelist appointed by the Rev. Mr. Schubert (a regular minister of the Reformed church, acknowledged by the State), has been forbidden to hold Bible readings in his own house, or to admit persons not belonging to his family to his domestic worship. He has been reprimanded by the political authorities because he did not bolt his house door before he said his prayers.

13. In August an ordained minister of the Reformed church in Bohemia, preaching at a station in the country, wearing his gown in token of his official capacity, was interrupted by the police in the middle of the service, and was only permitted to resume the service in the afternoon after he had obtained special permission from the authorities.

Dissenters are allowed by law to hold domestic worship (literally, "house worship") [*Haus-Gottensdienst*], but, contrary to the interpretation officially given for years together, and adopting a new interpretation lately discovered, not an individual may be present beyond the *bona fide* members of the family.

All this, whilst Section xiv. of the "Fundamental Law," of 21st December, 1867, expressly "guarantees full religious liberty to every individual" in the realm."

CHRISTIAN MORALS AND THE PUBLIC SCHOOLS.

[Paper of Rev. J. M. KING, D.D., read before the "Evangelical Alliance" in St. Louis, Oct. 29, 1879.]

Although this paper has, we believe, been published in several of the Methodist Church journals, including the *Christian Advocate*, of this city, it deserves a candid reading on the part of Protestant Christians of all denominations, and will repay careful examination.—Ed.

PLAN OF THE PAPER.

I. We present the view of a remarkably wise political philosopher upon "Democracy in America," as a fair statement of the character of our institutions thirty years ago.

II. A definition of Christian morality.

III. For what does the State exist?

IV. What does the separation of Church and State mean in this land and what is the law relating to religion?

V. Judged by the accepted evidences this is a Christian nation.

VI. What constitutes real education, and what are the perils of education when purely secular?

VII. The State assuming the authority to educate, is the Christian moral education consistent with existing constitutional prohibitions and provisions?

VIII. We do not find that our political system was designed to be either immoral or unchristian.

IX. The origin and character of the public schools, and their perils and security.

X. The public schools cannot be wholly secularized and claim to educate.

XI. Suppose the public schools to be wholly secularized, this does not meet the demand of the Romanists, their principal opponents: and what is this demand?

XII. From these premises, as Christian citizens, what are our inevitable conclusions.

When De Tocqueville, thirty years since, returned to France, and reported in permanent form the results of his wise and philosophic study of our institutions, he said: "Although the travelers who have visited North America differ on many points, they all agree in remarking that morals are far more strict there than elsewhere. It is evident that, on this point, the Americans are very superior to their progenitors, the English."

The subject we have in hand has to do with the facts here stated, and it becomes us to ascertain whether studying our condition a generation later the same verdict can be pronounced upon the strictness of our morality. The question of Christian morals, as related to common education, is a question of the permanence of republican government; and the discussion of it cannot be confined to the narrow limits of any of its present phases. It is both retrospective and prospective in its scope. This same political philosopher has said: "The new States must be religious in order to be free. Society must be destroyed unless the Christian moral tie be strengthened in proportion as the political tie is relaxed: and what can be done with a people who are their own masters, if they be not submissive to Deity? It cannot be doubted that in the United States the instruction of the people powerfully contributes to the support of the democratic republic: and such must always be the case, I believe, where the instruction which enlightens the understanding is not separated from the moral education which amends the heart."

"The sects which exist in the United States are innumerable. They all differ in respect to the worship which is due to the Creator; but they all agree in respect to the duties which are due from man to man. Christian morality is everywhere the same. Christianity, by regulating domestic life, regulates the State. Every principle of the moral world is fixed and determinate. Religious zeal is warmed by the fires of patriotism."

"The greatest part of British America was peopled by men who, after having shaken off the authority of the Pope, acknowledged no other religious supremacy. They brought with them into the New World a form of Christianity, which I cannot better describe than by styling it a democratic and republican religion. This contributed powerfully to the establishment of a republic and a democracy in public affairs; and, from the beginning, politics and religion contracted an alliance which has never been dissolved."

These utterances, as intelligent citizens, we do well to meditate upon. Refugees from civil and religious persecutions founded the nation, and the legitimate offspring of such a parentage was civil and religious liberty. Almost everything worth possessing in our institutions was secured for us by our Christian ancestors. Let us hesitate before we surrender the fortresses that are the foundations and defense of our institutions.

What is Christian morality? It is impossible for us to consider the influence of Christian morality upon our nation without recognizing the power of the Christian religion back of and in it. Still, we confess that religion and morality are neither complements nor germs of each other, while they have much in common, and cannot be safely or reasonably divorced in theory or practice; and the Christian religion and Christian morals never stand in a relationship of actual conflict with each other, their antagonisms being only apparent. Christian morality and religion must dictate the same rules of practice and move in the same lines of duty, although they learn and determine their respective rules from different stand points. •

They teach their disciples to walk in the same direction, but upon planes of different elevation. Morality without the recognition of the Divine as its source and sanction, becomes weak and heartless; and religion, unless it is embodied in a sound, moral life, becomes lean and strengthless. Thus the moral character of institutions and civilizations has been determined by the genuinely religious characters of the times that have produced them. The formation and elevation of character by the power of mere morality has been confined to an exceptional and limited few, but religion has exerted its power upon all classes and conditions. Christian morality and Christian religion have demonstrat-

ed their capacity to mold and bless humanity. That a State or nation should be guided by the same general principles of moral conduct by which an individual is, or ought to be, guided in his private conduct, is a truth which seems involved in the very conception of national being. In the civilized world of modern Europe and America we take theological and political differences for granted; but we assume a common morality. But how shall the State be said to possess any moral code, only as the consensus of belief among the people determines it?

For what does the State exist? The very idea and origin of our Government is to afford opportunity for the development and protection of man as a moral and social being. Its existence is impossible as well as uncalled for, and criminal, unless it answer these ends. We seek and secure the divorce of the State and formulated religion; but when Christian morality is taken out of our civil government, nothing remains save an offensive carcass. The State, however, as a symbol and embodiment of morality, is a necessity of man's moral nature. The State, under our form of government, has to recognize Christian morality as the basis of its own existence; and, therefore, while it exists for secular and civil purposes, finds itself substantially the creature of Christianity; and whenever it has found itself engaged in a struggle for its defense or existence, it has never issued from the struggle until it has adopted for its war-cry some principle that has had its birth in Christian morality. Prof. Atwater, of Princeton, to whom we are indebted for many strong utterances bearing upon this subject, has said; "Morality enters into the very being of the State as the impelling and the final cause of its formation. Its very end is to promote the prevalence of justice by self-imposed laws: laws imposed in the exercise of its own free activity by its own constituted authorities, and not by any alien power."

What does the separation of Church and State mean in this land, and what is the law relating to religion? Church and State co-exist in this land, but they are not wedded. They have their individual work to perform. The secular interests are guarded and promoted by the State; the moral and religious interests by the Church. And yet so closely are they related to each other, that the State depends for its existence upon the character given its citizenship by the Church, and the Church, in turn, receives protection from the State for its property, and from interference with its worship and instruction. Our experiment has proved that religious freedom is the best friend of genuine Christianity, and that it is also the best foundation for a "government of the people, by the people and for the people." The voluntary principle is the aggressive energy of Christianity. We have not, however, in any sense, an absolute separation of Church and State. While we have no

established national Church, with obligatory membership, and no taxation for the support and promulgation of any creed, and while citizenship and political rights are independent of Church membership, we are not a nation without religion. A learned law-writer has said: "Those things which are not lawful under any of the American constitutions may be stated thus: 1. Any law respecting an establishment of religion. 2. Compulsory support, by taxation or otherwise, of religious instruction. 3. Compulsory attendance upon religious worship. 4. Restraints upon the free exercise of religion according to the dictates of the conscience. 5. Restraints upon the expression of religious belief. It is not toleration which is established in our system, but religious equality." We accept this summary when construed in the light of our history.

We are a Christian nation. Every government necessarily has some form of religion recognized in its State institutions, and is molded by its power. Historically we are a Christian nation. The divine authority of the Bible is certainly taken for granted in the very make-up of our Government. Every officer, from the President down to the lowest official, is inducted into office under the solemnity of an oath on that volume. The Christian religion and the morality that it teaches, in one way or another, permeate all our institutions. Everything in our political system indicates its recognition of the principle, that the Bible is the common standard of right and wrong in morals. In all the evidences of the prevalence of religion in a nation we present an array most formidable. Look upon our Christian Churches and Sabbath-schools; upon our colleges and seminaries of Christian learning; upon the distribution and study of the Bible; upon the sacredness of the Sabbath; upon the unstinted beneficence and multiform charities, almost all the overflow of Christian love. Government requires the Christian oath as the standard, both for entering upon the duties of citizenship and of office-holding. American jurisprudence, as well as English common law, rejects the testimony of atheists, because an oath has no meaning, no sanction in the mouth of one who does not believe in a just God and a future retribution. Government appoints days of thanksgiving, fasting, and prayer. The Congress of the nation and the army and navy have their chaplains, with the salaries paid from the national treasury. States exempt Church property from taxation, and employ the minister of religion in all their penal, reformatory, and beneficent institutions. The State punishes offences against God and religion, such as Sabbath-breaking, blasphemy, perjury, sacrilege, religious imposture, and violation of burial places.

Now legislation is the expression of human sentiment, and it would seem to be the shallowest kind of pettifoggery to claim that the legislation in these directions of a Christian people was dictated by a desire

simply to lessen human evils regardless of the fear and favor of God. Whose expressed will taught man that they were not only evils, but sins. Dr. Woolsey, in noticing the legislation in these directions, says: "On the whole, while laws against irreligious acts notice them in part on account of their human evils, I cannot help finding in them another element, proceeding from religious feelings themselves, from reverence for the divine Being, irrespective of their injury to human society. Man, in his legislation, cannot get rid of his sentiments; even in the later attempts at legislation, when the limits are more exactly drawn between that which is injurious to society in some specific way and that which is sinful, the sentiment will assert its right in defining crime or enhancing punishment."

Christianity constitutes the most important part of the common law of the land. It is the strength of the law, because it is intrenched in the sentiments and affections of the people. No less learned a jurist than President Dwight, of the Columbia College Law School, has recently written; "It is well settled by decisions in the courts of the leading States of the Union that Christianity is a part of the common law of the State. Its recognition is shown in the administration of oaths in the courts of justice, in the rules which punish those who wilfully blaspheme, in the observance of Sunday, in the prohibition of profanity, in the legal establishment of permanent charitable trusts, and in the legal principles which control a parent in the education and training of his children. One of the American courts states the law in this manner: 'Christianity is and always has been a part of the common law of this State—Christianity without the spiritual artillery of European countries—not Christianity founded on any particular religious tenets—not Christianity with an established Church and titles and spiritual courts, but Christianity with liberty of conscience to all men.

"The American States adopted these principles from the common law of England, rejecting such portions of the English law on this subject as were not suited to their customs and institutions. Our national development has in it the best and purest elements of historic Christianity as related to the government of States. Should we tear Christianity out of our law we would rob our law of its fairest jewels, we would deprive it of its richest treasures, we would arrest its growth, and bereave it of its capacity to adapt itself to the progress in culture, refinement, and morality of those for whose benefit it properly exists."

What constitutes real education, and what are the perils of education when purely secular? Education consists in the symmetrical development of the whole man for the purpose of his creation. This purpose

is admitted to be moral. The State is preparing citizens to be competent to their responsibilities, and these are all moral. Secularized education is a misnomer. It is not education at all. Never before has the attempt been made; the verdict of mankind in every age, under every civilization, is against it. Daniel Webster, in his argument against the Girard will, said: "In what age, by what sect, where, when, by whom, has religious truth been excluded from the education of youth? Nowhere, never. Everywhere, and at all times it has been regarded as essential. It is of the essence, the vitality of useful instruction." Gov. Rice, of Massachusetts, recently said: "I lift up a warning voice, with respect to the inadequacy, and perils of our modern system of one-sided education, which supposes it can develop manhood and good citizenship out of mere brain culture."

Dr. Schaff says: "Intellectual education is worth little without virtue, and virtue must be supported and fed by piety, which binds men to God, inspires them with love to their fellow man, and urges them on to noble thoughts and noble deeds. A self-governing democracy which does not obey the voice of conscience, and own God as its ruler, must degenerate into mobocracy and anarchy." "Despotism" says De Tocqueville, "may govern without faith, but liberty cannot."

Victor Cousin, the profoundest of French philosophers, in an address before the Chamber of Peers, maintained that "any system of school-training which sharpened and strengthened all the intellectual powers, without at the same time affording a source of restraint and counter-check to their tendency to evil, by supplying moral culture and religious principle, was a curse rather than a blessing." If education be the school of character, it is least of all to be excepted from the sovereignty of Christian morals. Public school education is a great and useful thing. It must occupy its place as one of the most important among many co-ordinate and co-operative agencies for the elevation of the nation; second in importance only to home influence, it is the basis on which all the work of ameliorating the condition of the pauperized classes must be built, and these classes contain the principle elements of possible peril to the nation. Many of the children and youth of the nation live under family conditions incompatible with self-respect or with moral purity. And these get all their education from the State.

In case secular education is to be made non-Christian, in order to be consistent, there must be non-Christian editions of text books prepared by the State. And these must cover the fields of history, natural science, mental and moral philosophy, and general literature. Christian truths and facts are so ingrained in the sources of knowledge of English-speaking peoples that the secular teacher who seeks to avoid the assertion or denial of them will find his teachings reduced to very

naked rudiments. To avoid in instruction the facts concerning the work and worth of Christianity in our history is to impart anti-Christian instruction not only, but to misrepresent, and this is to destroy the basis of all morals; and moral instruction cannot be separated at any point or for any period of time from the intellectual without injury. But the government and discipline of the school must be purely secular, and thus deny the one only ground of moral obligation, the will of God as expressed in His Word, and ratified by His dealings with men. And this schooling in discipline is designed to fit the youth for the responsibilities of self-governing citizenship, and thus nothing less than pagan morality comes to be the highest sanction for the reciprocal duties of the people, and the basis of American institutions. A wise man has said: "To educate the mind of a bad man without correcting his morals, is to put a sword in the hands of a maniac." And the philosopher, John Locke, wrote: "If virtue and a well-tempered soul be not got and tempered so as to keep out ill and vicious habits, languages and science, and all the other accomplishments of education will be to no purpose but to make the worse or more dangerous man."

It is difficult to definitely determine whether merely mental culture is in itself elevating, because heretofore this culture has been under the influence of Christianity, and Christianity has been the principal promoter of education. Purely secular instruction shuts out the best teachers, because from the intellectual and moral necessities of the case the best teachers are truly Christian; and genuine Christians, from the very law of their life, could not refrain from inculcating Christian morality.

The State assuming the authority to educate, is Christian moral education consistent with existing constitutional prohibitions and provisions? Now the State assumes the right, and claims to recognize it as a duty, to control the common education of its citizens, when provision is not otherwise made at individual expense. We have seen what State and national constitutions forbid in reference to the establishment of religion, or prohibiting the free exercise of religion. We have also seen what has been the history and conduct of nations and States in reference to the Christian religion and Christian morality. And now we come to ask: Is Christian moral instruction in public schools consistent with the genius of our institutions? The constitutional prohibitions and provisions were never interpreted to mean that the public schools could not be opened with simple religious services, such as prayer and Christian song and reading the Bible, as the source of instruction in morals and virtues, until the tide of immigration brought among us large numbers of Romanists, who, seeing that the influence of enlightenment and the self-respect and independence

aroused by contact with republican institutions, were both foes to the ignorance and superstition which are the strength of the Papal power, commenced protesting against the simplest non-sectarian religious exercises in the public schools; and, on the other hand, objected, very properly, to the complete secularization of the schools as being godless, and in no sense giving a proper education to their children.

(To be continued.)

MISSIONARY INTELLIGENCE.

Chelsea, Mass.—Rev. M. Dwight.

Under date of Dec. 2nd, Mr. Dwight writes:

"The following is my report for the time I have labored as missionary visitor, Bible distributor, and reader for the American and Foreign Christian Union since Oct. 1, 1879:

Number of Roman Catholic and mixed families visited	210
" " Protestant families visited.....	41
" " Places where intoxicating liquors are sold.....	6
Total	257

Number of Bibles, Testaments and portions of Bibles distributed.....	62
" " Destitute families supplied	49
(All Roman Catholics except two.)	
" " Destitute single persons supplied 4	

"I have either read or recited selections from the Word of God in some one hundred families, in fifty-one of which I have offered vocal prayer, namely, twenty-eight Roman Catholic, and twenty-three Protestant; and I trust it will not seem improper to you for me to say that many Roman Catholics express great satisfaction in hearing the prayers which the blessed Holy Spirit helps me to offer to God in their hearing. It is not because there is anything especially eloquent in the prayers God, by His Spirit, enables me to offer, but because they express a spiritual provision for the ever-crying necessities of their hungry souls. No sacrifice would be too great for many of them to make to secure a satisfactory evidence of heirship to God. But their poor, blind, and

spiritually ignorant priests encourage no such state this side eternity, but actually and *positively discourage it*. In their notes on Romans viii. 16, they even flatly contradict St. Paul and the Holy Ghost, who inspired him to write his blessed Epistles to the Churches. Oh, that the cloud of *more than Egyptian* darkness that covers the whole Roman Catholic Church may soon be dispersed by the bright shining of the Sun of Righteousness!"

Cincinnati, O.—Misses Schiller and Purlior.

From Miss Schiller's report for November we take a few paragraphs:

"About one hundred family visits were made during the month of November. The usual interest was manifested, and a cordial welcome was received from all. Roman Catholics have had their faith in their Church rudely shaken by the Archbishop's late failure. I called upon one family, a member of which has lost all her savings and is now left in destitute circumstances. This poor woman says that she called once and received five dollars, and was called a beggar for applying for what rightly belonged to her. At another time she was seized by the arm and pushed into the street.

"Two visits were made to the Cincinnati Hospital. There I found a Roman Catholic seated by the couch of a Protestant woman and conversing upon religious topics. When I approached, the

first-named woman said, 'There is only this difference between your religion and mine—we believe in praying to the Virgin Mary and in making her our mediator, while Protestants do not.' 'Then,' I said, 'you believe that the Virgin Mary is equal to God, that she is everywhere, and hears all the prayers addressed to God, do you? While the Bible teaches us that there is only one mediator between God and man, even the Lord Jesus Christ!' 'Oh, we will not talk about that here,' she replied. 'It might be a stumbling-block in the path of those who listen to us.' Evidently she meant the sick woman whom she had been trying to lead over to Romanism.

"My sewing school is increasing in interest and numbers, especially the Catholic children, who take great pleasure in all the exercises, often claiming in advance their turn to read the portion of Scripture selected for the lesson. This may be done for vainglory, but I trust some good may result.

"Tracts, cards, and papers were distributed in all my rounds of duty, and I trust may yield a rich harvest.

"Miss Purlier reports one hundred and fifty family visits made during the same month, and about five thousand papers, tracts, and cards distributed. This latter part of the work is only auxiliary. Kindly feelings are awakened, and the missionary gains access to both adults and children in families. Miss Purlier has visited, by request, Roman Catholic women miles distant from the centre of the city, and has labored in the workhouse, jail, and hospital as usual. The needs of the people increase daily, and perhaps there is no family that will not receive the missionary, and listen with more or less interest to her words.

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, Ill., reports for the month of November :

"It affords me pleasure to state that our services in the chapel are well attended. I teach every Sabbath—morning and evening—and the religious interest is increasing. Many are seriously inquiring what they must do to be saved; and there are indications of an extensive revival.

"During the week I visited a large number of families, imparting instruction, comforting the sick, and providing supplies for the poor. This is a difficult part of my work, as it requires much travel and inconvenience; but I enjoy the privilege of ministering to the destitute. Some are not able to attend public worship, and gladly listen to the visiting missionary.

"Among those who cordially receive me are many Roman Catholic families. I have assisted them in various ways, and they appreciate my kindness. Hence they are willing to hear me talk on religious subjects; and I can present Christ to them as a present and perfect Saviour."

Cleveland, O.—Rev. J. Yauch.

Our German City Missionary, in Cleveland, O., Rev. J. Yauch, sends this report for the month of November :

"During the month over sixty visits were made among various classes of people, including Roman Catholics. I did not meet with as much opposition as formerly; and a wider door seemed to be opened to me. In many cases my exhortations produced an apparent effect.

"It is astonishing to observe the gross ignorance which prevails so generally concerning experimental religion—its nature and necessity. Unless the Lord Himself opens the eyes of these benighted souls, even the simplest explanation will not suffice. But we have the Divine promise that God's word shall not be spoken in vain.

"In the sick room I have found opportunities to administer consolation; and the Holy Spirit, sealed instruction to penitent hearts."

Davenport, Iowa.—Rev. C. Hoffman.

Rev. C. Hoffman, our German Missionary, in Davenport, Iowa, and vicinity, sends the following statement for the month of November:

"In the vicinity of Calamus I visited twenty-four families, and found some interesting cases. The meetings have been attended with the usual interest. Some new faces have appeared; and those whom I previously mentioned as serious inquirers are coming into the light.

"At Rockingham Bluffs (our new appointment), I made thirty visits. The

chapel is in a German Catholic neighborhood. Many of these people were at our meeting last Sabbath, and some are deeply interested.

"In Davenport and Rock Island I visited thirty-two families, one of which is connected with the German Catholic Church. I persuaded the father to subscribe for a Protestant paper, and I expect good results from it. Indeed there is a more promising field among the Romanists than the skeptics. The poison of unbelief has extended itself among the German masses, and it is not easy to eradicate it."

LITERARY NOTICES.

THE CHATTERBOX, for 1879. Edited by J. Erskine Clarke, M. A. Boston: Estes & Lauriat. (412 pages, 8vo.)

This annual is so universally known and is so general a favorite, that it is unnecessary for us to do more than allude to its acknowledged merits. It is not a little to the credit of both editor and publishers that through so many years the standard of the Chatterbox has been perfectly maintained. The reading matter is uniformly healthy in tone, sprightly, and entertaining. The stories, never above the comprehension of intelligent boys and girls, are always elevating. The spirit that runs through them is frank and manly. The religious teachings are pure and unexceptionable, and calculated to attract instead of repelling the youthful reader. As to the illustrations nothing more suitable could be devised.

ZIG-ZAG JOURNEYS IN EUROPE. Vacation Rambles in Historic Lands. By Hezekiah Butterworth, Boston: Estes & Lauriat. (311 pp. small quarto.)

We have never been better pleased with a book for young people than we are with this. Writing in the vein of the Swiss schoolmaster who wrote those fascinating "*Voyages en Zig-zag*," the author has imbibed much of Rudolphe Topffer's spirit, and has produced a truly charming volume. In these adventures of a class zigzagging, under the care of their teacher, through England, Scotland, France, and Belgium, we

have the record, not altogether imaginary we fancy, of a delightful vacation put to excellent service. The narrative is well-told, and it is illustrated by such a profusion of beautiful woodcuts representing the natural scenery, the historical incidents of the places visited, the splendid abbeys, churches, castles, and other buildings, etc., that neither young nor old can fail to be delighted in reading or even in hastily turning over the pages. Instruction is combined with entertainment in a degree that is as rare as it is admirable.

STUDIES OF THE GREEK POETS. By John Addington Symonds, author of "*Sketches and Studies in Southern Europe*," etc. In two volumes. New York: Harper & Brothers, 1880. (488 and 419 pp. 12mo.)

This is a book not for the scholar alone, but for the lover of poetry as well. Mr. Symonds is, indeed, at home in the niceties of the Greek language, but he is also full of the fervor inspired by the theme of which he treats. We know of no work that is better suited for the use of an English reader little acquainted with any other than his native tongue. Passages quoted in the original, do, indeed, abound; but they are translated in so happy a manner as to convey a just and generally adequate idea of the Greek verses. In twenty-four chapters, or studies, the extensive field of the poetic art, reaching from Homer down to the period of manifest decadence, is fully and very satisfactorily considered.

The whole is characterized in a remarkable degree by freshness of conception. Some of the chapters will be of special interest to those even who are already tolerably familiar with the more beaten paths of scholarship. Among these may be named the chapters that treat of the fragments of the three great Attic Tragedians, and of the lost tragic poets. But to the majority of readers the studies on Homer and Hesiod, on Euripides and others that might be mentioned, will be found more entertaining. Indeed we can commend all parts of the work with little reserve, except in the case of the last two chapters, which are, in our opinion, neither sound nor in good taste. The contrast between paganism and Christianity is much too favorable to the former, and the flings at the Biblical conceptions of sin and redemption are as gratuitous as they are ill-timed in a book on such a topic. Mr. Symonds is welcome to believe, if he can, that the ethics resulting from the philosophy of Marcus Aurelius "are especially adapted to an age in which the scientific habit of mind is the strongest." But we protest against the intro-

duction of infidel or pantheistic assumptions in a book ostensibly devoted to a consideration of the beauties of ancient literature. To everything its place. We maintain that a work entitled "Studies of the Greek Poets" is no place for such unproven assertions as these: (vol. ii. p. 407.) "When the whole mass of new knowledge we are continually accumulating forces upon our consciousness the conviction that humanity is a part of the universal whole, it is impossible to cling to dogmas that start from the assumption of original sin and creation vitiated at the very moment of its commencement. Thus much of the Christian programme, whatever else is left as indestructible, must be abandoned." We can put up with the slurs thrown out on "the follies of Bibliolatry and doctrinal orthodoxy." But we maintain that the arrogance of sentences like the following is beneath contempt: "Nor need we adopt the obsolete tactics of the French deists, or depreciate the essence of Christianity, because a great part of its mythology and metaphysics seems untenable."

RECEIPTS

In behalf of the American & Foreign Christian Union, for the month ending Nov. 30th, 1879.

NEW HAMPSHIRE.		
Dunbarton. Thos. Wilson.....	\$4 10	
MASSACHUSETTS.		
Lee. W. J. Bartlett, \$10 00, and for C. W., 55 cents.....	\$10 55	
NEW YORK.		
Glasco. Mrs. Rev. J. J. Buck.....	\$10 10	
N. Y. City. Interest on Securities.....	190 00	
	\$200 10	
PENNSYLVANIA.		
Midway. Centre U. P. Church.....	\$13 50	
Raccoon. Presb. Church, bal. of L. M. for J. M. Stevenson.....	11 50	
Midway. First Baptist Church.....	5 00	
" M. E. Church, balance.....	1 00	
Hebron. Presb. Church.....	2 50	
Valley. ".....	1 00	
Miller's Run. Reformed Presb. Church.....	4 85	
Clarksburg. Presb. Church.....	4 00	
Robinson's Run. U. P. Church, balance, " " John Harper, John Scott, H. E. Church, and J. Hess, 50 cents each; Mr. R. Lepro, cents.....	2 25	
	\$45 85	
INDIANA.		
Evansville. Zion's Church, per Rev. C. Schrenk.....	\$12 00	
La Fayette. Mrs. Sophia S. Blakeslee,		
bequest.....		100 00
		\$112 00
DELAWARE.		
New Castle. Mrs. S. W. Spottswood....	\$10 00	
OHIO.		
Dayton. Various Friends.....	\$15 00	
IOWA.		
Springdale. Friends' Society, Laurie Tatum, \$1 00; other sums, \$3 00.....	\$9 00	
Malcom. Presb. Church.....	10 25	
Boyce's. ".....	6 50	
Blue Grass. M. E. Church.....	3 00	
Brooklyn. ".....	5 85	
Wilton. M. E. Church.....	4 75	
Sugar Creek. Presb. Church.....	3 50	
Iowa City. Various sums.....	5 00	
	\$47 85	
<i>Received for the CHRISTIAN WORLD, in addition to items specified above:</i>		
R. B. Sage, \$2 20; A. Skilton, \$5 00; J. P. Lovel, \$1 10; W. P. Vall, M. D., \$1 10; Mrs. T. Strang, \$1 10; Mrs. M. A. Fitch, \$1 00; Mrs. A. B. Twitchell, \$3 30; Miss E. De Lamater, \$1 10; Rev. G. Hatt, \$1 50; smaller sums, 70 cts.; Rev. E. Verrue, \$3 30.....		
		\$21 40
Total for Month.....		\$466 85

THE CHRISTIAN WORLD.

Vol. 31.

FEBRUARY, 1880.

No. 2.

EDITORIAL NOTES.

TO SUBSCRIBERS AND LIFE MEMBERS.—We beg leave again to request of our friends an early renewal of their subscriptions, reminding them of the necessity which the present law imposes upon us of prepaying postage on all copies sent by mail from this office. Life Members, also, will please to send us *ten cents* to prepay the postage on copies which they are entitled to receive free of subscription price. At the same time we reiterate our hope that all, whether annual subscribers or life members, who believe that the CHRISTIAN WORLD is doing valuable service for the cause of Christ, in diffusing correct views of religious obligation respecting the work among Roman Catholics, in pleading for religious liberty, and in combating the errors of the Papal System, will freely contribute of their means, even above our claims upon them, to secure its permanence as a publication.

THE CHRISTIAN WORLD is necessarily, to a very great extent, a missionary agency. It must, therefore, depend upon the free-will offerings of those who appreciate the peculiar field which it occupies. Moreover, we trust that our friends will not forget that we are doing other missionary work at a number of different points in the United States, for the support of which contributions are solicited.

THE CHILIAN LAWS RESPECTING MARRIAGE.—Under the heading of "*Cruelty to the Dying*," the Rev. David Trumbull, D.D., calls our attention, in the pages of the *Valparaiso Record*, to a shocking condition of the laws of the Republic of Chili upon a most important point. If the legislators of that State had purposely set themselves to the nefarious task of placing impediments in the way of virtue and of promoting concubinage, they could hardly have devised a system more adapted to accomplish their end than actually exists. Between a Protestant foreigner and a Roman Catholic Chilian it is practically impos-

sible that lawful marriage should be contracted. The Romish priests have possession of the only registers of marriage, and they will voluntarily inscribe such unions only as are formed between persons both of whom profess the Romish faith. It is true that when, on the other hand, both man and woman are Protestants, the law comes in to their aid, and compels the parish priest to insert an official record of their marriage. But there is no provision for cases where the proposed husband and wife are of different faiths. We shall, however, let Dr. Trumbull speak for himself:—

“Another of those intensely painful cases has just occurred in which, owing to the disgraceful legislation of Chili, a priest is empowered to stand at the bedside of a dying man and refuse to allow him to amend the errors of his life, in marring the mother of his children, unless on condition that he make a final sacrifice of his manhood and go out of the world with the falsehood on his lips of professing a faith that he does not hold. This was a foreigner, an Englishman, and he sent for me to give him counsel. The priest had been sent for to solemnize the marriage, which had been long delayed because of the ‘religious difficulty,’ his wife being a native and he a Protestant.

“Only two hindrances, the priest said, stood in the way: the dying man must confess and declare himself a Roman Catholic, and further surrender his Masonic diploma with insignia, sign a recantation and promise never again to set foot in a lodge of Masons.

“Two courses were thus suggested: the woman might declare herself a Protestant, or he just as falsely profess himself a Romanist, and then they could be lawfully married.

“But how could any honest man counsel either of them to a step so inconsistent, unworthy and untrue?

“The law of Chili thus cruelly shut them up to an impossibility, unless one or the other would sacrifice honor, veracity and faith towards God, in the avowal of a lie.

“They then appealed to me to unite them in marriage, at least, before God. If they could not obtain the civil sanction of their union, they said, might they not, at least, satisfy conscience, and he do what lay in his power to restore her honor and take disgrace from their children, by the religious rite in which they would solemnly recognize each the other as husband and wife in the sight of the Father in Heaven?

“Well, a witness was called in and they were married. The woman wept for gratitude and the man cast himself in tears of sorrow on his knees at his bedside to unite in the prayer.

“Once more, therefore, I tell the world, with chagrin, the disgrace that in Chili is put by legislation on those foreigners here who desire

to be allied in marriage with its daughters; once more I tell with sorrow the dishonor that the law makers of Chili put upon themselves and their country by their remissness, negligence and culpable timidity in not caring nor daring to assail this evil system and immediately put an end to it.

"Some blame the priests, but these would be unable to resist if civilians were manly enough to assert the right and carry it through.

"Let it be known, then, in England and in Germany, in the United States and France, that if a dying man being a Protestant, would legitimize his family on his death bed, in Chili, he cannot do it. The marriage registers are in the hands of the clergy, because there is not enough energy among the people to have any one else to look after them; and when the clergy are called in to solemnize the marriage and give the family a lawful standing, and the conscience peace with God, they tyrannically obtrude conditions about eschewing religious beliefs, and giving up Masonic or other fellowships, with which no government on the face of the earth has any right to interfere.

"We only wish some of our readers might interest themselves to bring this occurrence under the notice of those who control important journals in the countries indicated above, so that greater publicity might be given it than we are able to secure.

"For let it be understood, this dying man, though I married him as before God, was still not after all able to be married according to the law of this country: did not succeed in legitimizing his offspring as he desired to do; and left them, when he expired a few days afterwards, outside the pale of the law of the land. For Chilians to talk of freedom, is, therefore, to sail under false colors: it is to impose on other nations with the ostensible pretence of giving liberty and equal rights to all alike before the law, while such egregious, galling tyranny is allowed to be exercised and perpetrated with a dying, weeping mortal. The priest was by the legislation of this "Free Republic" empowered to go to that bedside and insist that a legal marriage should not be effected, in repair of the errors of the past, except on condition that he might impose miserable and impertinent shibboleths, knowing their admission would have been in any case false, and knowing that if accepted they would have been so solely through oppression and on compulsion."

ROMANISM IN TAHITI.—The efforts of the French Government of Louis Philippe, at the instigation of the priests, to force the Roman Catholic religion upon the inhabitants of Society Islands, are still fresh in the memories of our readers. Although the attempt was successful in so far as the erection of churches and the introduction of priests,

monks, and nuns were concerned: it has not, as appears from information which we give below, attained its ends in another point of view. The natives who had been taught the doctrines of the Bible could not be easily seduced. But what we desire particularly to call attention to in the extract, is the attitude assumed by the Romish church to the circulation of the Holy Scriptures. In Europe, in South America, even in these United States, that Church determinedly opposes the circulation of Protestant translations upon the flimsy and altogether absurd pretext that they are "falsified," or, at least, so incorrect that they teach error of the most dangerous nature. There is no claim that the translation of the Bible made by the Protestant missionaries into the language of Tahiti is any less objectionable than King James's Bible. Certainly it does not insert the Apocryphal Books, and is, therefore, just as much a "mutilated" work, according to the Romish theory. It assuredly translates "*metanoia*" by a word signifying "repentance" and not "penance." It, just as surely, contains no notes written "by authority," to explain away passages making against Papal claims. And yet—the Romish priests of Tahiti *buy and use* the Protestant translation! Does this not prove that all the assertions of their brethren against the similar Protestant versions in Europe and America are utterly baseless? The extract is from a letter of an English missionary, the Rev. James L. Green, dated Papeete, Tahiti, August 12, 1879, and addressed to Rev. Dr. Trumbull. We take it from the *Valparaiso Record*:—

"Much importance should be attached to the circulation of the Sacred Scriptures, especially in Roman Catholic countries. There is no doubt that the non success of the Roman Catholic mission in Tahiti is owing to the fact that the natives here were well grounded in the truths of the Bible, ere the Roman Catholic exerted a counterinfluence. They have now been here forty years and nearly all that time have enjoyed the benefit of Government patronage and support and yet they number but very few adherents—say 250 on the Island of 8,000 inhabitants, including those of Moorea (Eimeo.)

"Strange anomaly in Catholicism!—*the priests and bishops use our Bible freely. I have in my possession an autograph letter written by the Roman Catholic Bishop here to me containing an order for the New Testaments for use in their schools, and we supply the priests with an average of about a dozen Tahitian Bibles every year. There is no doubt they use the Scriptures, and we rejoice that the Sacred Word is so circulated among the Roman Catholic community: for it keeps in the background many of the superstitions of the Church, and our own people are never happier than when engaged in reading and studying the Word of God.*

"Our community is not large here in this part of our mission (under 20,000 souls) yet our remittances to the British and Foreign Bible Society, for the last ten years, have averaged fully \$1,000 a year: and the amount of distribution has often times been limited by the supply of Bibles and Testaments at our disposal. I have no doubt our sales this year will reach up to \$1,250. It is a source of encouragement to us to see the continued interest in the Word of God manifested by the people. On one of our Islands not under the French Protectorate, but ruled by its own native king, (pop. 1,200 persons,) the sum of \$12,000 has been contributed by the people for religious purposes, including \$8,200 for a new church, within the last fifteen months.

"I have written these notes to you feeling assured that you are interested in the cause of the Redeemer as it spreads upon the earth, and to enlist a remembrance by you of us and our work in your prayers at a throne of heavenly grace."

HOW THE GOSPEL SPREADS IN BELGIUM.—We have been much interested in reading an account of the manner in which the light has been making its way in an obscure village of the province of Namur, near the southern borders of Belgium. The village is Morville, in the commune or township of Anthée, and this last is put down on the maps six miles west of Dinant.

About two years ago, in June, 1877, this village was exclusively Roman Catholic. On Sunday, the 3d of that month, the venerable Secretary of the Belgian Evangelical Society, Rev. L. Anet, preached the Gospel to the attentive people. How he was illegally arrested on that occasion, was related in the CHRISTIAN WORLD for September, 1877, p. 259. When tardily released, it was with the threat: "*If you venture to complain in the newspapers, we shall find you.*" None the less was the truth proclaimed on the two succeeding Sabbaths by another pastor, in the hearing of about two hundred persons, gathered in the open air. These services and the visits made during the week by a colporteur of the Bible Society and by a Bible-reader, created a considerable party in favor of the preaching of the purer doctrine. The work begun was, however, interrupted. The nearest Roman Catholic church is at Anthée, but the inhabitants of Morville, who had to walk nearly a half an hour to reach it, had long been asking for a church of their own. It was in their disgust at not being able to obtain the concession that they had in the first instance invited Protestant ministers to come. After M. Anet's visit the Bishop of Namur took the pains to send and promise the inhabitants a church, on the condition that the Protestant ministers should not again be invited. Under these circumstances, the persons who already either called themselves, or were called by others,

"Protestants"—persons as yet little enlightened and fearful of being accused of sowing dissension, "earnestly" begged the Protestant ministers not to come again until quiet was re-established and the building of the Roman Catholic church was at least begun. As the winter passed without tidings from Morville, it was believed that the work had been stifled. Great then, was the surprise of M. Anet when in the spring he received a letter wherein more than thirty heads of families requested him to come and preach the Gospel. The bishop's promise had not been fulfilled: it has not been fulfilled even now.

M. Anet went to Morville. He found that a good number of families had been spending their winter evenings in singing hymns and in reading the Holy Scriptures. Some of them had had for their reader a woman who had read to them the Bible from beginning to end without omitting a single chapter. Ripened by trials (they had suffered a certain amount of persecution), these persons, we are told, had attained a remarkable acquaintance with the Divine Word. "It was thus that God had accomplished work directly by His Word and Spirit, without the intervention of man."

A CHURCH ORGANIZED.—It is under these circumstances that a church has arisen at Morville. Last Pentecost (Whitsunday) thirteen persons, all hopefully converted, sat down for the first time to partake of the Lord's Supper according to the pure and simple manner in which it was instituted by Christ. Two of this number were men who lived fifteen miles distant in villages far up in the Ardennes mountains—men brought to a knowledge of the truth by the mere reading of a copy of the Bible sold to them by a colporteur in 1870. They are reported to be diligently spreading that truth in their native district, and hope is entertained that a call for Protestant ministers may soon come from that quarter also. The services had until then been held in a small and inconvenient room offered by a member of the little flock. At last means were found for building a chapel capable of seating one hundred and fifty persons. It contained many more than that number of worshippers at the two services on the day of the dedication, the 30th of November last. We judge that the exercises in which Rev. Kennedy Anet, worthy son of a noble father, took part, were peculiarly edifying. More than half the audience were Roman Catholics, but they were quiet, attentive, and evidently deeply impressed by what they saw and heard. Of the present effect and the probable future results of this movement, some notion may be formed from the following lines, taken from a letter of the Bible-reader, M. Bouton, who has been so active in the work from its inception: "As we had forgotten to make any distribution of tracts at the close of the first service, six or seven persons

that had come from Doische, a commune four leagues distant from Morville, asked me for tracts and for copies of the *Almanach de bons conseils*; they also requested me to make a trip to their village. Six other persons from Gochenée (about three miles from Morville) also asked me for tracts. There were also inhabitants of the villages of Flavion and Rosée. . . . Those from abroad said to us: 'It is a pity that we live so far away: but we shall come again when the weather is fair.' The Roman Catholics of the place said: 'We shall attend again next Sunday.' Our friends at Morville were rejoiced."

ROMANISM IN BELGIUM.—This leads us to notice the critical state of affairs in Belgium. No where, perhaps, in the whole world, has the "inevitable conflict" between the Romish church and modern ideas reached so direct an issue as in Belgium. Protestantism does not enter into the struggle at all. Protestantism, numerically speaking, constitutes but an insignificant element in that country. With the exception of very few thousand souls, the entire population is nominally Roman Catholic, and goes to swell by just so many persons the two hundred millions of adherents to which the Papacy lays claim. As to which claim, by the way, if all the rest of the Papacy's adherents are like those in Belgium, we must certainly reduce it by more than a half, to get anything like a correct estimate of the *real* spiritual subjects of that despotic system. Certain it is that the "Liberal" party, now holding control of the Belgium Legislature, also embraces a majority of the male, if not of the entire population of Belgium. This party is now arrayed in open hostility to the bishops and priests. As we saw a month or two ago (*CHRISTIAN WORLD* for November, 1879), the latter have gone so far in their warfare against the Belgian constitution and laws, as to threaten the excommunication of all parents that dare, in spite of the church's prohibition, to send their children to the State schools.

Has this action received the Pope's sanction? As yet we cannot tell. If we believe (and we can scarcely do otherwise) the reports of audiences given by Leo XIII. to Baron d'Anethan, the Belgian envoy, it has not. Leo was once, as our readers know, Papal Nuncio under Pius IX. to Belgium, and he acquitted himself so skilfully of his charge that on his return to Italy, Leopold, father of the present king, though a Protestant, wrote to the pontiff requesting that the cardinal's hat might be conferred on him. There is, therefore, a good deal of significance in the words which he uttered to Baron d'Anethan. "It has been erroneously imagined that the head of the church was opposed to the Belgian constitution. I have not ceased to repeat that your institutions are appropriate to the national character. I have been enabled to study the operations of your constitution, and have recognized that it is a safeguard

of the rights of Catholics. It would be to go against the views of the Holy See, to attack or blame your fundamental compact. Catholics should submit to it without reserve. I hope that this question is definitely decided, and that not a Catholic will again raise it. I can only confirm the declarations made on this subject by my Secretary of State." Still further, as to the law on primary instruction, Leo, while confirming the bishops' order in a doctrinal point of view, expressed disapproval of the violence of their resolutions. Cardinal Nina assured Baron d'Aethen that "the letter of the Belgian prelates was perfectly correct, as far as doctrine was concerned; but that conclusions drawn from just principles may be carried out in an inopportune manner, and oft times pressed too far; which seemed to him to be the case here." He expressed the Pope's regret, for Leo had done everything in his power, more than once recommending calmness, prudence, and moderation. "I am convinced," he said, "that another solution would have been reached if the advice of the Pope had been followed."

All this would have been clear and conclusive enough, had this been the whole. It would have proved that Leo wanted peace and was averse to open war between the civil and ecclesiastical power. That would be the outcome. It would not have shown that the Pope yielded a whit of the pretension of the Papacy to control the entire educational system.

PAPAL ASSURANCES NULLIFIED.—Unfortunately scarcely had the distinguished M. Frère-Orban, Secretary of Foreign Affairs, given to the Chambers the official documents containing these reassuring statements, when all the Roman Catholic papers of importance, whether at home or abroad, announced the approaching publication of a document which, in contradiction to the ministerial declarations, "would demonstrate with more distinctness than ever the perfect union subsisting on the school question between the Holy See and the Belgian episcopate." The document had not come out when the *Chretien Belge*, from which we obtain these particulars, appeared; nor have we since heard of its publication. The question, therefore, naturally arises as to whether the Pope or the bishops are acting in a straightforward manner. The former assures that his counsels have been for peace and conciliation; the latter are equally positive that they have the Papal sanction in their extreme measures, and seem to prove the sincerity of their belief by continuing to censure and excommunicate. But while the government has found its hands somewhat tied by these complications, and does not resort to extreme measures, it has not failed to warn the priestly party in the Legislative assembly. M. Bara, Minister of Justice, said to the "Right": "The charity of the clergy has been spoken of; but do we not every day see children waiting in the

rain and with their feet in the mud, at the hour for catechism. We have official documents proving the inhuman manner in which the clergy treats the children. Does it not also drive away from the catechism the children of the communal schools? That is the way the clergy understands Christian charity and equality. . . . You complain of the present ministry: but you do not know what may happen. It must not be imagined that public authority can be imprudently attacked with impunity. You will efface not the deplorable effect of your acts of persecution by fifty years of preaching peace and conciliation. You have done more for liberal ideas by showing the hatred the clergy cherishes in its heart, than many liberal speeches could have done. You have preached hatred. Well! It is hatred which your criminal campaign will earn for you!"

Meanwhile, we are informed by the same journal, that the struggle provoked by the clergy creates surprise and even stupefaction in the minds of the people which is still attached to Rome. "These good Roman Catholics cannot believe their eyes. *They* the enemies of religion! *They* excommunicated! The scandalous conduct of the clergy, degrading its religion so far as to make of it an instrument for the service of political passions, has raised our people in revolt, and turns them more and more away from their worship."

A VALUABLE TRANSLATION.—We have just received from our esteemed friend, Rev. M. D. Kalophtakes, of Athens, Geneva, a stout unbound volume of 220 pages. We shall not burden our readers with the Greek title, which, phonetically expressed in English type, would be formidable enough. Instead of which, we would state that the book is a translation of the Rev. Dr. William S. Plumer's *Truths for the People*, a popular theological treatise admirably adapted for the use of Greek readers. One who has never given the matter special thought can little conceive the great advantages possessed by us, of which the new communities of orthodox Bible Christians of many foreign lands are altogether destitute, in the rich Protestant literature at command. How to supply the need is a great problem confronting the missionary. No truer and more abiding help can be afforded him than in furnishing him the money wherewith to translate and print the best works in English, French, and German. Dr. Kalophtakes has, as we can testify, striven nobly to furnish his countrymen in this respect. We do not speak merely of his excellent papers, of which the *Star of the East* is now in its twenty-second year. But, beside publishing these, he has set himself to rendering in the Greek language whole theological and scientific treatises—notably Rev. A. A. Hodge's "Outlines of Theology," and S. B. Schiefelin's "Foundations of History." Often, indeed, he

could only do this by publishing the work piece meal in his paper and printing it sheet by sheet afterwards from the same type—a slow and laborious process, equally tedious to translator and reader, but the only one which the limited means at his control would warrant him to undertake. We congratulate him heartily upon this new and excellent work he has brought out, and we pray that he may enjoy the Divine blessing and the sympathy and support of all friends of the regeneration of Greece and of the East.

HOPEFUL NEWS FROM GREECE.—One of the most pleasant pieces of intelligence we have recently received comes from Athens. The Minister of Public Instruction has, apparently of his own motion, ordered the New Testament to be introduced as a text-book for reading in the State Schools. The demand for copies of the Holy Scripture has, in consequence, so increased that the American Bible Society has it in contemplation to publish a special edition for the purpose. We can but look for great good to flow from this source. It is true that it is proposed to employ the original Greek of the New Testament, and the language of the people has departed considerably from the tongue spoken eighteen centuries ago. But the children can understand with a little effort almost the whole, and can learn God's way of salvation as they have never heard it from the lips of their spiritual advisers. Besides, as we learn from Dr. Kalopothakes, the use of the Old Greek New Testament has already created a very considerable call for the Modern Greek version.

THE FREYCINET MINISTRY, which has recently taken the place of the Ministry of M. Waddington in France, is a fresh mark of the vigor of Protestantism in that country. We rejoice to see that while the new Premier's fairness is admitted even by the Papal nuncio, he is reported to be an earnest Protestant.

THE BELGIAN BISHOPS AND PAPAL INFALLIBILITY.—It would seem that the dogma of Papal Infallibility is a very good thing when it is in the interests of the Bishops to exalt it; otherwise it is a dogma to be hemmed in and restricted as much as possible. So probably thinks the Archbishop of Malines. Intending to clear himself and his fellow-bishops of Belgium of the charge of disobedience in disregarding Leo XIII.'s admonitions as to the education question referred to on a previous page, he has, according to the *Evangelical Christendom*, published, in his pastoral on "The Jubilee of the Immaculate Conception," the following sentiments:—

"Infallibility is not what is alleged by the editors of certain papers,

the members of certain parliaments, the professors of certain universities, and sometimes by lawyers and soldiers. No : for the Pope is not infallible when he expresses only his own ideas, but he is infallible when, as head of the Church, he defines truths contained in the depositary of revelation, the Scriptures, and tradition. The Pope is not infallible when he judges purely personal questions, but he is so when he judges doctrinal questions affecting faith or morals—that is to say, revealed truth or revealed law, the Pope being infallible only when he rests on the testimony of God or revelation. The Pope is not infallible when he treats as a private doctor questions even of doctrine, but when he judges by virtue of his Apostolic authority that a doctrine affecting revealed truth and revealed law ought to be held by the Universal Church.”

DEXTER A. HAWKINS ON ROMISH RAPACITY.

Mr. Hawkins has added another to his good services done to the cause of truth by publishing a letter to the *Christian Advocate* of this city on “the Roman Catholic Church in New York City, and the Public Money and Public Property of the People.” Unfortunately the article is much too long for insertion here. Nor, indeed, is it necessary to lay before our readers the earlier part of it, in which the writer ably discusses some questions that have frequently been considered in these pages, especially the bearing of certain sections of the Encyclical Letter and Syllabus of December 8th, 1864, upon civil government and education. Certain facts, however, which Mr. Hawkins states from personal knowledge are well worthy of preservation, and we cannot resist the temptation to re-produce them here.

When visiting the city of Rome, a number of years ago, Mr. Hawkins investigated, under commission from one of our States, the condition of public education in the Pontifical dominions. The result of the investigation was that he found that “a primary school in a log school-house in the back settlements of our country, in its instruction, course of study, and proficiency of its pupils, was far superior to the parochial schools even in the city of Rome.” Being the guest of a family related to the Cardinal Secretary of State, it was natural that he should have an opportunity to confer with him on the subject of his mission to Europe. “I described to Cardinal Antonelli,” says Mr. Hawkins, “the free public schools and the state of public education in Massachusetts, giving that as a model of the American system. His reply was that he *‘thought it better that the children should grow up in ignorance, than to be educated in such a system of schools as the State of Massachusetts supported ; that the essential part of the education of the people was*

the catechism; and while the arithmetic and geography, reading and writing, and other similar studies might be useful, they were not essential."

What Rome is in Italy, that it is everywhere. Mr. Hawkins gives a characteristic incident, of which he was himself a witness, in Ireland. He says: "While visiting Ireland, a few years ago, I was gratified to see the island dotted over with national school houses, neatly built of brick or stone by the British Government, in order to try to elevate the Irish race from the slough of ignorance, idleness and bigotry into which centuries of priestly instruction had brought them. But, while driving across the country one day, I found standing by the roadside, near one of these school-houses, a Catholic priest with a switch in his hand, with which he scourged home the Catholic children as they approached the national school-house. On conversing with this priest, I found he appeared to sincerely believe he was doing God's work in preventing the children from attending the free public school. I do not suppose such a spectacle would ever be seen in our country. But I learn that a child in Massachusetts has, within a few weeks, been scourged upon his naked back by a Catholic priest for attending a free public school."

But it is the rapacity of the Papal church in this country that forms the most important part of the article. The American public, or rather, the New York tax-payers, have been robbed of their money to support this one sect. It is well observed that "not a cent can be paid from the public treasury to any sectarian institution without acknowledging the principle of a State church, and the right to tax the people at large to sustain that church. It is admitting the thin edge of a wedge that, if driven home, will destroy the principle of toleration and of the absolute separation of Church and State."

Mr. Hawkins has something to say of the

REAL ESTATE GIVEN TO THE ROMISH CHURCH.

"I. Some of the Real Estate given by the City of New York to the ROMISH CHURCH.

"The Cathedral block, and the block in the rear which has a small brick chapel on it, were obtained from the city as follows: 1. The church got possession of a lease from the city at a nominal annual rent; 2. When forfeited for non-payment of this rent, the city waived the forfeitures, and, on payment by the church of \$83.32, converted the lease into a fee; 3. This lot, eight hundred feet long, running from Fifth to Fourth avenues, had no frontage on Fifty-first street, but was cut off from that street by a strip ten inches wide on Fifth avenue, and five feet six inches wide on Fourth avenue. The city made an even exchange with the church of this freehold strip for a much smaller lease-

hold strip on the block above. This gave the church the whole block—now by the extension of Madison avenue through it, two blocks; and then the city paid the church \$24,000 for said extension of the avenue, and also gave it \$8,928.84 to pay an assessment, thus making substantially a donation of these two blocks—worth now, without buildings, at least, \$1,500,000, and a gift in money of \$32,928.84.

"The city, also, gave the church the block above this, from Fifth to Fourth avenues, now two blocks, by two leases for ninety nine years at \$1 a year rent each. These two blocks, without buildings, are worth now, at least, another \$1,500,000.

"The city, for \$1 a year, gave to the Archbishop for the 'Sisters of Mercy' half a block of land on Madison Avenue, between 81st and 82d streets. This, without buildings, is worth now at least \$200,000.

"The city, for \$1 a year, gave for the 'Sisters of Charity' a whole block of land on Lexington Avenue, between 58th and 59th streets. This, without buildings, is worth now at least \$300,000.

"Total, *five and a half blocks of land in the best part of the city, worth \$3,500,000.*

DONATIONS IN ELEVEN YEARS.

"II. The following tables, compiled from the public records in the offices of the Comptroller of this city and of the State, show under what guises or names the Romish Church has drawn public money from the city and from the State treasuries for the last eleven years. The first column gives the total, so far as yet found, paid to each institution, in the eleven years: the second column the names: the columns under each year the sums paid in the respective years to each institution: the top line shows, first, the grand total for eleven years, namely, \$5,827,471.19, or an average annual donation to this one Church of \$529,770.10. The sum is, in fact, larger than this: for the statement of some of the societies for certain years is not yet received: all of the guises under which this Church preys upon the public treasury are not yet ferreted out: and there is a huge further sum to be drawn by them at the very end of this year, 1879."

[These instructive tables we are compelled to omit for want of space.]

"In this city this Church was subsidized by the Tweed Ring, and nearly \$800,000 paid to it in a single year, 1869. In 1870 petitions from more than one hundred thousand citizens caused the Legislature to repeal the law, imposing a perpetual tax of nearly \$250,000 on this city for their parochial schools. Hence the falling off shown in this table, the next year, in the subsidy. On Washington's Birthday, 1872, a detailed exposure of this 'Tweed Ring' subsidy for the three preceding years to the extent of \$1,396,389 51 was made by the writer, and the subsidy in consequence fell that year to \$410,251 15. In the an-

tumn of 1872 the 'Tweed Ring' were driven from power in both the city and State. The writer remained at Albany nearly the entire sessions of 1873 and 1874 to expose and denounce this class of legislation, and the annual sectarian appropriation bills, that had grown to over \$1,000,000, were wholly defeated. This subsidy in this city, was, in consequence, reduced for 1873 to \$325,628 75, and for 1874 to \$313,181 12. Constitutional amendments were prepared in 1873, and finally adopted in 1874, which, had they not been interfered with, and two pestilent clauses Jesuitically introduced into the amendments to Article VIII, by the skill and influence of a Catholic member of the Constitutional Commission, would have cut these subsidies up by the roots.

"These two legal wolves in sheep's clothing were the apparently harmless phrase, '*and juvenile delinquents*,' in § 10, and the sentence, '*This section shall not prevent such county, city, town or village from making such provision for the aid or support of its poor as may be authorized by law*,' in § 11.

"Under the '*juvenile delinquents*,' this Church saved chap. 647, Laws of 1866, giving the Roman Catholic Protectory annually out of the city treasury \$50 per head; and chap. 428, Laws of 1867, giving it annually \$60 more per head (total \$110 per head) of its inmates, thus securing a subsidy of from two to three hundred thousand dollars per year from the tax payers. So profitable to this sect is this Protectory, that they keep sentinels on the watch at each police court to induce commitments to the Protectory, and have had laws enacted compelling justices to commit to it. They made war on a public school connected with the city almshouse, and, by act of Legislature, broke it up for the purpose of getting possession of a portion of the inmates to swell their own numbers.

"Charity is the using of one's own means for the good of others. It is the highest Christian virtue, and the duty especially of all churches: but to get hold of and use the public money to build up a sect under the pretense of charity is hypocrisy.

"Immediately after the above amendment to § 11, of the Constitution, was adopted, this church made haste to set its skilled talent to devise schemes to connect whole broods of their institutions by a sort of sectarian suction hose with the public treasury. It accomplished this under the word "poor" in the above sentence in § 11. It had the word "poor" defined by chap. 221, Laws of 1875, so as to include, among others, 'the sick, destitute, friendless and infirm,' and the occupants of their enormous boarding-house, built on land given by the city, and improperly called 'the Foundling Asylum of the Sisters of Charity:' and by the same statute they grabbed the Excise moneys, thus adding several hundred thousand dollars more to their annual subsidy.

"These so-called 'foundlings' may be two years old when received by the 'Sisters,' and may board with them, or under their control, *till eighteen years old, if girls; and twenty-one years old, if boys.* They may be indentured to this institution, if half-orphans, by either the father or mother; and the mother may board there, also, to look after the children. For every child boarding there these 'Charitable Sisters' draw from the city treasury \$138.70 per year; and for every mother boarding there \$216. per year; total, for a mother and a child, \$354.70 per year, besides having the work of the children and mothers.

"Most of the hard-working laborers throughout the country would be glad to turn '*poor*' and support themselves, if they could draw from the city treasury at this rate. These advantages to this sect are secured by chap. 635, Laws of 1872; chap. 644, Laws of 1874; and chap. 43, Laws of 1877. The cost to the city treasury of this church boarding house of the Sisters of Charity is now between two and three hundred thousand dollars per year.

"By concentrating their forces, and by a change of name or of statement as to what they are doing, so as, on paper, to appear to be '*aiding or supporting the poor,*' nearly all their organizations have got back into the public treasury again, and the annual subsidy to this church is now as great as in the palmy days of the 'Tweed Ring.' They may call any persons in their schools and institutions '*the poor,*' and so pension them upon the public treasury.

"There is but one effectual remedy for these subsidies and this easy way of living on the public money. *It is for the tax payers and the opponents of the State Church and a State religion, and all friends of toleration in religion,* TO INSIST UPON THE STRIKING OUT OF THESE TWO JESUITICAL CLAUSES IN THE STATE CONSTITUTION, AND THE REPEAL OF THE STATUTES THEY PROTECT.

"*New York, Dec. 27, 1879.*"

CHRISTIAN MORALS AND THE PUBLIC SCHOOLS.

[Paper of REV. JAMES M. KING, D.D., read before the "Evangelical Alliance" in St. Louis, Oct. 29, 1879.]

(Concluded from last number.)

It has not been understood that there was a union of Church and State effected, or any religious sect maintained by the State, because Congress, and the army and navy, and military and naval schools, and penal and beneficent institutions under the care of the State, have had chaplains who were connected with some Christian denomination. The State has not embodied these things in a written Constitution, but has

not only not prohibited nor excluded, but instituted, controlled, and supported, them. These Christian, moral, and religious observances were intrenched in the institutions, and in the habits and affections of the people, when the non-sectarian articles of political constitutions were adopted: and they were not considered as touched or excluded by them. This was true of the religious observances in connection with the public schools. Until recent times they have not been thought to conflict with the principles of our civil institutions. As another has said: "The continuous judicial and prevalent historical interpretation of any constitutional provision, is its true meaning, as adopted by the nation." Where a decided majority of the people in any locality desire the reading of the Bible, and any other simple religious exercises at the opening of a public school, have they not a right to make their demands without being subject to the charge of violation of constitutional provisions? If not, what will be the logical sequence of the application of the same principle to all parts of government? Will it not result in the utter refusal of our government and rulers to recognize God? And are we waiting to enter upon a course that logically leads us to such an end?

And, in this connection, we must remember that large numbers of children, who will soon arrive at the dignity of citizenship, receive no proper moral or religious education out of the schools. Even the very rudiments of morality and religion are important to them. Are our public schools, at the demands of Romanists and atheism, to disown the name of God, and this under the plea of interference with men's conscientious convictions? "We must stop somewhere. We must take something as so evident and ultimate that it is presupposed as the condition of all union of men for social and educational purposes." We cannot allow our reasoning concerning non-sectarianism in State education to compel us to repudiate the fact that we are reasoning about a humanity that possesses a rational, moral and accountable nature. This axiom cannot be overlooked. If there is a small minority of the population who desire to dehumanize themselves, is that any reason why the majority, who recognize human accountability, should adopt the views of the minority who need to have the State's protection against themselves rather than to dictate to the morally-disposed majority?

Dr. Rigg, in his work upon "National Education," says: "To me it seems that the principle which maintains that nothing can be done or provided by Act of Parliament, or by the will of any majority, however overwhelming, which infringes on what any man holds as his conscientious convictions, or which requires him to contribute toward the teaching of anything which he religiously disapproves or conscientiously rejects as false and of evil tendency, is a principle simply incompatible

with national integrity or any form of government. The Mormon professes to hold conscientious and religious convictions in antagonism with the morality recognized by our public law in this country. Even 'secular instruction' is certain to include much which, by implication, if not directly, is opposed to the religious opinions, which must stand, at least, for religious convictions of many rate-payers; while the crude and untrue scientific teachings of many teachers will impinge as painfully against the conscientious convictions of our 'scientists,' to whom science is religion, as any headlong or erroneous religious dogmatism against the religious convictions of certain rate-payers. For my part I do not see why a man of science may not as conscientiously object to have to contribute any quota of rates for the teaching of false science as a secularist in religion for the teaching of religious dogma. In these matters the average want and claim of the great majority must be held to decide what ought to be done. When an objector has done his best, as a citizen, to influence this decision, he ought to have satisfied his conscience. There must, after all, be government. No abstract principle is sound which, in the concrete, proves to be quite impracticable."

We do not find that our political system was designed to be either immoral or un-Christian. We do not find that our political system in its non-sectarianism ever designed to exclude the Bible and worship of a non-sectarian kind, and the inculcation of Christian morality, from our State institutions, public schools included, and foremost among the number. But we do find that by common usage and prescriptive right of possession, under the sanction and requirement of unanimity in the greater part of our history, and always under the sanction and requirement of a vast majority, the schools have been under the influence and power of the Word and worship of God. But, having invited and encouraged the coming of all classes to our land, to share in our privileges and responsibilities equally, we ought not, and cannot, require in the face of professed conscientious scruples of parents, the attendance of their children in the schools at the time of religious service. But this affords no ground for banishing such religious services from the schools where a majority desire them. The invitation to the oppressed of all the world to come and share in our liberties was not an invitation to come and destroy the foundations of our very institutions that have attracted them. We never designed to deny that we are historically a Christian people, with a correspondent Christian but unsectarian civilization, and with institutions, manners, and usages, which are its normal outgrowth.

The origin and character of the public schools, and their security. No national system of education exists in this country, although it is true that most of the States and territories have a system of public

schools open to all without distinction, and the people are taxed for their support whether they patronize them or not. Still, there is not only no uniformity in the general workings of the schools, but very few of the States, if any, require the same system for all parts of the State. The common schools are not the result of a national law or a national system, but of local necessities and provisions. The State institutes them, supports them by taxation, and claims to exercise absolute authority over them through its appointed agents. It exempts the school property from taxation, and by its assumed control expresses its belief that the existence of a State ruled by the will of the people is dependent upon the intelligence and character of its citizens. It usually leaves the determination of the character of the instruction in the schools to the local authorities.

The idea of the common school is traced to an act of the colonial legislation of Massachusetts in 1642. At first it was a strictly Church school, in charge of the minister of the township, and the children were carefully taught in the orthodox faith. The schoolmaster was next to the minister. The religious requirements were incorporated in the laws. The present and former generations of the population have been educated in schools that were never merely secular. In fact, we have not attempted purely secular education until recently, and that only to a very limited extent. In New England the religious purpose of the schools has been assailed by, and has been yielding under the assaults of, Romanism and Unitarianism. In the rest of the States the assault has been made by Romanism and Atheism. While there has been no national system of public schools in the past, and while uniformity has proved itself to be, perhaps, both impracticable and undesirable under our form of government, it is to be hoped that the Christian sentiment of the people will see to it that the future develops no purely secular system of education for our citizenship. And while the local option plan, leaving the whole question of the character of the instruction to the local school boards, to be decided according to the composition and wants of the community, is likely to prevail, it is to be hoped that the friends of Christian morality will come to the defence of the right of the children and youth to a kind of instruction that recognizes their responsibility and immortality, and reminds them of the fact that our institutions are the fruit of the Christian faith.

The public school system pressed into secular uniformity cannot meet the moral needs of our mixed population, and cannot meet the demands upon a Christian people, or promote the interests of genuine Christian morality. Christianity must solve the question of the education of the masses upon Christian, and not upon secular, grounds. The perils of bad habit from association in the schools can only be

overcome by the inculcation of Christian morals. Alarming instances of precocity of crime among school children are shocking the public conscience recently. Governor Boutwell, of Massachusetts, as long ago as 1859, in discussing the subject of "Education and Crime," says: "The public schools, in their relations to the morals of the pupils, and to the morality of the community, are attracting a large share of attention. In the extracts from the school committee's reports there are passages which imply some doubt of the moral value of the system. To be sure Christianity remains, but it must, to some extent, use human institutions as means of good; and the assertion that the schools are immoral is equivalent to a declaration that our divine religion is practically excluded from them. This declaration is not, in any just sense, true. The tenets of particular sects are not taught; but the great truths of Christianity, which are received by Christians generally, are accepted and taught by a large majority of committees and teachers. It is not claimed that the public schools are religious institutions; but they recognize and inculcate those fundamental truths which are the basis of individual character, and the best support of social, religious, and political life." In the judgment of this cultivated, wise, and experienced man, it would seem that the inculcation of Christian morality is the only security for what is valuable in the public school system.

The public schools cannot be wholly secularized and claim to educate.

They cannot be wholly secularized unless they are confined to the barest elementary instruction, and this would not be education, but simply getting ready to acquire knowledge.

Dr. Schaaf says: "An immense interest like the education of a nation of cosmopolitan and pan-ecclesiastical composition cannot be regulated by a logical syllogism. Life is stronger and more elastic than logic. It is impossible to draw the precise line of separation between secular and moral, and between moral and religious education. Absolute indifference of the school to morals and religion is impossible: it must be either moral or immoral, religious or irreligious, Christian or anti Christian. Religion enters into the teaching of history, mental and moral philosophy, and other branches of learning which are embraced in our common school system, and which public sentiment deems necessary." "An education which ignores religion altogether would raise a heartless and infidel generation of intellectual animals, and prove a curse rather than a blessing."

Suppose the public schools to be wholly secularized, this does not meet the demand of the Romanists, their principal opponents; and what is this demand? But in case the public schools, up to the measure of possibility, are secularized, this does not meet the claims of the

Romanists, who are the principal opponents of public schools as now conducted; they then call them godless, and justly. The old controversy in Europe has been and is between godless liberalism and Popery. And now the contest has been transplanted to this continent, and liberalism and Popery have become allies. There, sectarian and Christian education were confounded. Here, Papacy claims she alone is Christian, and joins hands with her ancient enemy in a raid upon a system of substantially Christian, but non-sectarian, education. What is the demand of Romanism? We will not answer in our own language, but quote from Roman Catholic authority, claiming the sanction of the highest authorities in the Roman church in America; namely, the *Catholic World*. We quote: "We, of course, deny the competency of the State to educate, to say what shall or shall not be taught in the public schools, as we deny its competency to say what shall or shall not be the religious belief and discipline of its citizens. We, of course, utterly repudiate the popular doctrine, that so called secular education is the function of the State."

Yet, in opposition to these utterances, remember that the State does claim the right to educate and dictate the kind of education in the public schools. Allowing the introduction of what is common to all Christians in the instructions of the public schools will not satisfy the Romanists. We quote again: "The rule of allowing only our supposed common Christianity to be taught in schools does not solve the difficulty; or secure to the Catholic his freedom of conscience." "The exclusion of the Bible would not help the matter. This would only make the schools purely secular, which were worse than making them purely Protestant; for as it regards the State, society, morality, all the interests of this world, Protestantism we hold to be far better than no religion." "Religious liberty consists in the unrestrained freedom and independence of the Church to teach and govern all men and nations, princes and peoples, rulers and ruled, in all things enjoined by the theological law of man's existence." In the right of this claim, we ask, is not the fundamental idea of Romanism antagonistic to our governmental theory; and, if so, are we bound to respect it under the claim of toleration? Again, this Roman authority says: "Before God, no man has a right to be of any religion but the Catholic—the only true religion, the only religion by which men can be raised to union with God in the beatific vision." The final claim of Romanism in reference to the public school is, that the Roman Catholics should have their proportion of the State funds, and employ it for the education of their children as they may religiously deem best, and this is their *ultimatum*. And this would, of course, be a flagrant violation of all present constitutional provisions concerning the religious equality of the people and

the support of sectarian education. From these premises, as Christian citizens, what are our inevitable conclusions?

What, then, upon the subject of "Christian Morals and the Public Schools," are our conclusions? We will classify them under four heads:

1. As a Christian people, the things we must demand and secure as the condition of our allegiance to and support of a system of public schools. 2. The things prohibited by the constitutional limitations of Government. 3. The things permitted that we may and must in conscience do. 4. The attitude we ought to assume in case our rightful demands are not met.

First—The things we must demand. In view of the facts of our history, of the Christian formation and rise of our Government, and of the Christian origin of our public schools; and in view of the fact that the State so founded and formed assumes the right to educate its citizenship, and wherever it has acted definitely it has acted upon the basis of Christian morals, and has not considered that it was infringing upon the rights of conscience as protected by constitutional provision; and in view of the fact that any adequate education for responsible citizenship cannot be entirely secular, we demand as an *ultimatum* that the schools, the nurseries of our citizenship, shall not be handed over to godless instruction and divorced from Christian moral culture, thus becoming the nurseries of vice and immorality, where God is ignored.

Second—The things prohibited by constitutional enactment. We cannot teach the doctrines and tenets as they are taught by any denomination of Christian believers. We cannot blend religious truth with secular instruction to any degree which implies the attempt to communicate systematic sectarian knowledge. We cannot force upon children of dissenting religious parents, whether Roman or anti-Christian, exercises of a distinctively religious character.

Third—The things permitted. We may assert without compromise or condition the right and duty to teach and inculcate Christian morality. We may take for granted a general acquaintance, in the pupils, with the facts of Christianity, united with reverence for it as a divine revelation. We may infuse into the teachers—four fifths of whom are women, who are usually in this land Christians—a spirit which attracts to Christianity, and inspires the desire to resemble its faithful followers. We may present a Christian view of every science; and every department of knowledge, and show connection with revealed truth in its great outlines, by seeing to it that the preparatory schools for teachers are under Christian supervision. We may exclude and counteract every influence of infidelity by vigorous protest, both by word and by refusing patronage, where it appears in individual instances. We may, in most instances, with the universal or majority

consent of the community, put a more decidedly religious stamp upon the school duties of each day, by the observance of daily prayers, by the singing of Christian and devotional songs, and by the reading of the Bible, not as a reading-book, but as the acknowledged Word of God. We may, with the same consent, which may generally be assumed, impress, as occasion is afforded, all the great and priceless body of truth in which all Christians are substantially united. We may teach moral philosophy founded upon the teachings of Christianity.

Fourth—The attitude we ought to assume in case our rightful demands are not conceded. The State failing to meet the requirements of a citizenship made up of accountable beings, and the public schools becoming godless, and, therefore, necessarily immoral, Christian citizens must deny the right of the State to assume to give such an inadequate education.

THE UNOFFICIAL SYNOD OF THE REFORMED CHURCH OF FRANCE.

[From Correspondence of *Evangelical Christianity*, dated Paris, Dec. 16, 1879.]

Marvellous are the dispensations of God towards the faithful Church of the ancient Huguenots: perilous has been its entire existence; and yet it survives. The unofficial Synod, just held in Paris, would appear to be a step forward to the solution, so long pending, as to the taking up of the thread of its old Church government. It has spoken and acted moderately, wisely, and has endeavored to remove an objection to the degree of union necessary between all parties in order to obtain the meeting of the thirty-first official General Synod. Out of twenty-one circumscriptions, nineteen were represented by eighty-six members, forty-one pastors and forty-five laymen. Two currents of opinion met: "union at any cost," in order to obtain the convocation of an official General Synod, so vehemently resisted by the Rationalists; and "faithful adherence to the Confession of Faith" of 1872, at the risk of separation. Pastor Bersier was champion for the first; Pastors Babut and Monnier advocated the second. The decision of the assembly was for neither, but a resolution was adopted, by a majority of sixty-two against ten, "That the matter be laid before the provincial Synods, whose opinion on the subject be presented to the permanent commission in view of the next Synod."

The difficulty is still in the imperceptible shades of doctrine by which Evangelical orthodoxy gradually dissolves into the most rampant free-thinking infidelity. The line cannot be drawn. We have no party to organize, but Churches to quicken from the dust, by filling them with Christian life and light (says a writer in the *Christianisme*), by draw-

ing them out of their isolation, to get warmth, by contact one with another, and by insuring a less precarious living to their pastors. To absorb death in life, to attract by love, to conquer by persuasion, to reconstitute slowly the unity of our Churches by the progress of faith, piety, order.—such is the aim to keep in view, and such should be the work, not of a Synod, but of the synodical institutions, from which we hope much. Now the assembly in Paris is about to give life to these institutions, or compromise them, and with them the future of our Churches.

The result has been the adoption of an address which, it was resolved, should be transmitted to the Churches. In this document the Synod begins by explaining its existence. Since the Concordat of 1802, the Protestants of France had called for their synods in vain. At length, in 1872, a General Synod was assembled, but a large number of consistories refused to rally around the standard of the Confession of Faith: they protested, and even objected to the synodical *régime*. This opposition of a considerable minority is the true cause of the passive resistance opposed by the State to the reiterated requests which have been made for the calling of another Synod. While regretting the attitude of those Churches which disapprove of the Synod, and while respecting their liberty, the members of the unofficial Synod think that their own freedom should not be shackled, and that Protestants, faithful to their creed and to the traditional organization of their Church, while rejecting all thought of a legal schism, might join in a common spiritual life, be edified on the foundation laid by God himself—that is, Jesus Christ—to raise and reconstitute upon this foundation, as far as circumstances allow, the Reformed Church of France.

About a year ago the idea arose of an unofficial Synod, somewhat resembling the Synods of the Desert, which, in perilous times, never represented more than a portion of the Churches of France. But times of persecution are passed: the present Synod meets in peace, in full enjoyment of public liberties, with all the respectful love and deference ever felt by the Protestants of France for their country and its government.

The first care of the Synod has been to adopt a few simple rules as to the calling of another in Marseilles during the autumn of 1881, and nominating a permanent commission to act during the interval. In the composition of the future Synod, as in the present one, provision is made for the representation of Evangelical minorities, without placing them under uniform rules, or giving them advice about everything. Full of sympathy for these brethren, whose spiritual isolation is sometimes great, the Synod exhorts them to fight manfully for the faith once delivered to the saints, to group together and edify each other by

prayer, the Word of God, and hymns, by seeking the aid of the nearest Evangelical pastor, and connecting themselves with the unofficial Synod of their district. They are besought to preserve charity, which is greater than faith (1 Cor. xiii: 13), and to honor the holy doctrines they profess by their pure conduct and their zeal for the advancement of God's kingdom, rather than by rash judgment and precipitate separations. The permanent commission will be as a centre for these little Christian groups, advising and helping as need may be.

The unofficial Synod can in no wise stand in place of the official one, and it feels strongly that so long as the Church is united to the State, the official Synod should be sought and called for. The ways and means to attain this are, after prolonged discussion, and by an almost unanimous vote, remitted for inquiry and consideration to provincial unofficial Synods, in accordance with the ancient discipline of the Protestant Church. The members of the assembly declare that they remain steadfast and immovable upon the Confession of Faith voted in 1872; and as to the decisions for insuring the triumph of this faith in the Reformed Churches, it also fully agrees with them, but it does not sanction the legal means of enforcing them by secular intervention. It is hoped that this frank admission will destroy the most serious objection to the calling of the official General Synod.

The address then discusses the ways and means to increase the number of ministers—truly a question of life and death to the Churches, sixty of which are now without pastors; and appeals to Christian parents to cherish, rather than stifle, the youthful desire which may lead their sons to become faithful ministers of Jesus Christ. It calls seriously upon pastors, who are not in active service, to confide to laymen the professional duties which may be fulfilled by others, and to return to pastoral duty. The address announces that the Synod has decided upon the opening of a Preparatory School of Divinity at Tournon, the raising the salaries of poor pastors, and the founding of a Central Fund to meet various pressing needs. An urgent affectionate appeal to prayer, holiness of life, and union, closes the address, which is signed by the Moderator, J. Pédézet; the Vice-Moderators, Lasserre and Alfred André, and by the Secretaries.

NEWS OF EVANGELISTIC WORK IN ONE DEPARTMENT OF FRANCE.

We have been greatly interested in reading some notices of the recent fruits of the labors of the Société Évangélique de France. They are sent to us by our excellent friend, Pasteur Fisch, who, in an accompanying note, remarks: "I send you our Bulletin, which will show you

the great work of missions which lies before us, and our necessity to be strongly supported in our Christian enterprise. I am sure that you will try to make our wants known, and to enlist, in our behalf, the liberality of our American brethren." M. Fisch's request appeals to our warmest sympathies, and we gladly translate some of the incidents to which he alludes, with the fervent wish that the perusal may increase the interest felt by our readers in the progress of the truth in France, and may lead some of them to come to the aid of our brethren burdened quite beyond their ability to sustain.

THE DEPARTMENT OF CORREZE,

to which the reports now coming to us in great measure refer, is situated a little south west of the centre of France. It is a district rich in agricultural products, and populous, which "has hitherto been one of the most hermetically sealed to the gospel, and into which even colportage has not been able to penetrate." It was decided to invade this region, and M. Hirsch, who had made good proof of his courage in the neighboring department of Creuse, undertook the work. He went, though not without apprehension, and, as a result of his operations, he remarks: "Those twenty days of combat will be reckoned among the best of my missionary life. Many labors, but how many blessings! Ask, rather, the Bishop of Tulle and his spiritual soldiery! What commotion! How much the gospel terrified them! Well, that gospel has obtained to-day the rights of citizenship under the skies of Corrèze. I preached it in eight chief towns of cantons, one chief town of a commune, and one sub-prefecture, and it was everywhere heard with sympathy. Whatever may be said, our nation is not systematically unbelieving. It will no longer have anything to do with the priest, and it is right. Let us present to it Jesus Christ: it will reflect, love and belief."

THE FREE THINKERS OF LARCHE.

Some incidents told by M. Hirsch seem to substantiate this statement. At Larche, on the south-eastern border of the department, a body of so-called Free Thinkers came and proffered their services. "I feared a misunderstanding, and hastened to explain who I was, and what I wanted. 'No matter,' they replied. 'But do you believe us to be enemies of religion? Not at all; we make war not upon religion, but upon a religion which makes war upon us; we kill in order that we may not be killed.'" At the meeting in this place many women were present, and even some of the ladies—a rare circumstance elsewhere. Both they and their husbands declared themselves to be delighted, and at the second meeting begged M. Hirsch to return and visit Larche as soon as possible. Subsequently several persons of prominence wrote to request

him to furnish them with a plan for the organization of a church, and to take measures for the building of a place of worship. "We are ready," they wrote: "it remains for us to convince some persons: you will make the task an easy one."

A FALSE ALARM.

"Don't go to Donzenac," the evangelist was told by everybody: "you will be *eaten up*." He went none the less, and had reason to bless God for having gone. He held two excellent meetings, and made the acquaintance of a very wealthy family, the head of which was formerly connected with the Ministry of Foreign Affairs. In this family the ground was ready for the reception of the truth. "The wife had found, in her last visit to the Confessional, serious reasons for breaking with everything which the priest has to do with"—so runs the significant record. Parents and children became devoted friends. They requested that their house should be made a Bible depository, and, in spite of priestly rage, they have become "sellers of that Book which redeems souls and delivers consciences."

CROWDS TO HEAR THE GOSPEL.

In the pretty little town of Brive, or Brives-la-Guillarde, the evangelist found about thirty persons that are Protestants by birth, a part of that *diaspora* which is so difficult to save from being lost in the midst of preponderatingly Romish populations. Whether through this influence, or from other reasons, the place was found wonderfully well disposed to the truth. The Casino, where the meetings were held, seats 350 persons. It was crowded to its utmost capacity, and fully as many persons filled the court-yard. The journal of the place, *La République*, gave a fair account of the meeting, and showed some sympathy. What delighted the evangelist particularly was the unequivocal marks of approbation, given by many of the hearers, when he spoke of the religious sentiment, its legitimate character, its vitality, and its pressing wants, which the gospel alone can meet in a satisfactory manner. This current of feeling was shown especially when, at the earnest request of all who had been unsuccessful in gaining admission to hall or court-yard, the address was repeated.

DIFFICULTIES ENCOUNTERED.

It must not be supposed that M. Hirsch would carry on his work without meeting hindrances. The women were warned by the priests against him, and when he came a second time he had to be prepared for opposition. Those who kept inns, in most places, refused absolutely to entertain him. Generally the words would be, "We cannot accommodate you, sir, for want of room." "I know, madam, that all, or almost all, your rooms are vacant. Do not practice pious falsehoods,

I beg you. Tell me frankly that you do not wish to receive me under your roof, and I shall go elsewhere." "I tell you what I please to tell you; and all you need know is, that you will not pass an hour in my house."

It was the same story with those who had halls to let. In fact, the evangelist observes, that hereafter some provision ought to be made by renting the halls, if possible, for a year or a month, as may be. Here is a specimen of the evangelist's experience in his efforts to hire a hall: "Madam, I am told you have a ball-room: will you let it to me?" "I think I recognize you; you are the Protestant. No, no; I will not let you anything." "Why not?" "Because I do not want to commit a mortal sin which our Holy Father, the Pope, alone can remit." "Who told you that?" "Monseigneur (the Bishop) informed us of it in his *neutrement*." "And you believe it?" "Yes—no—yes; I don't know anything about it. But, at any rate, you shall not have the hall."

A FACILE CONSCIENCE.

In the case just mentioned, the evangelist, a quarter of an hour later, returned to the clergy, inferring, from something in the woman's tone, that she might change her mind. "Well, madam," said he, "do you persist in your refusal?" "No, I have asked advice and I am inclined to let you have the hall, but for not less than twenty-five francs." "You are jesting! Twenty five francs for the hour and a half I shall occupy your hall!" "It is a great deal for you, but little for me. The thing is very simple. I have to take from the twenty five francs *the price of absolution from the mortal sin which I commit in receiving you in my house.*"

Whatever the theologians may say, this candid admission shows that, even in the nineteenth century, the idea which absolutions and indulgences produce in the mind of the people does not differ essentially from that which Tetzel and his fellow-sellers of indulgences avowed in the beginning of the sixteenth.

THE PEOPLE SEE THEIR NEEDS.

The people, themselves, begin to appreciate the need of something better than negation, something more satisfactory than a merely anti-papal crusade. Some of the principal citizens of Labersac, where great crowds attended M. Hirsch's services, admitted this truth. "Attacks upon Roman Catholicism evidently please us, but this could not suffice. To curse falsehood, to turn it into ridicule, this is our right; but to love truth, to seek it in all domains, in the domain of religion above all, becomes our *most pressing duty*. Thanks to you who bring us the light, without which we should grope on into the darkness of death."

At Seilhac, where the incident of the demand of twenty-five francs for a hall occurred, the evangelist made the recital a starting point in his discourse. The hearers were much moved when they heard it. One of them, the mayor of an adjoining commune, said to him, with great earnestness: "You have understood us, and we understand you. *Infidelity with us is only on the surface.* It is a product of the legitimate but blind reaction against Roman Catholicism. What we must have is the religion of the Gospel. More than one person feels it this very evening. *It will teach to rebel against the man who makes himself God, but to prostrate ourselves before God who made Himself man.*"

THE TRUE METHOD OF EXPELLING JESUITISM.

On his second visit to a certain town, one of M. Hirsch's hearers grasped his hand warmly. "I shake hands with you more heartily than the last time," said he, "Why?" "Because I took you for an emissary of the Jesuits." "Me?" "Yes." "Have I the appearance of one?" "No." "The language?" "No." "The manners?" "No." "Then why did you judge me so unfavorably?" "You see, I am distrustful. There is a little of the Jesuit everywhere. In the Gospel alone I have found none. In fact, it is my conviction that the only way to expel Jesuitism in earnest from France is to spread the Gospel. O, that it might become the code of all the French!"

CORREZE REQUIRES ALREADY THREE PASTORS.

Such is the conviction of our brethren of the Evangelical Society at Paris! What are they to do for the means to supply this lack, so far as the support of the new laborers is concerned? Part of the money needed ought to come from Protestant America.

MISSIONARY INTELLIGENCE.

Louisville, Ky.—Mrs. J. M. Sadd.

Our Missionary, Mrs. Sadd, continues her labors among the poor of Louisville with her accustomed assiduity. The *Christian Observer* of that city says, in its issue of Dec. 24th last:

"It will be seventeen years, the first day of next May, since Rev. Mr. Sadd and his excellent wife commenced their mission work, under the care of the American and Foreign Christian Union. His commission was to form Sunday schools and industrial schools among and for the poor; to visit them at home;

have cottage prayer meetings; distribute Bibles, tracts, and other religious reading; to visit the jail, alms-house, city hospital, etc.; to which Mr. Sadd, beside preaching the gospel, added 'the fifth wheel,' that of supplying the temporal wants of the poor. For almost ten years he and his wife were untiring in the work. Their heart was in it, and as the Lord had taken their children, they thought the meaning of the bereavement was, 'Care for others.' They would go different ways and work through the day, and report at night. When called to give up his commission

for higher service, he requested his wife to 'work on' while she should have strength, adding, 'You will find yourself rich in *real friends*.' This has, so far, been verified; and the work is still effectively continued. The funds contributed for its support are used exclusively for mission purposes, subject to no discount for expense of collection. Mr. S. L. Ewing, of this city, now receives what is given for this purpose.

"The Sunday School, numbering about one hundred and eighty, is prospering. The Industrial school is full of hope. Many taught here are set up in business, or in some of our best business houses. Scores of the children's names, and also many of the mothers', are recorded in the different churches, and many death-beds have exhibited the fruit of these labors."

Cincinnati, O.—Misses Purlier and Schiller.

Our Missionaries and Bible-women, Miss Lavinia Purlier and Miss A. B. Schiller, report little change in their work. The former reports one hundred and five visits to families, made during the month; the latter about the same number. Both have made repeated visits to the hospital, where they found a marked readiness on the part of many of the sick to listen to their instructions. In Miss Schiller's sewing class there are a number of Roman Catholic children, who not only attend punctually and join with heartiness in the devotional exercises, but even bring their pennies regularly and give them for missionary purposes.

Davenport, Iowa.—Rev. C. Hoffman.

Rev. C. Hoffman, our German Missionary, in Davenport, Iowa and vicinity, makes this statement for the month of December:

"Amid many difficulties, I am moving forward hopefully in the Mission work. Some seed falls by the wayside, and in other unfavorable places, but,

on the other hand, some falls upon good ground, yielding visible fruit.

"In the vicinity of Calamus, I held special meetings for more than two weeks. The attendance was good: though the weather was extremely cold, and the roads almost impassable. I visited fifty-five families, and observed the beneficial effects of the meetings.

"At Rockingham Bluffs, the prospect is encouraging. I made fourteen visits. In a Roman Catholic family the mother declared that a remarkable change had taken place in her son who attended our meetings and that she believed God was in other churches as well as in her own.

"In Davenport and Rock Island I visited over twenty families, and in the latter city addressed the German Presbyterian Sabbath School. I find that tract distribution is an efficient means in the awakening of the careless. May God bless all instrumentalities."

Cleveland, Ohio.—Rev. J. Yauch.

Our German City Missionary in Cleveland, Ohio, Rev. J. Yauch, writes concerning his labors during the month of December:

"While I have nothing unusual to report, I can state that I have continued to urge the claims of the Gospel upon the unsaved. Among the sixty families visited, were some belonging to the Romish Church. My plan is to disabuse their minds, if possible, of any idea they may entertain that I am seeking to proselyte them. Hence I inform them that I do not come representing any particular denomination, but simply as a Christian, reading God's word.

"My visits would seem to be forced, if I did not take some religious literature with me, which prepares the way for conversation. During the past month the Lord gave me more than usual liberty in presenting the truth. I am enabled to testify what Christ has done for me, and I am confident that my labors have not been in vain."

Muscoda, Wis. - Rev. J. Zvolanek.

Rev. J. Zvolanek, our Bohemian Missionary in Muscoda, Wisconsin, and vicinity, reports for the month of December:

"I have not deemed it necessary to send every month a statement of my work out in these rural districts. We move along quietly, and do not have any striking incidents. The people punctually attend public worship on the Sabbath, and listen attentively to God's word. During the week, I visit them, catechising the children and instructing the adults.

"When opportunity offers, I enter into conversation with Roman Catholics and skeptics. I find them ready to dispute. The former refer to the antiquity of their Church, and claim that it is, therefore, the true Church. The infidels insist that man has no future life, and therefore should enjoy the present. I am prepared to meet both classes; but I have found, in my professional visits, that when these individuals are afflicted in body, they talk to me differently.

"The mission school is not large, but continues to be interesting. The children were delighted with the Christmas services."

San Francisco, Cal.—Rev. E. Verrue.

Our French Missionary in San Francisco, California, Rev. E. Verrue, sends the following report for the month of December:

"Every step we make in our work proves the necessity of our mission. We find not only foreigners destitute of the Word of God, but even Americans; and, in most cases, they are happy to be able to put it in the hands of their children. Although they have been in San Francisco over ten, fifteen, and even twenty years, they tell us they had never read it. A creole and his wife from Florida were in the same condition. The present generation is drifting away, with-

out God and without hope, and the children growing up under the influence of the grossest infidelity or superstition at home, find, alas! no religious bias in the public schools. We see, in the increase of Sabbath desecration, hoodlumism drunkenness and vice, what the Churches have gained in neglecting the evangelization of the foreigners, and in waiting for them to become Americans. The command of Christ is, 'Go and evangelize all nations.' Instead of waiting for them to come to us, let us 'go' to them, and so obey our Saviour.

"It is increasingly evident that the Roman Catholic Church is awakening to the danger of letting the Scriptures circulate among their adherents. In the hospital, their devotees are warned not to receive our books; they inquire immediately if they are Protestant books. The day of our visits a priest is waiting, and follows up our assistant colporteur from ward to ward, walking up and down the room, watching those with whom he talks, and to whom he gives a New Testament. This has not, as yet, interfered with our work; and if the patients notice it, it is only to smile or openly laugh at it. We feel sure this will only stir up the curiosity, and make the Scriptures to be read more attentively, to find out what excites so much opposition. Last week our assistant met three priests coming out of one of the wards; the patients said to him,—'Those priests have been here because a man was dying, and as he had a little money—they were anxious after the booty.'

"Some time ago, I met a creole living in San Francisco since 1859. I found him well disposed; and when I offered to go and visit his family, he opened his heart. He told me that he was very glad of our meeting, and asked me for two New Testaments, which I took to his house for his children.

"A few days ago, I met some Catholic Frenchmen, who, learning my errand, began to laugh, but soon became inter-

ested ; and, when taking leave of them, I left in their hands five New Testaments and some tracts.

"It is not always so. Now and then I meet with bad receptions. A few days ago I went in the suburbs, where I found several families of French infidels : not only was I not allowed to explain my mission, but was expelled with insulting words.

"During the month, I distributed 143 New Testaments in English, 19 in French, 7 in German, 7 in Swedish, 5 in Danish, 4 in Spanish, 4 in Portuguese, 4 in Italian, 1 in Welsh, and 1 in Chinese. I also distributed 15 Bibles,—12 English, 2 French, and 1 German ; and 1008 periodicals and tracts."

GREECE.

The *Missionary*, published by the Southern Presbyterian Church, gives an extract from a letter of Rev Dr. Kalopothakes, dated Athens, October 29th, 1879, in reference to the important order of the Greek government respecting the reading of the Bible in the State schools, referred to on a previous page. He says:

"It is with feelings of joy and gratitude that I write, and I am sure all the friends of the Bible will share my feelings when they learn that, by an order of the Minister of Education, the New Testament, in the original, is introduced into the primary schools as a reading book. Seeing that the Gospel, not only in the original, but also the translation,

is bought by the people in spite of the official denunciation and prohibition repeatedly made by the Synod and Minister of Education at different times, especially two years ago, the new Minister, by the advice of his Secretary, a man of larger views and more liberal mind than his predecessor, a few days since issued the order above referred to. Now, it is true that the original is not well understood by the common people, consequently it will be unintelligible, for the most part, to the pupils of the lower schools ; but the fact that its reading has become officially obligatory is a thing for which we must rejoice and give thanks to God. Since the children can understand but little, the teachers will be obliged to explain, or the children will buy the translation into modern Greek. Indeed, already we observe this ; for several children who had first purchased the Ancient Greek Testament, came back again to the depot for the translation.

"God is working out His plans in a wonderful manner among the nations of the earth. Two years ago the Synod and Minister of Education, by an official order, virtually excluded all the publications of the Bible Societies from the schools. Now the same authority requires the reading of the Ancient Testament, and that of necessity brings in the Modern.

"We have expected this, for we have labored in faith ; and hope to see the day when the Greeks will be regenerated by the Gospel."

RECEIPTS

In behalf of the American & Foreign Christian Union, for the month ending Dec. 31st, 1879.

MASSACHUSETTS.

Newburyport, Miss L. Hale, 90c. and for C. W., \$1.10.....\$ 2 00

NEW YORK.

Elmira, Lake St. Presb. Church,.... \$30 00
N. Y. City, Mrs. Elizabeth Swan, \$10, Miss

M. Swan, for C. W., \$2 20.....12 20

\$52 20

PENNSYLVANIA.

Honeybrook, Miss Martha Buchanan, ... \$13 10

DISTRICT OF COLUMBIA.

Washington, Judge C. D. Deake, \$5 00

KENTUCKY.

Louisville, Thos. Stephens, \$10, Mr. Cornell, \$10; M. L. Belknap, \$10; Lr. W. L. Breyfogle, \$5; A Friend \$5; Rev. Stewart Robinson, \$10.....\$50 00

MISSOURI.

St. Louis, H. Hitchcock, S. M. Dodd, \$10 each; A. S. Mermod, D. C. Jaccard, and W. Stobie, \$5 each.....\$35 00

ILLINOIS.

Chicago, Mission Chapel, per Rev. A. Miller.....\$17 50

OHIO.

Strongsville, Free Cong. Church, per Richard Gibbons.....\$3 00

Circleville, R. D. Atwater, bequest per H. F. Page, Esq. 58 75

Dayton, Presb. Church, C. L. Hawes and P. Mitchell, \$5 each; C. A. Michinas, L. H. Webber, Dr. J. Davis, Mr. Morrison, J. S. Lytle, T. S. Babbitt, D. Cooper, D. B. Wilcox, S. A. Dickey, Professor A. Hancock, O. Smith, J. Brenneman, J. Bunstine and R. R. Dickey, \$1 each..... 24 00

Dayton, 1st Presb. Church, J. G. Lowe, \$2; J. W. Stoddard, G. W. Rogers, L. Moore, O. P. Boyer, and C. A. Phillips, \$1 each..... 7 00

Dayton, Dayton Malleable Iron Works.. 5 00

Dayton, Park Presb. Church, T. O. Lowe, J. S. Moorehouse, J. H. Weller and J. Light, \$1 each..... 4 00

Dayton, 4th Presb. Church, E. Rennaman, \$2; H. S. Williams, \$1..... 3 00

Dayton, 1st Lutheran Church, J. M. Phelps and E. Bimm, \$2 each; W. J. Houch, J. F. Lentz, J. R. Gebhart, J. L. H. Frank, F. Schulte, Hites & Hall, Berk & Fry, \$1 each 11 00

Dayton, Raper Chapel M. E. Church, D. E. McSherry, 1 00

Dayton, Grace M. E. Church, A. Nixon, \$2; H. S. B. and Dr. Webster, \$1.. 4 00

\$122 75

WISCONSIN.

Ontario, O. H. Millard,\$10 00

IOWA.

Atalissa, Union Meeting,.....\$15 00

Old Man's Creek, Welch Cong. Church, in part L. M. for Rev. Mr. Humphrey, 21 5

South English, Union Meeting,..... 15 50

\$51 75

CALIFORNIA.

San Francisco, Collections by Rev. E. Verrue, \$14 46; and for C. W., \$2 20, \$16 66

Received for the CHRISTIAN WORLD, in addition to items specified above:

Julius H. Yale, \$1; C. A. Bickford, \$1 10; S. L. Russell, \$1 10; Rev. H. G. Hinsdale, \$1 10; Mrs. W. Keyes, \$1; Rev.

T. Edwards, \$1; C. Leavitt, \$3; Mrs. E. M. Chadwick, \$1 24; Chas. Horton, \$5 60; Rev. J. Robinson, \$1 10; E. A. Moen, \$1 12; Miss D. Brigham, \$1 10; W. Hunter, \$1; D. Terhune, \$2 20; Rev. W. R. Eastman, \$1 10; Miss S. C. Brinkerhoff, \$1; P. R. Warner, \$1 25; Rev. W. Sterling, D. D., \$1 10; N. C. Robbins, \$1 26; C. Bevin, \$1 10; Mrs. C. L. A. Tank, \$1 12; Miss M. Ortle, \$1 10; Mrs. E. Pettit, \$1 10; Genl. S. Casey, \$1 12; Rev. C. H. Pool, \$2 20; Mrs. J. N. Wyckoff, \$1 10; J. Howland, \$1 10; Mrs. Dr. Brewer, \$1 10; Rev. J. Roberts, \$1; A. W. McMurray, \$1 10; Rev. A. S. Freeman, D.D., \$1 10; A. M. Herkness, \$2 20; Rev. B. W. Schmauk, \$1; N. Patterson, \$1 10; W. P. Couthell, \$1 10; P. Whitlock, \$1; Mrs. H. M. Osgood, \$2; Hon. A. Wurts, \$1 10; L. A. Moen, \$1 10; E. W. Walker, \$3; Mrs. W. Hotchkiss, \$1 10; Jos. Toy, \$2 21; Prof. J. C. Proctor, \$1 10; Miss H. L. Starr, \$1 10; Capt. L. Barrage, \$3 30; S. B. Kellogg, \$1 10; J. F. Clark, \$5 50; J. S. Somerville, \$3 30; Mrs. J. Schultz, \$2 12; J. O. L. Hillard, \$3; A. Hyde, \$1 10; Wm. Russell, \$1 10; Rev. C. C. Corss, \$2 10; J. Dowler, \$1 10; Dea E. J. Lane, \$1 10; E. Jones, \$4 40; D. Mallock, \$2 10; J. W. Yandes, \$2 20; Rev. E. Tenny, \$1 10; Dea J. Wilber, \$1 10; A. W. Estabrook, \$2 20; Sarah Packard, \$5; Mrs. H. Pumpilly, \$2 20; Rev. S. P. Leeds, \$1 10; Rev. P. Akers, D.D., \$1 10; Dr. J. C. Duell, \$1; F. G. Nye, \$1 10; Ann Gerry, \$1 10; Emily L. Gerry, \$1 10; Rev. A. Sabin, \$1 10; Dr. E. M. Snow, \$1 25; Rev. A. N. Arnold, D.D., \$1 10; Rev. J. Brown, \$1; Mrs. F. M. Cummins, \$1 10; Rev. P. J. Myers, \$1 12; Rev. H. N. Bissell, \$2; Rev. O. Ernesson, \$2 10; R. Tallnadge, M. D., \$2 09; T. M. Adams, \$4 10; Rev. J. R. Adams, \$1 10; Dea W. H. Tallnadge, \$1 10; Mrs. T. Mallory, \$1 10; Mrs. R. Hotchkiss, \$1 10; S. B. Smith, \$1 25; Rev. G. W. Wooding, \$1 10, C. Fairbank, \$1 10; J. Downer, \$2; Mrs. J. F. Carll, \$1 10; Rev. I. Brayton, \$1 10; O. C. Wight, \$1 10; Rev. L. N. Beaudry, \$1 10; J. Abberley, \$1 10; Rev. W. P. Breed, D.D., \$2; Rev. J. V. Reynolds, D.D., \$1 10; Rev. J. E. Divinell, D.D., \$3 30; H. F. Lombard, \$1; G. C. White, \$1 10; G. W. Ford, \$2 10; Rev. A. Hall, \$1 10; J. D. Leland, \$5 50; Miss D. Carlton, \$2 50; Mrs. L. A. Lowe, \$2; F. H. Johnson, \$2 50; J. Otto, \$1 10; P. F. Hubbard, \$2; Rev. B. Bosworth, \$1 10; W. W. Wilcox, \$2 20; L. D. Stone, \$1 10; H. N. Goodwin, \$1 10; D. S. Brooks, \$1 10; C. E. Vall, \$1 10; Mrs. S. H. Fowler, \$1 10; Rev. W. Bush, \$1 10; Mrs. L. A. Swan, \$2; Rev. J. Clokey, \$1; S. R. Van Dusen, \$1 10; Miss E. L. Hill, \$1 10; N. M. Pierce, \$1 10; Miss M. E. Remsen, \$1 12; Rev. J. Reid, \$1 10; Smaller sums, \$2 89\$193 75

Total Receipts for Month, \$569 71

THE CHRISTIAN WORLD.

Vol. 31.

MARCH, 1880.

No. 3-

EDITORIAL NOTES.

TO SUBSCRIBERS AND LIFE MEMBERS.—We beg leave again to request of our friends an early renewal of their subscriptions, reminding them of the necessity which the present law imposes upon us of prepaying postage on all copies sent by mail from this office. Life Members, also, will please to send us *ten cents* to prepay the postage on copies which they are entitled to receive free of subscription price. At the same time we reiterate our hope that all, whether annual subscribers or life members, who believe that the CHRISTIAN WORLD is doing valuable service for the cause of Christ, in diffusing correct views of religious obligation respecting the work among Roman Catholics, in pleading for religious liberty, and in combating the errors of the Papal System, will not only assist us in the prosecution of our other and more strictly missionary work, but freely contribute of their means, even above our claims upon them, to secure its permanence as a publication. Many of our readers are doubtless of the same mind with a distinguished clergyman, settled not two hundred miles from this city, who, in a note just received, says: "I believe as a Life Member I am entitled to the CHRISTIAN WORLD free, but I wish to be a *Living Member*, and so I send you enclosed \$1.12;" kindly adding: "There is a freshness and strength about this magazine which always makes it attractive to me. **May you ever be blessed in your great work!**"

PREACHING IN ITALY.—We sometimes imagine, on reading accounts of the absurd or profane teaching said to have emanated from the pulpits of the Romish Church about the time of the great Reformation, that such features belong exclusively to the past. We fancy that Rome has so changed with the altered state of civilization in Christendom that priests and monks would refuse to proclaim, their hearers refuse to listen to the incredible marvels whose recital once took the place of

the proclamation of the Gospel of our Lord Jesus Christ. This is partially true, and it is true just so far as, through contact with Protestantism, the Romish Church is compelled to take on new forms in order to retain its old hold upon mankind. Yet in out-of-the-way places there is little difference to be perceived. Thus, as we learn from the *Cristiano Evangelico*, on the 5th of December last, the preacher on the "Chiesa Nuova," in the town of Poggio Mirteto, sought to enforce the duty of resorting to the confessional, and endeavored to exalt the power of the priest over the Satanic world itself, by gravely relating the following incident as a veritable occurrence: "A certain soldier had been excommunicated. His only salvation was in coming to the confessional; this, Satan, who had possession of him, would not suffer him to do. At length, however, the grace of God was so potent that it induced him to come. On his arrival at church he knelt before the confessional, and Satan seized him from behind to prevent him from the pious act. The soldier clung so firmly by the confessional that Satan was unable to detach him; but, as the tempter has great strength, he dragged the soldier and the confessional-box with the confessor within across the entire church! *Risum teneatis!* Finally the confessor, after a fine ride about the sacred edifice, secured the soldier, put the devil to flight by exorcisms, and immediately carried off the poor penitent into the sacristy, where he received his confession, administered the communion to him, and reconciled him to the church. But, so great was the joy that took possession of the soldier's heart that he opened a tomb hard by and threw himself into it!" The confessor, if we may believe the preacher, had a harder work in drawing him out than he had in rescuing him from Satan's hands. Such is said to be a sample of the preaching in one of the churches of Poggio Mirteto in the year of grace, 1879!

SELF SUPPORT OF MISSION CHURCHES.—The Free Italian Church is doing a good work in stimulating the exertions of the congregations under its care to support their own ordinances of religion. It has long been a complaint that the converts to the Church in Italy are accustomed to do so little for themselves. It is certain that they could accomplish far more than they do; whether they could entirely sustain themselves as yet may be reasonably doubted. We cannot shut our eyes to the fact that these Christians are poor. Poverty is the lot of the great majority of the Italian people—such poverty as very few persons in our own favored land can well conceive of. Not many years ago we learned by personal inquiry that in parts of Italy, and especially in Sicily, the day's wages of the common laborers were only about what they were two thousand years ago in the same country, and in other

countries bordering upon the Mediterranean Sea; that is about a franc, or twenty cents at most. And, while the preaching of the Gospel does not generally reach first the extremely debased and brutalized class of laborers, much less the lazaroni of the cities, yet the early converts are apt to be from the poor. And these, in addition to their limited means, are often destitute of those habits of self-reliance and self-respect which would make them, as Christian men and women, disdain to receive gratuitously from others the religious privileges which they could secure for themselves by patient labor and by practical economy. We are happy, therefore, to repeat, that the Free Italian Church is taking measures to instil into the minds of Italian Protestants the feeling that they must, as a first step to aiding in the evangelization of others, support the preaching of the Gospel at home by their own exertions. Something of the nature of the "envelope system," as adopted by many churches in this country, has now been set on foot. This, or some other plan of systematic benevolence, will doubtless prove eminently successful.

"PAPACY AND APE-ACY."—Roman Catholics, the world over, continue to ridicule the antics of their Ritualistic imitators. The latter abhor the name of "Protestant," and much prefer to be ranked as "Catholics" by the side of their "erring brethren" of Rome, than among the adherents of the churches of the Reformation. The former desire none of their company, and deride the claim of the Ritualists to a place in the Catholic and Apostolic Church. In fact they evidently have a much higher respect for the consistent Protestant, even though he pronounce the Romish system as Antichrist, and its worship as idolatrous, than for the person who, while declining to submit to the Papacy, pretends to offer the "sacrifice" of mass, to hear confessions, and to forgive sins. They respect the former as an honorable antagonist; they condemn the latter as a lukewarm friend and servile copyist. Father Doane, of St. Patrick's Cathedral, is credited with the apt remark that "the difference between Roman Catholicism and Ritualism is that one is the papacy and the other is the apeacy." Assuming the Roman Catholic view, Ritualism is mere sacrilege. The Ritualistic "priest" is no priest; for he has never been ordained. The "mass" he pretends to sacrifice is a bastard mass. The wafer he pretends to convert into the body of Christ remains mere bread; the wine is as much simple wine at the end as at the beginning of his pretended consecration. If he and his deluded followers fall down and worship the bread and wine, they are manifest idolators; for they worship elements that have undergone no transubstantiation. Their whole service is worse than mockery.

If our friends, the Ritualists, be not proof against shame, they will be led to question whether it is really worth while to expose themselves to the ridicule and aversion of those whom they attempt to copy. In fact, every Protestant minister who, by his conduct in connection with the administration of the Lord's Supper, lays himself open to the suspicion of being a believer in the doctrine of a supernatural change operated in the bread and wine, should thoughtfully ponder the amazing inconsistency of the position he assumes both with the doctrines of the Church to which he belongs and the validity of the "orders" he has received.

THE SCHOOLS AND THE PRESS.—Under the caption "Our Youth and their Perils," the *Catholic Review* has a good deal to say respecting the influences tending to wean the younger generation of Romanists in the United States from their ancestral church. And much of what it does say is very true. Leaving out of view those parts of the country where, in sparsely settled districts, the children of Roman Catholic immigrants drift away from Romanism from lack of churches and ecclesiastical supervision, two great obstacles which Rome encounters, are correctly stated by this journal to be the public schools and a neglect of Roman Catholic reading, jointly leading "to an enormous number of mixed marriages of the most hopeless kind." The common school opens its doors invitingly to the children of Irish or German parents, who cannot see why they should send their boys and girls to the parochial school when better instruction is given at the public expense in those of the state. "They cannot see that the public school children are worse than those that attend the parochial schools." The parents want their offspring to be American. This the *Catholic Review* seems to deplore, and would prevent if possible. "The children of Irishmen have a fatal facility for taking impressions. They adapt themselves to new atmospheres with wonderful quickness. They are more Spanish to-day in Spain than the Spaniard, more French than the Frenchman, and more American than the American who has earned his name by a descent of several generations." And the press, not less than the public school, causes the children of the Roman Catholic Irish to assimilate to those of the Protestant native. "The English language has become so thoroughly an instrument in the hands of our enemies, that *all its literature seems banded against us.*" What our contemporary here truthfully states as a lamentable fact is, in our apprehension, one of the most hopeful for America and for the world. We might, indeed, pertinently ask whether this is not the result of a culpable neglect on the part of Romanism itself. But dismissing this question, the fact remains (and that is all we have at present to do with) that the litera

ture of our country and language, so far as it has a religious coloring, is decidedly Protestant. And to the public school—in the hands of good, conscientious unsectarian but *Christian* teachers, and to the press in a good degree under Christian influence,—to these two sources we look, with God's blessing, for the disappointment of Rome's hopes of gaining possession of this fair land of ours. "Everything is against us," despondently exclaims the *Catholic Review* in behalf of Rome. God grant in His mercy that it may remain so.

ANOTHER ROMAN CATHOLIC LOTTERY.—In defiance of public opinion and of the law of the land, our Roman Catholic papers continue to advertise lotteries as objectionable in their tendency as any that can be mentioned. Here is one of the last that has met our eye, in the *New York Tablet* of January 17th, 1880:—

A VALUABLE PHILADELPHIA CITY BUILDING LOT FOR ONE DOLLAR.

Will be raffled for, about December 15, 1879, a valuable Philadelphia City Building Lot, situated on Sansom Street, between Fifty-first and Fifty-second, and next to Walnut, the principal street of the city, which has been donated to the Sisters of St. Joseph, of Knoxville, Tennessee, to aid them in building a convent. A warranted deed of the lot is held by the Sisters, and will be given to the fortunate winner.

Owing to the ravages of the yellow fever in Tennessee, where the people have suffered so severely, the Sisters are compelled to take this method of appealing to the public to assist them in their undertaking. Tickets, One Dollar.

REFERENCES:

Philadelphia—Simon Muhr, Esq., Messrs. H. Muhr & Son; Col. Robert P. Dechert, attorney-at-law; William W. Ker, Esq., Assistant District Attorney; Franklin Dundore, Esq., banker.

Knoxville—Hon. S. B. Lutterel, Mayor; Col. John McGrath; R. C. Jackson, Esq., President East Tennessee National Bank.

New York—C. H. Gady, Esq., United States Treasury; John McDonald, Esq., Pennsylvania Railroad Company.

The raffle for the Philadelphia Lot will not take place until February 28, 1880, owing to many of the tickets being sold in Europe from which no returns have been received.

Tickets for sale by D. & J. SADLIER & Co., 31 Barclay Street, New York.

Messrs. D. & J. Sadlier & Co. are the publishers of the *New York Tablet*.—[Ed.]

NEED OF PROTESTANT MINISTERS IN FRANCE.—In the account of the unofficial, or rather Semi-official Synod of the Reformed Church given in the last number of the *CHRISTIAN WORLD*, reference was made to the lack of ministers, and to the projected establishment of a preparatory school in theology at Tournon. Some further details on this subject will be of interest. We translate from the "*Nouvelles de l'Evangélisation en France*," published by the Société Centrale.

"It may be said that the year 1879 was a good year for our Church. The Synod came together a few weeks since, and, in a spirit of peace and of Christian faithfulness, undertook some earnest and useful measures. Among the questions it studied and solved with most enthusiasm and unanimity, must be mentioned the recruiting of the pastoral body. We must have pastors for our vacant churches; for that purpose we must facilitate theological study for all young men who feel that they have a calling for the sacred ministry. Is it not heart-rending, at the very time when more than sixty churches are suffering and dragging along a slow existence because they have no pastors, that at least twelve young men at the beginning of the last session, were refused admission to the preparatory school of Batignolles because there was no room for them?"

PREPARATORY THEOLOGICAL SCHOOL AT TOURNON.—For this state of things, continues the same publication, "there is a remedy; this is the establishment of preparatory schools at different points in the country. The Synod understood this and decided that the south-eastern section of the Société Centrale should be invited to execute its plan of establishing a preparatory school at Tournon in the department of Ardeche. Later the Committee fully hopes that the sections of Alais, of Montpellier and of Toulouse will imitate the example of the south-east; but we begin with Tournon, because this is a central point for a considerable Protestant population; because here there is a good *lycée* (college) attended by about fifty Protestant pupils; finally and especially because the Committee of the South-east has thoroughly studied its plan and will draw back from no obstacle in order to put it into execution.

"These are the essential outlines of the project: A house will be rented capable of containing thirty pupils and the family of the director; this can be found at Tournon for the sum of from 1,200 to 1,500 francs (\$240--\$300). A beginning will be made by receiving about fifteen pious and well disposed young men, at least fifteen years old, and of the grade of the fourth class. These young men will attend the courses of instruction in the *lycée* of the city; but the recitations and studies will take place in the preparatory school, which will be placed under the direction of a pastor, assisted by capable under-masters."

The board of each scholar is estimated at 600 francs (\$120), and the entire expenses for thirty scholars is therefore 18,000 francs (\$3,600), certainly a very modest amount even in so small a provincial town as Tournon, which, by the way, is on the Rhône, about one-third of the way down from Lyons to Avignon. Scholarships amounting to one-quarter, one-half, and in very rare cases to three-quarters of the expense for board are to be given to deserving scholars. The pupils will

therefore, bear about one-half the yearly expense of the institution, while the Société Centrale and the Synod will provide for the remainder, looking to voluntary gifts for the means to do so. Rev. M. Lorrain, General Agent of the Société Centrale, (67 Rue Truffaut, Paris,) receives contributions for this purpose.

A MONUMENT TO ADMIRAL COLIGNY.—While the time has not yet arrived for the completion of the projected statue to Admiral Coligny of Paris, our French brethren have been busy with a monument to his memory which would doubtless have given the eminent Protestant patriot much greater satisfaction than a mere statue. They have established a church and installed a pastor at Montargis-sur-Loing, only a few miles below Châtillon in whose castle the Admiral customarily lived. Montargis is even more intimately connected with the story of Renée de France, Duchess of Ferrara, the pious daughter of Louis XII. Here it was that this brave and excellent princess in the midst of civil wars, kept her gates open to the persecuted Protestants, and made of her palace "God's hostelry." Protestantism was long since exterminated from Montargis, but now the long dormant seed has sprung to life again. And where has it found a home? In a chapel formerly constituting a part of a *nun's convent*. It is the same story of the retribution of history which we have so frequently had occasion to notice. So, too, in the remarkable religious movement now in progress at Saint Just, about fifty miles north of Paris, M. Réveillaud, and subsequently M. Dhombres, addressed, on the vital subjects of morality and religion, crowds of 1000 or 1200 hearers gathered in an *old Roman Catholic church*; and the latter gentleman, a Protestant minister, led the professed Roman Catholics in prayer in the French language.

REV. THEODORE MONOD.—We are glad to say that there is a prospect that this esteemed clergyman, who has many personal friends among our readers, may shortly visit this country as a delegate of our French Protestant brethren, to solicit the support of American Christians for the Société Evangélique de France, the Société Centrale, etc., in their great and inviting work for the religious regeneration of France. We need not say that he will meet with the most cordial welcome on our part, and that we shall do everything in our power to further the success of his mission. Of this we shall speak hereafter. Meanwhile we reiterate what has so often been said in these pages, that France is at present in a more hopeful state than ever before—certainly than it has been for over three hundred years. In large sections of the country the avidity for the word of God is as marked as it was when the voice of

the Reformers proclaimed it. Witness the account, given in the last number of the CHRISTIAN WORLD, of the results of a few weeks' labor in a department of France which had been regarded as impenetrable to the Gospel. And now, bless God, the hand of persecution cannot be raised to stay the free dissemination of the Truth. This is something to rejoice at, but the fact constitutes a stirring call to *Work*. Whatever excuse there has been in the past for supineness and inaction, there is none now. If France is neglected, given over to infidelity as the only refuge from superstition known to the masses of the people, the guilt will lie upon the Protestants of France and of all other countries that suffered the catastrophe to occur.

SIGNS OF THE TIMES IN BELGIUM.—It can hardly be doubted now that the conflict between Church and State in Belgium will result in a marked spread of Gospel truth. The very intemperance of the bishops, which the Pope and Roman *curia* were unable to keep in check, is reacting powerfully against the cause they intended to further. This is true even in the *Flemish* provinces—East and West Flanders, the extreme western part of the kingdom, and doubtless, so far as ignorance and pauperism are concerned, the least elevated in civilization. M. K. Anet, in a recent number of the *Chrétien Belge*, gives us some interesting particulars. In two Flemish towns a number of Roman Catholics have applied to Bible readers, with a view to becoming members of the Protestant Church, because their *curé* had refused them absolution. A Bible reader writes: "Not only the working class, but the *bourgeoisie* also begins to interest itself in the Gospel. Many come to the meetings before the hour for opening, in order to be sure of finding a place, and listen with great attention. These persons are not so much indifferent or sceptical as serious Roman Catholics." But it is particularly in the central and eastern part of Belgium—or the *Walloon* provinces as they are often styled—that the public mind is turning to the Bible and its truths. Every report lately received from the individual churches notes the presence at the services on the Lord's Day, or at the week-day meetings, of Romanists in greater or less numbers. All, with one or two exceptions, have had additions within the last quarter, to their membership from former Romanists who had been attending their services for months and have now openly renounced the corrupt church of their fathers. Meetings are better attended. New meetings have been opened in neighboring places.

Belgium is, indeed, in a state of ferment. How much mental distress has arisen from the consideration of the vital questions forced upon the attention of all men by the action of the prelates, it would be impossible to say. Some notion of its intensity may be gathered from the follow-

ing incident. It will be remembered that in their endeavor to put down the State schools, the bishops have placed under the ban all teachers who should continue to give instruction in other than parochial schools. A Bible reader lately engaged in conversation in a railway car with a teacher of this class, and the subject was naturally the course taken by the clergy. "But, madam," said he to the teacher, "have you been excommunicated?" "Yes," she replied. "And what effect did the excommunication produce upon you?" "When it reached us, my friends and fellow teachers and I were, as it were, thunderstruck. We dared neither to look at nor to speak to one another. To tell you what passed in our minds, is impossible. There was a terrible conflict between our conscience and our situation. At length I said to myself and to my friends: 'If the *cure* shuts the door of the church against us, he cannot shut against us the door of heaven!'"

OUR AMERICAN CHAPEL IN PARIS.—We learn by a note from Rev. E. W. Hitchcock, D.D., pastor of our American chapel in Paris, that during the past year there have united with the church sixteen persons as resident members, *three* by letter from other churches, and *five* on confession of their faith. The congregations have been large during most of the year. While we do not wish to anticipate the full report of the benevolent and missionary work of the Chapel, which we hope to publish later, we may quote these general statements from Dr. Hitchcock's letter: "Our receipts for missions and benevolence amount to about 9,125 francs (\$1,800). In addition to the Mission Station in the Boulevard Voltaire provided for by a contribution made last year, we have furnished funds for the support of two mission stations in Paris, and made contributions to more than twenty different missionary enterprises or benevolent objects. The Industrial School at *Les Ternes* is very successful, and the new "*Mission Hall*" is proving very convenient as a place for the Union Meetings of our English-speaking congregations which are held monthly in the interest of Evangelistic work in Paris and France. A united meeting of several of our congregations is held on Friday afternoon at four o'clock in our Chapel. The Sunday-school is maintained with interest. There is perfect harmony in our chapel society."

THE WORK IN ITALY AND SICILY.

A very interesting little pamphlet is published quarterly in Edinburgh, under the title of "*A Voice from Italy!*" being *Notices of the Evangelical Work in the Country*. We wish that it were in our power to lay before our readers all the important facts developed in the last number which has come to hand. We shall, however, select two of the most important communications.—Ed.

PERSECUTION IN ROME.

5 VIA DEL CARAVITA, ROME, 10th October, 1879.

Honored Sir and Brother.—Signor Prochet has engaged me to relate to you an instance of religious intolerance which has occurred here lately.

While at Pignerol on the 11th September last, I got a telegram from the Marquis Especo, one of our church deacons, saying that a member of our church, Giovanni Franceschi, was very ill and wished to see me. I left immediately, and in the course of the following afternoon, Friday the 12th, I visited the sick man, accompanied by the venerable Marquis Especo and another member of the church. Weeping, he told us that his wife, who had bitterly opposed his religious convictions ever since he joined our church in 1871 (to such an extent even as to force him to live apart from her for awhile), acting in concert with a *monsignore*, who lived in the same house, had so tormented him the previous day (Thursday 11th) and that very morning, that at last, to get a little peace, he had pretended to give in to them by accepting a crucifix they held out to him, and which they had constrained him to kiss.

Poor Franceschi cried bitterly, and deplored his weakness. His wife, angry in seeing us beside him, wanted him to send us away; but he held us fast, pressed our hands, and threw his arms around one of us, and would not let us go until a religious service had been conducted in his room.

In the hope that the authorities would use their influence to prevent the priests, together with his wife, from subjecting Signor Franceschi to moral torture, I addressed myself to the head of the police, but to my astonishment I was answered that Mme. Franceschi had a perfect right to let the priest in and keep me out.

"And what of freedom of conscience?" I said to him.

"I know the law better than you," he replied; "and I understand it so."

Freedom of conscience then, according to the authorities in Rome, is allowed to people in good health; but let a man be prevented, by

whatsoever infirmity, from opening the door of his house or of his room to his own pastor whom he has called to his side, and the priests are entitled to take possession of his person, to torment him at will, to make him kiss crucifixes, images, and relics, and to thrust the wafer down his throat, all which happened to poor Franceschi.

Receiving no help from the police, I asked audience of the Prefect. Commander Mazzoleni received me most amiably, but in spite of my entreaties that the dying man should be rescued from his oppressors, he would do nothing. I went to the Home Ministry, to Commander Bolis, Director-General of Police, and he said, that so long as I got entrance to Franceschi the police could not interfere. "Besides," he added, "you would require a written declaration from the sick man that it is his wish to live and die in the Evangelical faith."

I returned to Signor Franceschi, and explained what was required of him if he really desired to remain faithful to the gospel. This declaration was written and signed by two witnesses, after which the priests appeared to give up their intention of forcing Franceschi to their views.

Friday and Saturday, 12th and 13th September, I was much beside the sick man, speaking of the love of God, of salvation through Christ, &c. He followed the conversation with great interest, and joined heartily in the prayers that I and members of the church offered up.

While preparing for service on Sunday morning a note was brought to me by Franceschi's grandchild, saying his grandfather was dying. I was surprised, for I had not thought him so near death. I hastened to him, and found him almost speechless; but the way in which he pressed my hand while I prayed, showed that he understood all. The doctor called while I was there, and after examining him he said, "*he is half a corpse.*"

I was obliged to leave Franceschi, having to preach; but in crossing the court yard I overheard the doctor say something to a priest about extreme unction, and I gathered that a last attempt was to be made in my absence. There was no one to take my place in the pulpit, otherwise I would have returned to the dying man and stayed beside him. I asked our church porter to go to Franceschi and give him the declaration, that with it he might prevent the priests from tormenting him. Unfortunately he did not go until after the service, and what I had foreseen had happened. During the interval a crowd of people, of both sexes and all ages, headed by the priest, had invaded Franceschi's room. On my return the priest (of the same order as the one to which M. Desanctis belonged) rushed to me, seized hold of me, and cried: "Get out, get out!" (*Fuori, fuori!*) He no doubt expected that the others would help him in his efforts to turn me out, but none put their hands on me, being satisfied with shouting like mad people. I disengaged

myself, and took my stand at the other side of the bed, close to the dying man, and said, "I have come to perform my duty as minister to my Christian brother, who has sent for me. He needs me, and nothing but force will make me go away." A policeman, who formed part of the crowd, then took hold my arm and ordered me out. I wished him to read Franceschi's declaration, but he would not even look at it. I begged him to order silence while I asked Franceschi if he were satisfied that I should leave him, or if he wished me to remain beside him. The priest (Father Risi, who some months since wrote a pamphlet against me) called out, "No, no, he has nothing to declare, he must not speak: he has said all he has to say to me, and that is enough." Imagine the state of the poor dying man in the midst of this scene of tumult and disorder!

I assured the guard that I had no wish to resist police authority; although as pastor, I had a right to remain beside my sick brother, who called me to him from a distance. I added that it was time a scene so disgraceful and so unworthy of the capital of Italy should cease, if the poor man was to be kept from dying of fright: and that he ought to send everybody out of the room, priest and all. My words were vain. The guard pushed me out.

Grieved at heart to leave poor Franceschi in the hands of a crowd of fanatics, I went first to the Ministry of the Interior, next to the Police Department, and lastly to the Prefect. All these attempts were useless.

I wrote out a detailed account of the affair to the Prefect of Rome, representing to him how the rights of conscience had been violated, and the express wish of the dying man set aside at a time when he was unable of himself to enforce it. I waited anxiously for a reply all Monday and Tuesday, but none came.

Several of our church members penetrated into Franceschi's room, but no sooner were they discovered to be Evangelical, than they were violently thrust out. This is exactly what happened to Miss Dalgas, Directress of the Young Ladies' School in Rome.

I then wrote a letter to Commander Thomas Villa, Minister of the Interior, which I had printed, sending a copy to the other ministers and to the most influential members both of the Senate and the Chamber of Deputies. Many of these, such as Mighetti, Zanardelli, and the present Minister of Grace and Justice, Varis, showed their sympathy by sending me their card. The king's Procurator, M. Capelli, wrote me a few lines of thanks. M. Villa, however, sent me only a verbal answer through the new Questor of Rome, to the effect that the privacy of home being inviolable, the relations of the sick Evangelicals could not be forced to open their doors to the pastors. I have always understood that conscience was even more sacred than a private domicile: and in a

second letter to M. Villa I pointed this out to him, begging for a written, not a verbal, answer. Evidently the Minister would not give a written answer, because he felt that what he had said was not in accordance with the liberal principles so often proclaimed by his predecessors in Italy.

Our Church has met with another loss lately, in the death of Signor Giovanni Gentili, an old man of seventy-three years, one year older than Franceschi. The good old man was once Chancellor of the famous Tribunal of the Rota, and for long had come into daily contact with the priests, monsignori, and cardinals of that Tribunal. None more than himself rejoiced at having escaped from the bonds of popery, and in the liberty of the sons of God through faith in Christ. During the seven years that he has been in connection with our Church, he has steadily and joyfully professed his faith. The two venerable white heads of Franceschi and Gentili are missing in our Church; but we believe that they fill a better place near their Lord. Others, let us hope, will come in their place.

Accept my brotherly and respectful salutations, and believe me, yours
very sincerely,

G. RIBETTI.

WORK AND WARFARE IN SICILY.

TRABIA, SICILY, 10th October, 1879.

SIR:—Owing to the numerous duties which occupy all my days and a good portion of my evenings, this will have to be a hurried letter; but I am glad to be able to say that in every way we have cause for lively gratitude towards God. I have already informed you how, during the first part of this year, which was comparatively barren as regards the Church of Trabia, God came to our aid, using as His instruments our most inveterate enemies, the Jesuits; and the second half of the year has been fruitful of blessings to the Church as well as to myself. I shall rapidly touch upon a few of the trials we have endured. Our day-school, numbering 64 pupils, with an average attendance of 50–54, and our Sunday-school, with an average attendance of 40–45, all Catholics excepting a very few who are the children of “*evangelici*”—became objects of jealousy and anger to our enemies, whose three communal schools put together have not during the last five years been able to count as many pupils; and towards the end of February, two Jesuit missionaries were specially procured to excite the inhabitants against us and our schools. For two entire weeks they went about storming at us, and heaping upon our heads every conceivable epithet, calumny, and malediction. Mothers were denied sacramental absolution, or only received it upon condition that they removed their children from

our schools; all such as had looked favorably upon us were denied religious consolations, and intimidated by threats of spiritual and temporal judgments—in fact, every possible means was tried to empty our benches and bring discredit upon us; but in spite of all their efforts 30–35 pupils remained faithful to us and defied all assaults. Unable to gain the complete victory they had expected, the two Jesuits were obliged to abandon the field, leaving, however, a colleague behind to continue the warfare, which he did with even more energy than his predecessors. Everything that could be thought of was resorted to, to intimidate and isolate me, and at any cost to get me out of the place. I have, however, by the grace of God, been enabled to face all my antagonists fearlessly, and their attacks have only served to strengthen me in faith and courage. Family trials, added to these outward afflictions, have not rendered the situation easy; but amidst them all, I can, thank God, assure you we are happy, having laid upon Him our every care and anxiety, and possessing the full assurance that He will never leave nor forsake us. We have had many other minor trials, but I must pass them over to mention a few comforting and encouraging facts. One of these is, that amid the arrows of persecution all the members of our Church have remained faithful to the Gospel, not one having allowed himself to be seduced or intimidated. Another is, that a good number of Roman Catholic children have continued to attend our schools, despising all insults, provocations, and threats. Another, that not only the children themselves, but the parents of about half our remaining scholars, have stood up in our defence, and openly proclaimed their attachment to Him who, out of darkness, had called them into His glorious light. Another, that a great proportion of the population, perhaps even the majority, incensed at the fierce intolerance of the Jesuit preachers, have taken our part against them; and it has been quite refreshing to notice the frequent discussions taking place between Catholics and Catholics at the corners of the streets, in cafés, and other public places—always resulting in favor of the “evangelici.” The disputation which I had about this time with two Roman Catholic ecclesiastics, no doubt, contributed in a great measure to the movement which I have described. It has been referred to at length in the annual report of the work of evangelization in Italy, so I need not repeat how the discussion was provoked, nor how decidedly it resulted in the discomfiture and mortification of my adversaries. The Jesuit, *Lo Presti*, however, would not, even after this, acknowledge his party in the wrong; but, without in any great measure changing the tone of his discourses, he altered his tactics, and resorted to a fresh scenic effect in order to regain his lost ground. There lived in the town a septuagenarian, an ex-priest, infirm in mind

and body, stupified by the adverse, extravagant, and immoral experiences of the last years of his life. This man, in 1860, flung away his gown and cassock, and went through the campaign with Garibaldi. When this was over, he joined and belonged, for some time, to the Waldensian Church of Palermo, from which he was afterwards expelled for immoral conduct. He returned to Trabia, his native town, and called himself at one time a rationalist; at another, an infidel; and finally attached himself to the clericals of this town, from whom he, no doubt, hoped to receive pecuniary assistance, his domestic circumstances being bad; but, being married, and having two young daughters, he remained non-Catholic to the end of his days. It was upon this man that Lo Presti decided to bring his artifices to bear. He visited him several times, tempted him, bribed him, but the ex-priest remained immovable; notwithstanding which, however, the rumor was circulated that the ex-priest was on the point of re-entering the priesthood, that he had once more undertaken the celebration of mass, that his wife was to be placed in some religious retirement, and his daughters in some religious benevolent institution—but no one believed these reports. It happened, at this juncture, that the man was attacked by dysentery, and died in three days, during which he was paralysed in body and mind. Thus the farce in course of composition by the Jesuits was interrupted, and only the last scene remained for them to enact. They wrote a recantation as from the man himself, but not at all in his style, and it was certified by Lo Presti, his superior, and a third priest. It was inserted in the *Sicilia Cattolica*, a clerical paper of Palermo, but I did not consider it necessary to reply to it as it was formulated in general terms, and made not the least mention of the Chiesa Evangelica (probably to avoid a refutation). When in the last extremity, they administered the Sacrament to him without being asked, and when he was dead they dressed him out in priest's robes, and carried him in a procession through the streets, to throw dust in the eyes of the credulous, but provoking, instead, the mirth and contempt of the population. In short, Lo Presti, and his superior and accomplice, failed in this stratagem also, and the latter disappeared immediately after, never to be seen again, followed by jeers and scorn, and leaving the widow and daughters of this improvised convert to look after themselves! In conclusion, it may be seen that the war with the clericals has done us good instead of harm, and that the Romish Church loses instead of gaining by it. This last event, and the observation of all the particulars connected with it, has led me to wonder whether, notwithstanding the small number of our members, and the fact that no one has visibly joined our Church during the last three years, there may not be some souls who, in secret, believe the

Gospel, and serve the Lord in their own way; and, as I have had occasion to say before, the number is not small of those who, though we cannot consider them converted, have nevertheless overcome prejudice and superstition, and listened with seriousness to my discourses, whether controversial or otherwise, reading our papers with interest, and leading us to believe that the religious question has permeated the mass of the people. To God alone be the honor and the glory, now, and for ever.—With kind regards, I remain, dear sir, your servant and brother in Jesus Christ,

SEBASTIANO TRAPANI.

MINUTE OF THE BOARD OF DIRECTORS ON THE DEATH OF DR. JOHN ROBINSON.

John Robinson, M. D., a vice-president of the American and Foreign Christian Union, died at his home in Flatbush, L. I., on Friday the 7th of November, 1879, in the seventy-first year of his age. Dr. Robinson was born in Ireland, in 1809, came to this country in 1839, and established himself in due time in the practice of medicine in the city of New York, where for years he maintained an honorable position for ability and conscientiousness in his profession.

He was a member of the Methodist Episcopal Church, to which he was sincerely attached; although his broad Catholic sympathies brought him into ready contact with his Christian brethren of other communions.

His strong Protestant connection, and his earnest zeal, soon led him to identify himself with the American Protestant Society. Upon its consolidation, in 1849, with the Foreign Evangelical Society and the Christian Alliance, under the name of the American and Foreign Christian Union, he became identified with the latter as one of its directors. And for many years, no one of his colleagues, probably, manifested a greater interest in its welfare, or devoted a larger share of his time to its service.

Shortly after the transfer of the Society's foreign work to other hands, a few years ago, Dr. Robinson ceased to take an active part in the management of its affairs, although he was an occasional, and always a welcome visitor at its rooms.

Dr. Robinson was a marked example of the rugged and vigorous traits of character which so often distinguish his countrymen. He was eminently social, strong in his attachments, positive in his views, outspoken and fearless in obeying his convictions.

His services to the Society will be remembered with gratitude by his associates. And the Board of Directors, in recording his death, cordially adopt this tribute to his work and worth, and express their profoundest sympathy with his bereaved family.

WITHSTAND !

[Translated from the French.]

Near the old ramparts of Aiguesmortes, on the right in entering this city, rises the important Tower of Constance, of such dreary memory in the annals of French Protestantism. I lately had the sad privilege of visiting it. Its height of thirty metres (one hundred feet), its diameter of twenty-two metres, two immense double iron gates that creak on their hinges, a winding staircase constructed in the thickness of the walls, dark and hidden corridors, terrible dungeons, enormous iron bars crossing each other before the loopholes, the remembrance of Christian men and women who grew old⁽¹⁾ in this inauspicious enclosure, amid psalms, prayers, sighs and sobs—filled us with dismay.

The first room, large, circular and arched, was the cheerless abode of the women of the common people: in the second, constructed on the same plan, were confined the women of the *bourgeoisie*. Here I wish to pause. On one side is the alcove, covered with names, most of them illegible, where two of these unfortunate women were delivered of children. One of them, becoming crazy when she saw her poor child disinherited of the blessings which God lavishes with love upon all mortals, refused for sixteen years to leave this fatal corner. In the middle is a round hole, surrounded with a stone, through which food was lowered to the prisoners. On this stone, in large and very well preserved letters, drawn evidently without instruments, but with taste and with a firm hand, we read the word. “RESISTEZ”—“WITHSTAND !” which Marie Duran (arrested at eight years of age) engraved there *with her knitting-needle*. When the priests used to come with their promises and threats and press her to accept the mass, seated at the opening she pointed with her finger at these large letters which she had such trouble to trace. If, after years of excruciating sufferings, reduced to the coarsest food, deprived by men of the air and sun which they cannot give, if, I say, one of the prisoners, weary, downcast, and discouraged, seemed to lend an ear to the voice of the tempter crying to her: “Abjure, and you will be free!” Marie, always firm, resigned, charitable, confiding, pointed again with her finger or directed with her eyes to that word: “WITHSTAND.” Many of her companions in misfortune, strengthened by that word, sustained by the glance, by the exhortations, by the example, and especially by the perseverance of Marie, rejected to the end the importunities of Rome. To-day those holy women enjoy eternal

¹ The imprisonment of Marie Béraud lasted forty years—1723 to 1763. Others remained forty-four and forty-eight years.

glory, but their prison, their rags and their deeds (2) remain to testify to future ages their confidence in God and their love for His word.

I have not the courage to go on. If we were imprisoned in that gloomy tower for the same reason as our mothers in the faith, *would we withstand* for long years the papal temptations? With the freedom we enjoy, do we always withstand the inclinations of our hearts!"

CHANGES IN ERRISMORE, IRELAND.

(From *The Banner of the Truth in Ireland.*)

VERY remarkable scenes have been enacted in Errismore during the last few months. Our readers will remember the intense persecutions endured by our missionary, the Rev. R. Ryder, and the poor people committed to his charge. Schoolmasters and mistresses were repeatedly assaulted and their lives threatened. Parents who sent their children to the Mission school, were beaten again and again—children were cruelly stoned—mobs attacked the Parsonage. A summer visitor was threatened with violence unless he obeyed the dictum of the Priest, and dismissed his Protestant servant. Even the blacksmith refused to shoe this gentleman's horse, and called him a "Jumper." All because these people claimed for themselves and their children Civil and Religious Liberty.

NOW ALL IS CHANGED.

The Roman Catholics, so long held in such abject bondage by the Priests, have at last revolted against their authority, and, for some weeks, the Roman Catholic chapel at Errismore has been surrounded by a guard of some fifty men who took it in turn to watch day and night, so as to keep out the priest, and effectually prevent his holding any service in the building.

With such a movement we cannot sympathize. We look on it as the natural result of the persecutions, and of the Anti-Landlord meetings now so commonly held on the Lord's-day. But we know that disbelief in Roman Catholic Priests does not necessarily imply saving Faith. And we are more than ever anxious that those poor people, now so accessible to us, should not be neglected or allowed to drift into utter infidelity. On the contrary, we ask for the means to enable us to extend our work now that the door is so widely open to us in Connemara.

The following items will interest our readers :—

ERRISMORE.

Saturday Nov. 8th.—Several Priests came on a car from Clifden,

(2) Lately in excavating, or rather cleaning out this second room, there was found in a loop-hole a mattress filled with leaves, letters which are to be published etc.

and tried to persuade the people to open the chapel doors, but in vain. After four hours they beat a retreat.

Sunday, Nov. 9th.—Priest F——came to read mass, but was not allowed to enter the enclosure in which the chapel stands. Every attempt to enter by the gate or the style failed. He was forcibly repelled by his own parishioners.

Nov. 12th.—A party of Priests came at nine a.m. to take the chapel by storm. But solid masonry walls had been erected in front of each of the doors, and a guard of fifty men steadfastly defended the premises. After a time the late Curate came to assist his confrères, but the guard was strongly reinforced, and a large crowd refused to admit the Priests to any part of the chapel grounds. In vain the Curate stated that he would be suspended by his Bishop until he could gain admission to the building. His tears and entreaties were as influential as his commands.

Nov. 14th.—Being Fair day and Patron Saint's-day, crowds were gathered from other districts to see the contest. The Priests returned to the charge, confident of obtaining sympathizers at the fair. But not one of them could gain admission, and none of the people from other districts took their part.

Sunday, Nov. 16th.—From eleven a.m. to four p.m. the Priests tried in vain to gain admission.

Nov. 22nd.—One of four Priests who led the attack this day, seized an iron bar and tried with it to injure the barriers, but it was soon taken from him. He succeeded only in breaking some panes of glass, which cut his hands, and covered them with blood.

Sunday, Nov. 23rd.—Five Priests again tried in vain to enter the chapel.

Monday, Nov. 24th.—The people left the chapel in disgust, and said, "The Priests may do what they like—open or not open it." They were tired of watching day and night, but they would not trouble the Priests or chapel any more.

Dec. 7th.—The rival Priests officiated in Errismore chapel at opposite ends of the building. A crowd in the middle of the building looked on at both performances without participating in either service.

Dec. 14th.—A large crowd of people assembled *outside* the chapel to-day, while the Priest officiated inside the building.

His congregation consisted of four policemen and two or three old women.

Presently a man in the crowd outside drew a book out of his pocket, opened it, and offered to read to the people "the finest sermon that was preached for the last two thousand years."

He began to read in the Irish language the "Sermon on the Mount"

(Matt. v.), a rapidly-increasing crowd gathering around him. Perfect silence reigned at first, but soon sobs and moans were heard, and big tears rolled down many cheeks as he read the holy words.

"There, boys, is a sermon preached by our Saviour Himself. It is not a harangue—scolding us because we have no money. Nor does it call us bad names or ridicule us because we are poor. But it is telling us, 'Blessed are the poor in spirit, for theirs is the kingdom of heaven.' We have had enough of the Priests. Let us hear our Saviour more and our Priests less."

"You are right! You are right," was answered on all sides!

The fields are white to harvest. We ask for much earnest prayer to the Lord of the Harvest that he would send more labourers into this His harvest.

LETTER FROM REV. CANON CORY.

November 21st, 1879.

"I spent yesterday in Errismore and Duholla, and witnessed with my own eyes the remarkable scene at the Roman Catholic chapel in that district. Both doors of the chapel were closed by a thick and solid wall of stones and mortar, filling up both doorways. A considerable body of men were on guard, though it was in the middle of the day, to prevent any of the Clifden Priests from entering the precincts or discharging any of their functions in the enclosure. Priest Rhatigan, who was so notorious for exciting the people against the Protestants, was driven back when he tried to effect an entrance. It was rumored yesterday that the Roman Catholic Bishop was to come that day to force the people to submission, but it was not expected that he would receive any better treatment. The guard at the chapel gates was regularly reinforced and kept up day and night. All the ill-feeling formerly manifested toward the Protestants in Errismore appears to have subsided, and our party went through large numbers of the people yesterday, and were treated with the utmost respect.

"Whatever may have been the origin of this remarkable movement, it cannot but be regarded with the deepest interest, and we are earnestly praying that great good may in the end result from it. H.C.CORY.

THE POPE AND THE ST. BARTHOLOMEW MASSACRE.

The following letter from the Roman Catholic Bishop of Peoria, appeared with the subjoined comments in the *Nation*, of Feb. 5, 1880:—ED.

TO THE EDITOR OF THE NATION:—In a notice of Professor Baird's 'History of the Huguenots of France,' published in your issue of the 15th inst., you declare that the favorite Protestant view of the St. Bar-

tholomew Massacre, which is that it was planned in cold blood and with long deliberation, and that the Pope was privy to the plot, is now clearly disproved, and never more clearly than by Professor Baird, who, however, is without mercy in his exposure of the dishonest attempts that have been made, in a sectarian interest, to relieve the Pope and his court from the shame of being accessories after the fact to this enormous crime. Your notice concludes with the following words;

"There is one line of defence for the Roman Church, and only one: it is to affirm (as that Church does logically and consistently affirm) the rightfulness of religious persecution, and thus to justify the fierce glee with which the 'Strages Ugonottorum' was approved at Rome and commemorated in medal and in painting."

I submit that it is absurd to say that those who affirm the rightfulness of religious or other persecution are thereby justified in approving of massacre. Protestant churches, governments, and individuals have affirmed, and to some extent do still affirm, "the rightfulness of religious persecution"; but they are not, therefore, accused of giving countenance to butchery or assassination. There are Americans who hold that it would be right to put down Mormonism by force of law—that is, by religious persecution—but they do not imagine that this would justify them in approving of the massacre of Joseph and Hyrum Smith. The massacre of the Catholic Macdonalds of Glencoe, under William III., was coldblooded and deliberate, and more brutal even than that of the Huguenots of Paris, but it was scarcely referred to in the press or other publications of the day: there was no outburst of indignation, and Protestant Scotland and England gave to it a tacit approval. Shall we, then, say that there is one and only one line of defence for the Protestants of Scotland and England of that day—that they affirmed "the rightfulness of religious persecution," and were thereby justified in approving of the most atrocious butchery which has been committed in modern times? No: a fair and thoughtful mind will perceive at a glance that this one and only line of defence which the *Nation* traces out for the Pope is an imaginary line, the only point to which is that it at least runs parallel with the vulgar taste for whatever may be made to tell against the Catholic religion. What is the line of defence which Macaulay sets up for his seeming approval of the massacre of Glencoe? It is simply this: that the real facts of the butchery were not made known to the public till long after its perpetration. The Whig version was that MacIan had laid an ambuscade for the soldiers, and had fallen into his own snare: and the Jacobite version was that a detachment of soldiers had been sent under cover of darkness to surprise the inhabitants of Glencoe, and had killed thirty-six men and boys and four women. Neither version gave even a hint of the real facts (*vide* Macaulay's 'History of England,' vol. iv. p. 172).

Now, we may set up precisely the same defence for the Pope's seem-

ing approval of the St. Bartholomew massacre. When he permitted the "Te Deum" to be sung he did not know the real facts in the case. The second day after the massacre King Charles declared openly in Parliament that he had been driven to this deed of blood in order to prevent the carrying out of a Huguenot plot to assassinate the whole royal family, and King of Navarre, and the leading Catholic nobles of France. This was the version which was sent into the provinces and to Rome, and the religious services held in Rome, were held in thanksgiving for the preservation of the royal family and chief nobles of France from the hands of assassins. That this was a false version has nothing to do with the question under discussion. That it was the version which the Pope received is evident from the sermon which Muret preached upon the occasion of this solemn celebration at Rome. "Veriti non sunt"—these are his words—"adversus illius regis caput ac salutem conjurare. . . . Qua conjuratione, sub id ipsum tempus quod patraudo scelere dictum ac constitutum erat, divinitus detecta atque patefacta, conversum est in illorum sceleratorum ac fœdifragorum capita id, quod ipsi in regem et in totam prope domum ac stirpem regiam machinabantur." The version given by King Charles to his Parliament is repeated by the preacher in Rome; and it is manifest that Gregory XIII. believed, when he permitted the act of thanksgiving, that a plot to assassinate the King of France and the whole royal family had been discovered just in time to prevent a national calamity, and that the conspirators had been summarily dealt with. The "Te Deum" was in the nature of the congratulations which it is customary for European sovereigns to send in our day when an attempt is made on the life of the Emperor of Germany or Russia, or the King of Italy or Spain. Much more might be said, but I fear I may already have written more than you will like to publish. Professor Baird's book I have not seen, and can therefore say nothing of his merciless exposure of the dishonest attempts which have been made by Catholics to defend the Pope and his court.

J. L. SPALDING.

PEORIA, Jan. 19, 1880.

[The objection to the line of defence which Bishop Spalding ingeniously sets up in place of the line proposed by us is simply that it is not tenable. In the first place, neither the Protestants of England nor of Scotland have ever claimed the relation both to God and man claimed by the Pope. In the second place, Bishop Spalding supposes Pope Gregory XIII. to have been dependent for his information respecting the events occurring in France upon the lying assertions made by King Charles in Parliament and in his dispatches to his envoys at foreign courts. As a matter of fact, he was not thus depend

ent. He had a skillful representative in Paris in the person of the Nuncio Salviati. It is true that the first tidings of the massacre that reached Rome were brought by a courier sent by the Guises to the Cardinal of Lorraine, but it was not until letters from Salviati were received and read in full Consistory, on the sixth of September, that the good news was credited. It was in consequence of the information conveyed in these letters that the Pope and cardinals resolved on the spot to go in solemn procession to the church of San Marco to render thanks to Almighty God for the signal blessing conferred upon the Holy See and upon all Christendom. And it was not a "false version" of the story that occasioned the three nights' illumination, the firing of cannon from Sant' Angelo, the striking of commemorative medals, and the painting of the scenes of the butchery on the walls of the Vatican. The Pope might pretend to give credence to the story of a Huguenot plot for the destruction of the lives of the king and the chief Roman Catholic nobles, as contained in the royal declarations. He relied, however, upon the secret despatches of his own Nuncio; and the Nuncio assured him that the rumors that the slaughter had been provoked by the detection of a Protestant conspiracy was not only false but absurd. In his first despatch, sent upon the very day of the massacre, Salviati had not a word to say about the existence of such a conspiracy. In a letter written nine days later, having heard the royal story, he declared that it would be a disgrace for any one possessed of any acquaintance of the affairs of this world to believe it—"ce seroit une honte pour quiconque est à même de connaître quelque chose aux affaires de ce monde de le croire" (Chateaubriand's trans.) It was with such accurate information before him that the Pope despatched Cardinal Orsini as his legate to congratulate the King upon "the glorious and truly incomparable transaction of his majesty, which, looking merely at the matter of glory, could be equalled by no act of his predecessors."

We do not see, however, that the case of the Pope would be essentially improved could it be shown that he was at first deceived respecting the true history of the massacre. Where or when did he exhibit sorrow or shame at discovering the base imposition that had been practised upon him? Instead of betraying any generous emotion he persisted in his rejoicing, instructed his legate to remind Charles of his promise to destroy every Huguenot still remaining in France, and calmly watched Vasari as he deliberately sketched and elaborated, at the pontifical command, the paintings which were to perpetuate the memory of the most atrocious incidents in the events of St Bartholomew's day.—ED. NATION.]

RELIGIOUS FREEDOM IN THE NEW PROVINCES OF GREECE.

(From a Letter of Rev. Dr. Kalopothakes, dated Dec. 6th, 1879, in the *Missionary*.)

As you may have failed, from our fragmentary letters, to get a clear idea of the history and progress of the efforts made by our mission to secure entire religious freedom, we have thought it best to make a statement of the facts, even at the risk of repeating things which you already know.

You will recollect that when the troubles broke out in Volos in July, 1878, I went there in the hope of settling the matter with the Greeks themselves, without referring to the Turkish authorities or calling in the aid of any foreign Power. Failing in this and seeing that there could be no security for the rights of our little community in the future unless there should be some recognition of it by the Government under which it existed, I went to Constantinople to secure such official recognition and succeeded.

It was then felt that measures should be taken to secure these same privileges when the provinces should be transferred to Greece, and, at my suggestion, the Head of the Protestant community in Turkey addressed a letter to Mr. Layard, the English Minister, soliciting the good offices of his Government to see that similar provisions should be made for securing the fullest religious freedom in whatever provinces might be ceded to Greece, as had already been insisted upon in the case of the other provinces ceded by Turkey. Then the question arose as to the degree of liberty now enjoyed in Greece, and a statement was made in a conversation with Mr. Layard. The letter of the Head of the Protestant community and the substance of this conversation being communicated to Lord Salisbury, he wrote, saying that "Her Majesty's Government would do all in its power to insure that in any territory ceded by Turkey to Greece, religious liberty not inferior in extent to that sanctioned by the existing law should be secured to its inhabitants."

It seems, however, that enquiries had been made of Mr. Corbett, the English Minister residing at Athens, and he, getting his information from persons interested in suppressing the truth, reported that our representations could not be sustained—he could not learn that any school had been closed on account of non-conformity, neither could he learn that the picture of the Virgin was required in the school-room. This was communicated to the Head of the Protestant

community by Mr. Layard on "trustworthy authority," without mentioning names, with the suggestion that there must be a mistake on the part of the representatives of our mission. This officer sent me at once a copy of this communication with the request that I should furnish proofs of what I had stated. In reply, I sent copies of the official documents with reference to the closing of Mrs. Fluhart's school, and a reference to the closing of the schools of the American Board under Mr. Leyburn and Mr. Houston at Areopolis, so many years ago.

When the Blue Book was published at the close of the year 1878, the official correspondence with reference to this matter became public, and my name appearing in Mr. Layard's letters, some severe attacks were made in the Greek press, and Mr. Corbett's letter was quoted with approbation as invalidating our testimony. The statements of Mr. Corbett's letter were so inaccurate, that it was thought necessary to call his attention to it, and Mr. Sampson waited upon him in person and was very courteously received. Mr. Corbett listened with interest, and requested Mr. Sampson to write to him a letter containing a statement similar to what he had made in conversation. Mr. Sampson complied, and Mr. Corbett, in replying to this letter, acknowledged the incorrectness of his previous information. There the matter stood till the appearing of another Blue Book in July, which contained Mr. Sampson's letter to Mr. Corbett, which the latter had forwarded to Lord Salisbury, accompanied, however, by comments calculated to apologize for the Greeks and lessen the force of Mr. Sampson's letter. But this effect did not follow, for in the same book appeared a circular letter from Lord Salisbury to the Powers, in which he quotes Mr. Sampson's letter and calls attention to the existing laws of Greece, and shows that they are inconsistent with the spirit of the Treaty of Berlin, which especially stipulates for religious freedom in the various provinces which should be ceded by Turkey. The same book also contained the acceptance of the principle of the circular on the part of France, Germany and Italy. Mr. Sampson then wrote another letter to Mr. Corbett showing his unkindness and inaccuracy, which Mr. Corbett acknowledged with regrets, but refused to take any further action in the matter. Then the official Greek documents, previously referred to in relation to the closing of the school, were sent to Lord Salisbury himself, with a letter from Mr. Sampson, while he was in England, and Lord Salisbury acknowledged them in a letter to Mr. Sampson, in which he says that these papers should be carefully used when occasion arose.

We feel that Mr. Sampson's trip, this summer, will be of essential service to our mission work, for becoming interested in the question through his representations, the Evangelical Alliance of Basle sent a

memorial to Lord Salisbury thanking him for the interest he had taken in the matter, and his prompt and energetic action.

Thus the sentiment of this great body of the representatives of Christendom, was uttered in support of the efforts of our little mission to secure the inestimable blessing of religious freedom. We wait hopefully the result in God's own time.

Mr. Sampson's presence at the Alliance and in England and Scotland, has done much to awaken and deepen interest in our work in Greece, and we trust that we may gain spiritual power through the prayers of those dear brethren in Christ, who encouraged him so much by their sympathy and support.

MORAL CHARACTER OF LIGUORI'S WRITINGS.

The study of the Moral Theology of Saint Alphonso Liguori, it will be remembered, is strongly recommended by Pope Leo XIII. in a letter to the Redemptorists, see CHRISTIAN WORLD for December last. Here is a sketch of its contents from the Monthly Letter of the Protestant Alliance :—[Ed.

THE Pope urges the dissemination of Liguori's writings as a means for "promoting the moral training of all." What is the character of these works? In the Mechlin Edition of Liguori's "Moral Theology," 1845, we find set forth a series of doctrines and principles, which injuriously affect the best interests of society, sap the foundation of morality, and outrage decency—principles of equivocation, lying, perjury, of "doing evil that good may come," and which inculcate as a duty the extermination of Protestants. Liguori informs us that the rules of the Congregation of the Index provide for the visitation of booksellers' shops and printing-offices, and amongst the prohibited books, the reading of which is forbidden under pain of excommunication, he names the Bible—"the Scriptures and books of controversies may not be permitted in the vernacular tongue; as also they cannot be read without permission" (*Moral Theology*, vol. x., p. 236). Concerning dissimulation, Liguori says: "When you are not asked concerning the faith, not only is it lawful, but more conducive to the glory of God, and the utility of your neighbour, to cover the faith than to confess it; for example, if concealed among heretics, you may accomplish a greater amount of good" (*Moral Theology*, vol. ii., n. 14, p. 117). He teaches, also, the principle of doing evil that good may come. He says: "It is lawful to induce another to commit a less evil, that he may be impeded from a greater" (vol. ii., cap. iii., n. 77). Thus, as Liguori teaches, a man may supply an opportunity of stealing to his children or servants for the purpose of detection and punishment (vol. ii., n. 58, c. 2, pp. 176, 177). Servants may lawfully assist and co-operate with their mas-

ters in the commission of crime, if they do so under fear of death or loss, "for example lest he should be badly treated by his master, incur his displeasure, or be expelled from his house" (vol. ii., n. 66, c. 2). On Theft and Restitution, Liguori says: "It is certain that he who is in extreme want may steal the property of another" (vol. iii., n. 519, lib. 4, p. 237). Again he writes: "Note here the thirty-seventh proposition of Innocent XI., which said, 'Domestic servant men and women *can steal from their own masters*, for the purpose of compensating themselves for their own labour, which *they judge* to be greater than the salary they receive.'" He then goes on to say, that a servant *can compensate himself* "if, from necessity—for the purpose, doubtless, of alleviating his own misery—he agrees upon a salary notably less than just. The reason is, because the pontifical decrees are *not designed to lay servants under an unjust obligation*" (vol. iii., n. 522, p. 245). Again, "A servant can, *according to his own judgment*, COMPENSATE HIMSELF FOR HIS OWN LABOUR, if *he*, without doubt, judge that he was deserving of a larger stipend" (vol. iii., n. 524, p. 246). On Equivocation, Liguori says: "A confessor can affirm, *EVEN WITH AN OATH*, that HE DOES NOT KNOW OF A SIN heard in confession, *understanding that he heard it as the minister of Christ and not as a man*, as St. Thomas Aquinas, 2, 2, 9, 70, art. 1, ad. 1, Lug. disq. 22, teaches," who, however, n. 75, explains, in another manner, the words, "*he does not know it*," through "a knowledge *which may be made use of for the purpose of answering*" (vol. ii., n. 163, p. 319). Again, a poor man, absconding with goods for his own support, can answer the judge THAT HE HAS NOTHING" (vol. ii., n. 158, p. 321). Again, "It is asked whether an adulteress *can deny adultery to her husband*," and Liguori answers this proposition, "If sacramentally she confessed adultery, she can answer, I am innocent of this crime, because by confession it was taken away" (vol. ii., n. 162, p. 322). On Oaths, Liguori in considering the question, whether, "he who swears without the intention of binding himself is under an obligation to keep his oath," answers, "*Such an oath is not a true oath*, both because it wants the necessary condition to the nature of a promissory oath, such as is the intention of binding one's self, and because an oath follows the nature of the promise which it confirms, as is certain from Busenbaum. *But a promise without such an intention is not, indeed, a promise, but a mere purpose; therefore, the promise being evanescent, the oath is also such, and is considered as made without the intention of swearing, which certainly, as we have seen, is null and void. But if no oath exists, there is no obligation of fulfilling that oath*" (vol. ii., p. 330). Again he says: "He who hath sworn to a Judge, that he would speak what he knew *is not bound to reveal concealed things*. The reason is manifest" (vol. ii., p.

340). Again, "However, let them (oaths) be ever so valid, they can be released by the Church" (vol. ii., n. 192, p. 346). In his treatise on the Commandments, and in his instructions for the guidance of confessors, Liguori discusses subjects so foul, and directs the interrogation of penitents upon matters so abhorrent, that the sale of an English translation of his works upon this subject would render the offender open to a criminal prosecution. Yet this is the system that Romish priests are instructed to practice in dealing with penitents; both old and young, and of either sex. The demoralization that must result from such a system is admitted by Liguori. He says: "Oh, how many *Priests*, who before were innocent, HAVE LOST BOTH GOD AND THEIR SOUL" (*Praxis Confessarii*, vol. ix., n. 119, c. 8, p. 104). Again, "*Oh, how many Confessors, have lost their own souls, and those of their penitents*, on account of some negligence in this respect"—viz., hearing the confessions of women (vol. ix., c. 10, n. 193, p. 145). The tribunal and proceedings of the Inquisition are fully upheld by Liguori, and in speaking of the rules which are to guide the Inquisitors, he gives the fourth as follows: "Finally, if the accused confess his crime, the sentence is to be given; if not he is to be led to conviction, *or the torture*." (Lib. iv., n. 200 and 201). In the "Epitome," in vol. ix., Bishops are instructed "to purge the dioceses intrusted to them from heretics" (tr. 9, p. 245) and for authority the Saint refers to the Tract. de Synod Dioces., 1, 9, c. 4, n. 3, *extermination of heretics*. It is this demoralizing and disgusting teaching that Leo XIII. ventures to recommend and enforce. Is it to be wondered that the influence of the Church of Rome is always, everywhere, and necessarily evil, and that "under her rule," to use the words of Macaulay, "the loveliest provinces of Europe have been sunk in poverty, in political servitude, in intellectual torpor, and reduced to the lowest depths of degradation?"

MISSIONARY INTELLIGENCE.

Chelsea, Mass.—Rev. M. Dwight.

Rev. M. Dwight gives the following account of his work in the months of December and January:

"Number of Roman Catholic and mixed families visited, 147; number of Protestant families visited, 84; total, 231; number of Bibles, Testaments, and portions of the Bible distributed, 87; number of destitute families supplied, 23; all Roman Catholics except one.

"I have pursued my usual course of reading and reciting selections from the Word of God in both Protestant and Catholic families; in 61 of which I have offered vocal prayer. I sometimes have special freedom, and, as it appears to me, special power in prayer while kneeling before God with Roman Catholic families.

"Amidst many discouragements, the cheering thought frequently comes to me that special spiritual blessings will,

in God's mercy, surely result to some of the many honest, earnest, self-denying Roman Catholic seekers after God, to whom I have read and explained select portions of the holy Scripture, respecting the only possible way of securing a preparation of heart for a blissful eternity.

"The Bible and Missionary work, to which I have devoted a portion of my time for the last ten successive years, has, as I humbly think, by the blessing of God, accomplished a little something towards 'preparing the way for Bishop McNamara, and other converted Catholic priests, to successfully preach the pure and powerful Gospel of Christ to millions of their benighted and misled brethren. May God, in His great mercy, endue them with power from on high for the great work to which He has called them."

Cincinnati, O.—Miss Purlier.

Miss Purlier writes, Feb. 3d, 1880:

"For some weeks considerable interest has been manifested in several of our churches, and a number of Roman Catholic children have been induced to attend the meetings. A young woman who has been regular in attendance at the revival services in the church with which I am connected last week renounced her crucifix and rosary for true prayer and the crucified One. Her parents are enraged, and threaten to turn her from home if she persists in her 'heresy,' but she is determined to follow Jesus.

"About one hundred and thirty visits to families have been made, accompanied by the distribution of religious reading. In every case they were gratefully received. In one instance a poor Roman Catholic widow seemed more grateful for a few Sabbath papers than for material aid. A Roman Catholic family who live at so great a distance that it is not convenient to call often, expressed great joy at my visit last Saturday, and urged me to spend more

time with them. Having given all their savings into the hands of the bishop, and recovered only the smallest trifle, but received very unkind treatment, they are thoroughly discouraged, and are now attending Methodist meetings and Protestant temperance gatherings. It may be that many poor Romanists will be led to the true Bishop of their souls by the fallibility of the poor old Romish bishop of this city."

San Francisco, Cal.—Rev. C. Verrue.

Our French Missionary in San Francisco, Cal., Rev. E. Verrue, sends the following statement for the month of January:

"The opposition of the priests is more and more felt in the hospital, and, as the administration of that establishment has been from the beginning in the hands of the Roman Catholics, the superintendent and nurses all favor the Papacy. On last Sabbath, as I went to preside at the afternoon service, I was told that a young Protestant girl, who was in a dying condition, desired to see me and have me pray.

"I went immediately, and learned that on the previous evening she had asked for me, but the nurse had called the priest, who remained with the poor patient for hours. She refused, however, to listen to him. After conversing with her, I found her penitent for the past, and she declared that she trusted in Christ alone. As her New Testament had been taken away from her, she asked me for another, which she eagerly grasped and then concealed.

"While conversing with her, the nurse came, in a great hurry, and endeavored to interrupt me by saying that the physician had forbidden any visitors to talk with her. I replied that I was not a visitor; that I had been sent for, and that as a minister I would fulfil my mission without allowing any person to interfere.

"On the same day I learned that another Protestant woman had died on

the previous Tuesday, and that before her death the priest had visited her. But, though very low, she gathered strength enough to blow out the candle which the priest held before her, at the same time saying that she had nothing to do with him. The superintending physician has been compelled to resign and has left. We are hoping that a good Protestant will be appointed.

"A professor of different languages, a native of France, and of Protestant parentage, recently attended our French service. He was taken to Spain when young, and raised under the teachings of the Romish Church. Having made his acquaintance, I visited him and offered him a Bible. He refused to accept it, under the pretence that he had no time to read it. On last Sabbath, after service, he asked me if I would give him a Bible, a request I was happy to grant.

"One of my assistants states that recently a young man, a compositor in a French printing office in this city, accepted a copy of the New Testament, and promised to read it. Although a Roman Catholic, he, like a great many of his countrymen, never frequents the Papal Church. He is an intelligent man, and through his influence many of the prominent French people may be reached.

"Now and then I meet with a repulse. A few days ago I visited the suburbs of the city, and found several families of French infidels. I was not allowed to explain my mission, but was expelled from the house with insulting remarks. We are sowing the seed, having distributed 99 Bibles and Testaments and 1041 tracts and papers."

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. Zvolanek, our Bohemian Missionary in Muscoda, Wis., and vicinity, thus speaks of his labors during the month of January :

"The Lord has been gracious to me during the past month, and I have en-

deavored to perform my work as faithfully as possible. I have had severe trials, but the Lord gave me grace to overcome them. The enemies of the Gospel are striving hard to entice the true disciples from the right path, and I have many conflicts with these skeptics. They talk loudly about the religion of Nature, and say that they want nothing better.

"It affords me pleasure to state that my Roman Catholic neighbors are more peaceable and friendly. They even contribute to my support, and often attend funerals where I am expected to preach. This condition of things is gratifying to me, and encourages me to persevere.

"My regular Sabbath congregations remain about the same, though sometimes I see new faces. The people hear attentively, and I trust that the seed falls upon good ground. The children are progressing in their study of the Bible, and I am confident that more adult Roman Catholic and infidel families will be influenced in the right direction by their little ones in the mission school."

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, Ill., makes this report for the months of December and January :

"The work of the Lord in the mission chapel still advances. I preach every Sabbath morning and evening, and sometimes during the week. A man who was raised in the Roman Catholic Church has been attending our meetings regularly. He declares that, while he has been to confession hundreds of times, and had received absolution, he now discovers that he was never truly forgiven in the sense of realizing the Divine favor. At present he is earnestly seeking pardon and peace.

"I am happy to report some conversions, and in my visits among the people I find many hopeful cases, though

the masses are indifferent and worldly. The evil fruits of Socialism are apparent, and those under its influence are hostile to the Gospel.

"We had a pleasant Christmas celebration in our mission school. The children raised enough funds to defray the expenses, and seemed repaid for their trouble. It is my delight to labor among the young, and their conversion is our great hope for the overthrow of Romanism and infidelity."

Davenport, Iowa.—Rev. C. Hoffman.

Rev. C. Hoffman, our German Missionary in Davenport, Iowa, and vicinity, presents the following statement for the month of January:

"In the vicinity of Calamus I made 28 visits and gave religious instruction. The public services were interesting and profitable as usual, though the bad roads diminished the attendance. For the same reason the Sabbath school was small, but had many encouraging features.

"At Rockingham Bluffs I made 23 visits. On Saturday evenings I hold a singing school, to accustom the Germans to our hymns, and about 20 of this class and 10 Americans were present at our meeting. After the Sabbath School next morning, I preached in German, and an American brother followed with an exhortation in English. The services were very impressive, and much good was done.

"The Roman Catholic parents, whom I mentioned in a previous report as attendants, had never before been in a Protestant meeting. Their friends have endeavored to interfere and keep them away, but they seem to be in earnest.

"In Davenport I made 60 visits, and assisted a German pastor in his meetings. Some have been converted, but I find the Germans in the country more friendly to the Gospel than those in the city."

Cleveland, Ohio.—Rev. J. Yauch.

Rev. J. Yauch, our German City Missionary in Cleveland, Ohio, writes of his labors during the month of January:

"The Lord has helped me through another month in my efforts to work in His vineyard. He has given me more freedom and boldness to witness for His cause, and though the visible results are not what I would desire, yet it is my firm belief that I will be so happy as to reap some blessed harvests ere long from different parts of my field, thus far supplied with precious seed in the form of printed matter, accompanied, whenever practicable, with personal admonition and fervent prayer.

"Between 60 and 80 families were visited and supplied with tracts. The general depravity of most people is perhaps only equalled by their ignorance of the same, and of the true revealed religion. When the most simple explanation of the way of salvation will not suffice, I can often accomplish more by relating my personal experience.

"I called upon a man, and after some introductory remarks, handed him a tract, saying, 'Well, friend, I suppose you attend church regularly with your family?' He replied, 'No, sir, not much myself, but the children go there and to the Sabbath School regularly. Then I asked him why he did not set them an example which would say to them 'come, rather than 'go.' He endeavored to justify himself by claiming that he was as good as church members, are. I showed him that morality was not all of religion, and, after a long conversation with him, I retired, receiving a cordial invitation to return.

"It afforded me pleasure to encourage an aged lady whose husband is a drunkard and squanders his earnings, leaving her almost destitute. She once served the Lord, but became careless, and is now without comfort in her severe trials. She has resolved to return to the path of duty, and seek grace to help her in time of need."

RECEIPTS

In behalf of the American & Foreign Christian Union, for the month ending Jan. 31st, 1880.

NEW HAMPSHIRE.		CALIFORNIA.	
Francetown, Lucy Everett, legacy per Jos. Kingsbury, Esq., executor....	\$60 00	San Francisco, Collection by Rev. E. Verrue.....	\$11 64
Keene, Isaac Rand	30 00		
VERMONT.		<i>Received for Christian World, in addition to items specified above :</i>	
West Barnet, Rev. J. Bole.....	\$1 50	Mrs. N. Lewis, \$2 21; Mrs. C. Purviance,	
MASSACHUSETTS.		\$1 10; Rev. J. W. Wood, \$1 10;	
Clinton, James Patterson, legacy per Chas. L. Swan, Esq., executor..	\$300 00	Rev. J. Winn, \$1 00; Miss E. W. Waesche \$2 30; Mrs. E. Abbott,	
Salem, Mrs. H. M. Osgood	3 00	\$1 10; Rev. Geo. Hatt, \$1 50;	
Shelburn Falls, E. Maynard, \$5 90, and for C. W., \$1 10	10 00	Rev. D. S. Faris, \$1 10; B. B. Burt, \$1 10; Rev. T. Aitken, \$1 11;	
Foxboro, Dan'l Carpenter.....	2 00	D. Hill, \$1 10; John Moss, \$2 21;	
Salem, Lydia A. Towne and Jos. H. Towne, \$7 80, and for C. W., \$2 20	10 00	Rev. A. Erdman, \$2 20; Rev. E. Winter, \$1 10; Mrs. L. H. Foote,	
East Taunton, Levi Andrews, \$3. and for C. W., \$1 10	4 10	\$3 10; Mrs. N. B. Cook, \$1 10; Rev. W. M. Hoyt, \$1 10; Miss E. A. Potter, \$1 10; Miss M. S. Farley, \$1 10;	
CONNECTICUT.		Mrs. J. N. Bradley, \$1 12; Mrs. A. W. Heaton, \$3 30; M. P. Humphrey, \$1 10; Mrs. A. B. Antis,	
Norwich, Samuel Case, \$5, and for C. W., \$1 10	\$6 10	\$2 00; Sarah Hager, \$1 10; H. Warner, \$2 20; J. Given, \$1 10;	
NEW YORK.		Dea. E. Flint, \$1 10; Miss A. B. Schiller, \$1 10; Miss B. Alcorn,	
N. Y. City, Robt. Carter, per B. N. M. Poughkeepsie, Wm. Adriance, \$3 90, and for C. W., \$1 10	5 00	\$1 10; R. Edwards, \$1 10; M. G. Betts, \$1 10; Miss A. Graham,	
Newburgh, John H. Corwin.....	10 00	\$1 12; F. W. Curtinuis, \$1 00; J. Frost Senr, \$1 10; Dr. E. F. Gaylord, \$5 00; Rev. W. W. Adams,	
Albany, L. DeLaGrange, \$3 90, and for C. W., \$1 10	5 00	\$1 10; R. Austin, \$1 10; J. T. Elzone, \$4 50; Mrs. M. J. Myers,	
Albany, George Seeley, \$3 90, and for C. W., \$1 10	5 00	\$1 10; Mrs. E. C. Read, \$5 00; R. D. Thompson, \$1 10; Rev. J. Simmons, \$1 00; Mrs. J. L. Dickerson, \$1 10; Rev. L. Griggs, \$1 00;	
Rochester, Mrs. Mary B. Allen King, \$1, for C. W. \$1	2 00	J. Purdy, \$1 10; J. H. Cunningham, \$1 10; Rev. J. M. Bean,	
NEW JERSEY.		\$1 10; Mrs. M. N. Briggs, \$1 10;	
Newark, W. P. Vall, M. D., \$5, and for C. W., \$5 50	\$10 50	Rev. G. W. Walker, D.D., \$1 10;	
Newark, W. A. Myers.....	10 00	Miss L. Purlier, \$1 10; R. S. Turney, \$1 10; Rev. A. S. Reid, \$1 00;	
PENNSYLVANIA.		Miss A. M. Dobbin, \$1 10; W. H. Campbell, \$2 00; Mrs. J. Russell,	
Philadelphia, Chambers Presb. Ch., per Francis Newland	\$20 00	\$1 20; Mrs. A. S. Dole, \$1 10; J. W. Gray, \$2 20; Mrs. N. Rand,	
Philadelphia, Mrs. Hannah S. Toland, Thos. A. Biddle.....	5 00	\$3 10; M. Ross, \$1 10; Mrs. A. Dodge, \$1 10; Miss E. Davis, \$5 00;	
" Michael Magee, \$5, and for C. W., \$2 20	7 20	Mrs. A. T. Marshall, \$1 12; Mrs. G. W. Eddy, \$2 00; W. Fraser,	
Gibson, Miss A. Stewart	3 00	\$1 10; Mrs. J. T. Tilley, \$2 00;	
Rochester Mills, Rev. Jas. Given.....	5 00	Mrs. M. D. W. Rogers, \$1 00; Dr. M. R. Carson, \$1 10; H. G. Trout,	
KENTUCKY.		\$2 20; Mrs. M. B. Stillman, \$1 10;	
Louisville, Messrs J. L. Wheat, \$10, W. H. Dillingham, \$10, Nathan Bloom, \$10, A. Friend, \$10, Andrew Cowan, \$25, Samuel Avery, \$5, C. H. Pettitt, \$5, Wm. Cromey, \$5, I. S. Barrett, \$5, J. B. Speed, \$5, Mrs. W. R. Belknap, \$5, Mrs. Menefee, \$2, A. Friend, \$3.....	\$90 20	E. S. Howell, \$5 00; J. E. Brown, \$2 20; D. Hewson, \$1 10; R. Mather, \$1 10; Mrs. O. Johnson, \$1 10; W. T. Robin, \$1 10; Rev. W. B. Brown, \$1 10; Mrs. L. B. Dexter, \$1 10; Miss C. C. Crane, \$1 10; Miss M. Mair, \$1 10; Mrs. A. Newport, \$1 10; S. B. Schieffelin, \$1 12; Prof. W. Porter, \$1 10; Dr. J. McCurdy, \$1 10; W. Hughes, \$2 00; Rev. J. H. Williams, \$1 25; G. Lockie, \$1 10; Rev. B. H. Nash, \$1 10; Rev. L. Brooks, \$5 00; R. Guy, \$1 10; D. E. Marvin, \$1 10; Mrs. S. A. Rowland, \$1 10; J. H. Stickney, \$1 10; J. Reznor, \$1 10; Mrs. S. A. Ogden, \$1 00; Rev. J. R. Smith, \$1 54; R. Trenaman, \$2 20; Geo. Stewart, \$2 20; Books sold, \$5 40; Miss L. Prouty, \$1 10	\$162
MISSOURI.			
St. Louis, Messrs Daniel Wilson, \$10, C. R. Garrison, James Thompson, James Taylor, J. S. Smith, \$5 each, S. T. Glover, S. A. Bemis, \$2 each, Joseph Ingraham, \$1, John Henry, 50 cents	\$85 50		
ILLINOIS.			
Trenton, Union Meeting.....	\$3 60		
IOWA.			
Victor, M. E. Church.....	\$17 50		
" Mrs. McDermid.....	50		
West Branch, Friends' Society.....	25 00		
Davenport, W. B. Sherman.....	2 00		
" Rev. J. H. Gilruth.....	2 00		
Iowa City, Various Sums.....	10 00		
Atalissa, M. E. Church.....	5 90		
	\$60 00	Total receipts for month.....	\$1,443 40

THE CHRISTIAN WORLD.

Vol. 31.

APRIL, 1880.

No. 4.

A RECORD OF THIRTY YEARS.

HISTORICAL SKETCH.

It is now more than thirty years since the foundation of the American and Foreign Christian Union. This circumstance makes it proper and almost necessary to recall to mind some of the leading incidents in its history. We shall not, however, on the present occasion, do more than present the facts briefly, and refer such of our friends as desire to examine them in greater detail to the past volumes of our monthly magazine.

When it is stated that the American and Foreign Christian Union was formed on the 10th day of May, 1849, an inadequate idea is conveyed of the real extent of the religious and benevolent movement of which it is the exponent and representative. As the name of the organization imports, this society is a union of three previously existing societies, all having one general object in view. It was, in fact, not for the purpose of adding to the number of the missionary agencies then at work, but, on the contrary, to increase their efficiency by diminishing their number, that the Union was instituted. For not less than fifteen years before its foundation had the American advocates of labor for the conversion of Romanists been devising and maturing plans for the accomplishment of this great end.

Forty-five years ago, or in the winter of 1835, the designs of a number of gentlemen who had taken part in the formation of "*The French Association*," assumed so definite a shape that they resolved to send to Europe the Rev. Robert Baird, D.D., with the view of exploring the Roman Catholic countries of the Old World and reporting upon the opportunities that might exist for evangelistic work. The mission was no superfluous or unnecessary one. In striking contrast with the religious liberty now prevailing so generally, Europe at that time pre-

sented the phenomenon of extensive countries, on the one hand, almost hermetically closed to Christian effort, and of scarcely less extensive lands, on the other, in which the soil seemed to have lost all power of receiving the seed of Divine Truth. Spain and Portugal, Italy and Austria, fell within the former category. Much of France and Switzerland appeared to belong to the latter. And yet there were already some signs of religious awakening in the last mentioned countries. Socinianism and indifferentism were beginning to wane. A handful of really converted and zealous Christians in Paris, Toulouse, Geneva and elsewhere, were bestirring themselves for the sa'vation of the millions of French speaking people. In consequence of what Dr. Baird was able to report, the Association of American Christians which he represented resolved to give its most hearty support to the work in France, while waiting for the opening of the door in other countries. But, as opportunities multiplied, the generous ambition to be of service elsewhere promptly displayed itself. Shortly after Dr. Baird's return from his first three years' visit of exploration, the unpretending French Association developed into the *Foreign Evangelical Society*, instituted in the year 1839. No longer contenting themselves with labors in a single country, the friends of the conversion of Romanists took into their liberal scheme the entire world outside of the United States. During the ten years of the separate existence of the Foreign Evangelical Society it extended its operations to Belgium, and, so far as practicable, to Poland, Russia, Italy, Sweden and Germany. Nor was its activity confined altogether to Europe; for it did some excellent work among the French Canadians, and made at least a beginning in South America, in Hayti, and in one or two of our own cities in the midst of the foreign population.

The Foreign Evangelical Society was the first of the three societies merged in our present Union. The second was the *American Protestant Society*, which, as it was founded in 1843, had enjoyed six years of separate existence. The object of this organization had been primarily to combat Romanism in the United States, and in furtherance of its endeavor to enlighten our Protestant people as to the progress of that pernicious system, it had established and sustained a periodical, the "*American Protestant Magazine*." But just as the Foreign Evangelical Society had done something for Romish immigrants to this country, so the American Protestant Society accomplished not a little for an interesting community of converted Romanists, expelled from their homes on the other side of the Atlantic. The Portuguese Refugees from the island of Maderia who, on the 28th day of last August, celebrated at Jacksonville the thirty-third anniversary of their settlement in Illinois, were brought to this country through the kind offices of the Directors

and friends of the American Protestant Society. And in the grand jubilee that took place at the first third of a century of their residence in their new homes on our rich prairies, these excellent Portuguese—now increased from a band of five or six hundred to between four and five thousand men, women and children, in Morgan, Sangamon, Cass, Menard, and other counties—did not forget to express their hearty thanks, under God, to their kind American friends of a past generation.

Of the third Society merged in our present organization, we need only say that it had been instituted seven years earlier (1842) for special work in Italy. The *Christian Alliance*, at first known as the *Philo-Italian Society*, had of necessity worked with great prudence. Its operations, however, had not been so secret or fruitless as to escape the notice of Pope Gregory XVI., by whom a bull of condemnation was on one occasion hurled at it.

The three societies mentioned above were at length united in one new and important society, to which, by the adoption of a part of the name of each, the title *American and Foreign Christian Union* was given. A leading motive in the minds of those who effected this change was the admitted impolicy of maintaining so many distinct organizations to do almost precisely the same work. The times demanded more vigorous action, as they offered greater encouragement and broader facilities for action. "Never," said the Directors in an address to the public, "never since the glorious Reformation of the sixteenth century, have there been such openings for the spread of Truth among the followers of Rome, as well as among the other nominally Christian portions of our race. * * * Our blessed Lord is summoning His people to the great work of *evangelizing Christendom*, as well as of spreading the Gospel in all portions of the world. May He give our American churches the grace which they need to discern the signs of the times, to know their own duties, and to meet their high responsibilities."

The constitution of the American and Foreign Christian Union declared it to be the object of the Society "by Missions, Colportage, the Press, and other appropriate agencies to diffuse the principles of Religious Liberty, and a pure and Evangelical Christianity, both at home and abroad, where a corrupted Christianity exists." Let us examine in a rapid manner what the Society has been blessed of God to effect in the various directions here indicated.

MISSIONS ABROAD.

Turning our attention first of all to the Eastern Hemisphere we find that the American and Foreign Christian Union for many years maintained with great spirit and success the interesting enterprise in

France, which it had inherited from the Foreign Evangelical Society. Here, from the very beginning, its aim was to avail itself of the tact and experience of the natives of France and French Switzerland in planning and superintending the operations. Thus an American-Swiss Committee had been established in Geneva under the presidency of Col. Henri Tronchin for the special purpose of exercising a careful oversight of the evangelists and colporteurs supported by the contributions of American Protestants. In 1852, this separate committee being deemed no longer necessary, was discontinued, and appropriations were made to the *Société Évangélique de France*—the oldest and most distinctively undenominational agency at work—the *Société Centrale*, so fully representing the missionary activity of the Old Reformed Church of France connected with the State, the *Evangelical Society of Geneva* through which the Christians of the Free Church of the little Swiss canton labor for the conversion of their Roman Catholic neighbors, and the *Lyonnais Committee of Évangélization* in the south-east part of France. How much of the great and good work done through these excellent societies was the direct result of the help afforded by the Christian Union is impossible to say. Nor is the answer important. It is enough that we know that the assistance given enabled the French Protestants to give material enlargement to their plans, and to keep in the field a much greater number of men than would otherwise have been possible. It is enough to know that this Society has had an appreciable influence in bringing about that remarkable awakening of the Roman Catholic masses in France of which we receive almost daily new and conclusive evidence.

And here it is proper to say that, although the regular and generally annual appropriations to France ceased in 1866, the Society has within the past few years again turned its attention hopefully in this direction. We do not refer simply to what has been done through the agency of the Benevolent and Missionary Association of its American Chapel in Paris: for to this we shall have occasion to refer below. But by appeals through the pages of our monthly magazine, and for a few months by a special agent employed for this purpose, we have endeavored to awaken the American public to a due sense of the importance of taking advantage of the wonderful opening of the French mind to Gospel truth. The funds thus raised, though far less in amount than we could desire, were of great assistance to our French brethren. We could wish that they might be so multiplied in future as to render it practicable for us to assume the responsibility for the support of some distinct missionary station or stations, as, for example, that of Maligny, under the care of the Evangelical Society of France. Among other causes which the liberality of individual donors, in response to our

appeals, has occasionally permitted us to further, is that of the French Waldenses of the Valleys of Freissinières and Queyras, the former parish of the sainted Felix Neff.

In *Italy* the American and Foreign Christian Union has had a leading part in the glorious work of evangelization. It is true that until 1859, or for the first ten years of the Society's existence, whatever was done was done very quietly. Intolerance still reigned supreme over nearly the entire peninsula. To send aid to the Waldensian Table, to support one or two laborers in Piedmont, and to superintend an American Chapel at Rome under protection of the American flag—this was about all that was practicable. But so soon as, in the wonderful providence of God, Italy was thrown open, the American and Foreign Christian Union promptly embraced the opportunity so long denied to it. Using the greatest care to obtain truly converted native laborers, and for this purpose availing itself of the help, among others, of the excellent Professor Revel, moderator of the Waldensian Table, the Society began in 1861-2 with ten Italian missionaries—evangelists and colporteurs. Two or three years later, this number was doubled; and, in 1866, there were not less than forty-seven Italians in its employ, engaged in preaching the Word of God, in teaching evangelical schools, or in Bible and tract colportage. Thus were laid the foundation of a great, and, we trust, an enduring work. When, in the spring of 1873, our Society felt itself compelled, by lack of means, to withdraw its appropriations from the foreign missionary work, it was with great satisfaction that it was permitted to point to the fact that of the thirty-nine churches represented in the first General Assembly of the Free Italian Church, more than one-half owed their existence in whole or in part to this Society.

Since the date last referred to, the American and Foreign Christian Union has not failed to interest itself in Italy. It has extended a hearty welcome to the delegates of the Free Church and of the Waldenses, and has had the privilege of forwarding considerable sums contributed by its friends to the former. At the same time the liberal bequest of the late Mr. Seymour, has recently placed it in a position to do something for the Waldenses "in their moral, religious and educational training and improvement." The Normal School, at La Tour, having commended itself to the judgment of our Waldensian friends as best corresponding to the intentions of the testator, the interest and a portion of the principal of the Seymour bequest have been remitted, under a pledge that the latter shall be kept as a fund for this special object.

Of other fields occupied by this society in the Eastern Hemisphere we shall not here speak more particularly, referring for details to a

more full account given in the CHRISTIAN WORLD for March, 1873. It is sufficient to refer to *Ireland*, where efficient work was done from 1851 to 1860; to *Sweden*, where Messrs. Rosenius and Ahnfelt—the “troubadour evangelist”—were employed for many years; to *Greece*, where Messrs. Kalopothakes and Constantine were sustained, the former from 1863 to 1873, and the latter from 1862 to 1872; and to *Belgium*, *Hungary*, *Constantinople*, and the *Azores*, to which the appropriations were more limited.

Upon our own continent the American and Foreign Christian Union has labored, outside of the United States, both in North and in South America. In North America, while the assistance given by the Foreign Evangelical Society to the work of evangelization in *Canada* was continued until 1860, the chief field of operation has been *Northern and Central Mexico*. Miss Melinda Rankin became a missionary of this Union in 1855, while teaching a school for young Mexican and American girls in Brownsville, Texas. As soon as the spread of tolerant ideas threw the neighboring republic open to the preaching of God's Word, she entered Mexico, and established herself at the important centre of Monterey. Through her indefatigable labors and the labors of other faithful persons associated with her, a flourishing school was founded in this city, and churches arose not only at Monterey but at Cadereita, Mezquital, San Francisco, and five or six other points. When formal appropriations to the foreign work were given up, in 1873, the Mission in Northern Mexico was assumed by the American Board of Commissioners for Foreign Missions.

In the more central portion of the same republic the remarkable awakening now in progress began under the missionary labors of Rev. Henry Chauncey Riley, D.D. Dr. Riley, at that time a member of our Board of Directors, having been requested to go to the Mexican capital and examine the openings for Christian activity, cheerfully devoted himself to the work. He was so blessed in his self-denying work, that, when four years later, the aid of the Society was finally withdrawn, not only was there a large Protestant community in the city of Mexico, with two beautiful church edifices, but there were about fifty congregations of more or less considerable size scattered over the country. More than this, the example given by us had been emulated by several denominational boards, and a great impulse given to the work in other hands—an impulse which has not since been lost. Dr. Riley's own work, after our relinquishment of it, was for some years sustained through his own untiring efforts. It has now become denominational in character, being a branch of the work of the Protestant Episcopal Church, in which Mr. Riley has received consecration as Bishop of the Valley of Mexico.

In South America the American and Foreign Christian Union sustained missions for a longer or shorter period in *New Granada*, *Brazil* and *Peru*. Its most important field, however, was *Chili*. As early as in August, 1850, the Rev. Dr. Trumbull was sent to Valparaiso, under a joint commission from this Society and the Seamen's Friend Society. Afterwards, the church over which Dr. Trumbull was settled having become self-sustaining, new laborers were sent out to direct their energies exclusively to the conversion of the native Chilians—first, Rev. N. P. Gilbert, and subsequently, Rev. Messrs. Merwin, Sayre, and Christen. When Mr. Gilbert returned to this country in 1871, the band of foreign missionaries was reinforced by a devoted native convert, the lamented Ibanez-Guzman. At the time of the relinquishment of the Chilian mission by the Christian Union and its adoption by the Foreign Board of the Presbyterian Church, it comprised four congregations at Santiago, Valparaiso, Talca and Copiapo, respectively, with an average attendance of sixty persons at each, and organized churches in the first three of these cities. At Santiago a commodious church building had been erected for which the Society made a grant of \$3,000, and there were the usual Sunday and day schools.

The reasons which induced the American and Foreign Christian Union to cease from making regular appropriations for foreign missionary work were given at some length in an address of the Directors, published in the *CHRISTIAN WORLD* for March, 1873. They might be summed up in this—the entrance of the several Evangelical Churches into the field denominationally, and the consequent diversion into other channels of the funds which until then had come to our treasury. But although the Society has thus been precluded from aiding the work abroad with the regularity and efficiency it would desire, it has, as above indicated, done what the voluntary contributions of its friends have from time to time put it within its power to do for several departments of that work—for French evangelization, for the Waldenses of France, for the educational interests of the Italian Waldenses, besides receiving and transmitting considerable sums of money for the Free Church of Italy and the Church of Jesus in Mexico.

MISSION WORK AT HOME.

During the first thirteen years of the Society's existence, no inconsiderable part of its attention was devoted to the wants of the foreign Roman Catholic population that had come to these shores. Indeed, for a time the work assumed such proportions that in 1862 it was deemed a "safe and reasonable statement" that at least fifty thousand souls, in this country, had been brought more or less within the influence of the Gospel, through the labors of the missionaries of this Society. Mean-

while the interest of the Protestant community had been greatly stimulated through the attention drawn to this subject and the facts presented by the Society's agents and in the Society's publications. Under these circumstances, and in view of the great call for help coming from the foreign fields, it was resolved to confide this interesting work in behalf of the Irish, German, French and other populations in the United States to the care of the denominational Home Missionary Societies and Boards.

Eleven years later, however, the providence of God, by closing the door to the further prosecution of the work which the Society had been doing so successfully abroad, seemed distinctly to point to a resumption of the home field, which had neither been so fully occupied nor so thoroughly cultivated by other agencies as to render our aid unnecessary. Accordingly during the past eleven years the Society has carried on operations, chiefly in the West, on a limited scale, but not without evidence of good results. Missionary agents have been employed among the German, Irish, Bohemian, and French populations, during the whole or a part of this period at Chelsea, Mass.; Pittsburgh, Pa.; Cincinnati and Cleveland, Ohio; Louisville, Ky.; Chicago, Ill.; Indianapolis, Ind.; St. Louis, Mo.; Iowa City, Davenport and Keokuk, Iowa; Milwaukee and Muscoda, Wis.; and San Francisco, Cal. Some of the missionaries have extended their labors to a considerable distance from their posts. For details of their work we refer to their monthly reports as published in the *CHRISTIAN WORLD*.

THE PRESS.—THE CHRISTIAN WORLD.

In accordance with the design of the Society, as stated in the Constitution, the American and Foreign Christian Union has endeavored to diffuse and promote the principles of Religious Liberty and a pure and Evangelical Christianity, not only by Missions at home and abroad, but by the *Press*. Recognizing the vast importance of this instrument in shaping public sentiment, the Directors not only for a time published a number of works bearing upon the Roman Catholic question, but authorized the preparation of many tracts calculated to meet the wants of the times and to answer popular objections against Protestantism, as well as to expose the flagrant errors and misconceptions of Romanists. No little attention was also given for a time to the preparation of articles for the periodical press intended to reach a wider circle of readers, and lead to the formation of just views of the perils of our civil and religious institutions from the aggressive policy of the Papacy.

But by far the most important agency of this kind employed by the Society has been its monthly publication, the *CHRISTIAN WORLD*. For thirty years, without the intermission of a single month, a magazine has

been issued, of never less than thirty-two pages, the sole object of which has been the dissemination of knowledge upon a subject which statesmen, not less than theologians, have pronounced vital to our national prosperity. If indeed, we include the volumes of the *American Protestant* previously conducted by the American Protestant Society, on the same general principles, we have thirty-five annual volumes forming a connected series. It would be hard to estimate the amount of labor bestowed, and, we believe, judiciously and prayerfully bestowed, in the preparation of the great aggregate of articles they contain, and in collecting the missionary information from almost every part of the world, of which they form a repository. Still more difficult, would be the attempt to compute the efficiency of such a periodical throughout an entire generation, not only directly upon its readers, but indirectly through its suggestions and the impulse given to other journals. In a word, the opinion of the most thoughtful has long agreed with the opinion expressed by an eminent clergyman of this city, a year since: "I hold that the American and Foreign Christian Union does a noble and most valuable work, if it only sustains and circulates this its admirable publication. Patriotism and piety alike are interested in its success."

OTHER AGENCIES.—THE AMERICAN CHAPEL IN PARIS.

Among the "other appropriate agencies" which this Society has employed in the furtherance of the great objects of its institution, we might in this historical sketch allude to the efforts often successfully made, through great public meetings, to advance the interests of religious liberty abroad, and to check the encroachments of the Romish hierarchy in our own land. And we might, in the same connection, notice the signal service which it has been able to render to a very considerable number of deputations sent to this country from Europe in bringing their objects distinctly and forcibly before the American public. We shall, however, forbear to speak of these, and shall confine ourselves to a reference, in conclusion, to the establishment of the American Chapel in Paris. While it was evidently no part of the province of this organization to build chapels for the mere accommodation of Protestant worshippers, and while it was consequently impracticable to employ the ordinary missionary resources for this purpose, nothing would be more proper than that a chapel in the French capital, the cost of whose erection was defrayed by funds raised for the special purpose, should be placed under the Society's auspices. Such a chapel might and ought naturally to become a centre of evangelization. Accordingly it was without surprise, but with great gratification, that the Directors witnessed the organization of the missionary forces of the American Chapel into an association which has begun to exert a very decided influence

upon, and is able to render very material aid to the progress of the kingdom of God in the city of Paris, and indeed in all France. The seventh annual report of this association, showing a marked and steady progress, and very encouraging results, is expected for early publication in the *CHRISTIAN WORLD*.

The necessarily rapid sketch of the operations of the first thirty years of the history of the American and Foreign Christian Union certainly points to ample grounds for thankfulness to God on the part of its friends. It also suggests the duty of taking new courage and forming fresh plans of service for the future. Never before have the prospects been brighter and more inviting. Countries long closed to the truth are now open. Whereas religious intolerance was once the rule, it is now the exception. Persecution has at length ceased in France, in Italy, in Spain. Even from Austria we have tidings of the tardy concession of those rights of worship which have so long been denied. It is a time for bold and vigorous action, for the wise and prompt improvement of opportunities. These opportunities the American and Foreign Christian Union hopes to turn to good advantage. Compelled for a time to restrict its operations, it has lost none of its anxiety to take part in the most promising work now offering. The pecuniary resources alone are lacking for this purpose, and these it confidently hopes may soon be furnished, that it may do a work in the future compared with which the achievements of the past will appear as nothing. Will not its friends and the friends of the evangelization of the Roman Catholic world rally speedily to its help? Our French brethren and others cry to us that their nets are breaking; shall we not promptly answer their earnest call?

EDITORIAL NOTES.

THE BISHOP OF PARA AND THE BROTHERHOODS.—The discord between the Brazilian prelates and the Roman Catholic Brotherhoods which waxed so warm, about seven years ago, as to lead to a serious conflict between Church and State, has not been fully allayed. The fact is, that the struggle of 1873 had a powerful effect in shaking the confidence of the masses of the people in their spiritual guides. It taught them that they might defy ecclesiastical menaces with impunity, that even an interdict does not necessarily work the mischief which the devout servant of the priesthood apprehends, and that the forms of religion may be maintained even in defiance of bishops and the Court of Rome itself. Of the antagonism developed between the clergy and the people we may form some idea from the following incident which

we find in the *O Pregador Christão*, a Brazilian Evangelical paper, edited by Rev. Emanuel Vanorden, in the city of Rio Grande do Sul.

The festival of our Lady of Nazareth is the occasion every year of a serious struggle between Don Antonio, the Bishop of Para, and the brotherhood that bears the name of the Virgin Mary for its patron saint. Recently the Bishop wrote an official letter, calling upon the president or governor of the province to prohibit the customary procession, on the ground that it lacked his approbation. As the *Pregador Christão* properly observes, the Bishop is in the right, if we once concede the principle of an established church; for to the supreme head of that church must, of necessity, be allowed the right to pronounce upon the propriety of holding a procession claiming to have a religious, or churchly character. Not without cogency does the Bishop observe: "If the right of these gentleman be admitted to carry images about publicly with pompous accompaniment against the order of the prelate, all men will, with reason, pretend to have an equal right." This seems to be the inevitable conclusion where Church and State are united. But the Bishop is in favor of suppressing the procession in question, not only because it has not ecclesiastical sanction, but because it has come to be improperly conducted. "To convince all of the justice inspiring my procedure, cast your eyes upon the programme of it, which is a veritable derision of the truth, where is seen, in the most conspicuous part, a picture of the Most Holy Virgin Mary Mother of God, represented between two shameless Venuses! This programme alone would suffice, in which not only are various errors of doctrine insinuated; but still further there are announced, in honor of the most August and Immaculate Mother of God, the lowest and most immoral diversions." In fine, the prelate demands the cessation of "these parodies, these ridiculous comedies upon worship, which cover us with shame in the presence of foreign countries, where religion is regarded as a serious matter and not as an indecent masquerade to cover shameful disorders and dissoluteness."

Upon which we may well ask with our Brazilian contemporary: "Who is to blame for this—the people, or the Bishop and his colleagues?" The procession is no better and no worse in its character than it has long been. Does the presence of three or more priests make any essential difference, or are the customary buffoonery and immorality sanctified by their religious functions? The common sentiment of the civilized world would reply in the negative, but the Brazilian priesthood thinks differently. At last the *Pregador* mentions the circumstance that a few weeks before the issue of the number to which we are indebted for these facts, "a priest blessed the banner of a carnival society in the church of one of the most respectable brotherhoods in

this city, (Rio Grande do Sul), as if such a society had for its aim to maintain the principles of the Catholic, Apostolic and Roman Religion!"

"ITALY STRUGGLING INTO LIGHT."—This is the title of a new work which we see announced by Messrs. Hitchcock & Walden, of Cincinnati, O., from the pen of our friend, the Rev. H. H. Fairall, D.D., Superintendent of Home Missions. The theme is a most entertaining and important one, and we know that it is treated *con amore*. For many years it has been a favorite subject of study with the author, and since his connection with this society his interest in the development of true religion in the peninsula has naturally been intensified. We are safe in saying that nowhere else is the reader, who is unable to have recourse to the original missionary publications of the last quarter of a century, so likely to obtain a satisfactory and truthful view of the progress of God's kingdom in Italy. We shall hope to refer to this work on a future occasion. Meanwhile we shall only quote a few sentences from the publishers' notice:—

"For more than twenty-five centuries Italy has occupied a prominent place among the nations of the world, and has been the theatre of remarkable events. No other country has a history more interesting and thrilling. It is only a matter of surprise that this rich field of literature has not hitherto been worked by an American author and presented to an American public.

"Italy is a profound volume to the philosophic student of human events—it also presents instructive lessons for the consideration of the statesman who desires to study the science of government and the art of diplomacy. In art, science and literature—the trinity of a refined civilization—Italy stands pre-eminent; and in its relations to scientific discovery, it must always be honored; but it is especially a land of sacred interest to the Christian.

"Considering the time covered, and the importance of the events and actions which make this nation's life, the number of its distinguished men and the grand nature of their works, it is astonishing that so much concerning them could be condensed into one volume, without enforcing a style so terse as to impair its literary charm. And when we realize the fidelity with which even minor matters receive their due, we heartily accord the author an unusual grace of diction and especial skill in connecting events by tracing effects between until a rare culmination and exhaustive conclusion is reached."

THE POPE AND THE STARVING IRISH.—We have no doubt that many of our readers saw a brief item of telegraphic news, a few days since, which ran as follows: "Rome, Feb. 24.—The Bishop of Kilmore, County Armagh, has sent to the Pope £100 as Peter's Pence. £100 has been received from the Archbishop of Armagh." Never could announcement be more inopportune. In the midst of his plenty, and receiving, according to his own claim, the gifts of two hundred millions of the faithful, Leo XIII. condescends to accept the sum of over \$4,000 from a

single arch-diocese in starving Ireland! And this, too, at a time when the cry for bread is heard from almost every quarter of the Roman Catholic portion of the island. Out of what poverty the money came, with what difficulty it was raised, and how well it might have been laid out in the purchase of food, we need not say. As an indignant writer in the *Christian Advocate* suggests, those £850 would have bought 850 barrels of flour, and this quantity of food would have kept 2,000 paupers from starvation for three months! But the Papal court has never refused, and will not refuse the contributions of the starving. To an extent which Protestants can scarcely conceive possible, the Romish system has shown itself to be a religion of *money*. Many Protestants have been surprised and even incredulous when listening to the unsparing denunciations uttered against it on this score by Rev. Mr. Chiniquy and others, who have forsaken Rome for the Gospel. But these men know the truth of what they say. They know that the pretence of poverty is an old trick of avarice. The "poor" prisoner of the Vatican not only lived in luxury at the very moment he was represented to be straitened for the means of subsistence, and was master of the most splendid palace of Christendom when monks were selling straws taken from his bed in his pretended dungeon, but at his death left an accumulated treasure which many a king born in the purple might envy. Never, however, did even Pius IX. receive a more untimely gift than that to which reference is made by the Atlantic cable.

CLERICAL EDUCATION IN FRANCE.—A new phase of the struggle between the Government and the Jesuits has been reached. On the 9th of March last, the French Senate is reported to have rejected, by a vote of 148 to 129, the famous Article VII., in M. Jules Ferry's Education Bill. At the time of writing, it is believed that M. Ferry has in consequence resigned the Ministry of Public Education. The article in question is worded thus. "No person belonging to an unauthorized religious community is allowed to govern a public or private educational establishment of whatsoever order, or to give instruction therein." The prohibition is not a novel one: for, as M. Ferry himself showed in his speech of June 27, 1879, "it is an article of law which was voted almost unanimously, in 1844, by the House of Peers under Louis Philippe." It was no secret that the law was intended primarily to operate against the Jesuits, and was a measure of self-defence on the part of the French republic. Our readers will recall the excellent article which we published on this subject in the *CHRISTIAN WORLD* for December last, from the pen of the brilliant Edmond About in the *Nineteenth Century*. It is, therefore, unnecessary to go over the ground and

show how thoroughly repressive measures have been deserved by the Jesuit instructors of France. What causes have operated to defeat the article in the Upper House are, in general, pretty fully known. Undoubtedly a goodly number of votes were given against it by Republicans who, with Senator Dufaure, regarded it as "despotic, and calculated to humiliate religion and violate liberty." But the majority of its opponents were from the ranks of the monarchico-clerical party, inspired by the Jesuits themselves. That the latter have bettered their prospects by insisting on the rejection is not certain, if, as M. de Freycinet, President of the Ministry, declared in the course of the debate, the Executive shall now be obliged to enforce against the Jesuits much harsher laws which already exist upon the statute-book.

DR. DE PRESSENSÉ ON THE PREPARATION OF FRANCE FOR THE GOSPEL.—In his address delivered in the chapel of the Oratoire, February 8th, Dr. De Pressensé admirably sketched the present situation in the following words:

"Without disguising from myself any of the difficulties and obstacles presented to the progress of religion in our day, I am fully convinced that never since the age of the Reformation, was there so favorable an opportunity for the propagation of our doctrines and of our faith. Circumstances have aroused us to special activity; an open door is before us: the people are most favorably predisposed to give us a fair hearing. Go where we may, if we can secure a large room for a meeting, and call the people together, to hear an exposition of the Gospel and a vindication of the principles of Christian liberty, we get eager and crowded audiences. Often when I have been asked to speak in such assemblies, I have felt myself thrilled, electrified as it were, by the sympathetic attention of the throng of earnest faces. This movement, which is drawing the mass of the people towards Protestantism, is to be explained by causes both external and internal. First of all, many thoughtful minds are impressed with the idea that our great democracy needs a ruling principle for its maintenance even as a social institution. There is nothing but religious principle which can have this salutary effect. Men turn to Catholicism, and they perceive at once from its often repeated anathemas, that no union is possible between it and the social conditions of modern democracy. It is vain, therefore, to look to it for the religious direction of the Republic. It is equally futile to appeal to the free-thinking school, which, at least, in its present predominant form—the materialistic—gives no recognition either to liberty or thought. Hence, enlightened and earnest men are drawn to the Gospel, and begin to perceive that religion may be an end, not a mere means and instrument of government.

"It must be ours to give to these inquiring minds the response they seek. Keeping as far as possible from the arena of party strife, we must show them that here, in the liberty of the Gospel, is the ruling principle they desiderate. We must endeavor to set before them that fundamental principle of all true freedom—the freedom of the soul—justification by faith, the great lever of the Reformation.

"Our nation has been prepared for the Gospel, moreover, by the discipline of suffering. There are furrows in the Gospel field made by the plow which, in God's providence, has been allowed to cut deep into our light soil. And yet the Atheism which lends fresh strength to the superstitions of Romanism, is more busy than ever in its work of destruction. It is indefatigable in its propagandism, not only among the cultivated classes, but among the ignorant and the poor. Let this be to us only a fresh reason for putting forth all our energy, for the triumph of Atheism would be infallibly the ruin of France.

"There is one more influence at work in our favor. We are enjoying a new, and in France, an unexampled freedom of action. We possess for the first time absolute liberty of speech, and the right to assemble ourselves without restriction or restraint. Who can say how long this may last? Let us use the golden hour; let us work while it is day. Every barrier is removed; there is nothing to hinder our progress but our own indolence and cowardice. We must organize our Home Missions on a broad and courageous scale. God Himself has opened the way, and He will be our leader."

A FRENCH COMMUNE SEEKS PROTESTANT TEACHING. — Incidents like the following are not rarely met with of late years, and they show clearly the drift of the popular feeling of need of something better than the priests can offer: At the Protestant church of Mauberge, on last Christmas Day, about twenty persons, men, women and children, presented themselves. It was a deputation from the commune of Bersillies, the Mayor at its head, coming to beg Rev. Mr. Poulain, the Protestant pastor, to come and preach the Gospel to them. The minister greeted them very cordially and promised to meet them the following Sunday. Accordingly, Protestant worship was held that day provisionally in the "Salle de la Mairie," where it is to be continued until permission be obtained to occupy the deserted church.

THE SUCCESS OF THE EVANGELICAL ALLIANCE DEPUTATION, in its effort to secure religious freedom for the oppressed Protestants of the Austrian Empire, appears now to be an established fact. We shall hope to give further details in a subsequent number of our magazine.

NEW REVELATIONS OF THE INQUISITION.

BY MADAME SOFIA BOMPIANA.

The *Rivista Cristiana*, a magazine published monthly in Florence, under the direction of Professor Emilio Comba, is gradually making a collection of valuable documents regarding the Reformation in Italy during the sixteenth century. These are found in the various libraries of Italy, where they have been secreted for centuries, but now, under a liberal government, are permitted to be read and published. With the aid of these documents, Professor Comba is writing a history of the martyrs of the Reformation in Italy. The story of many a glorious life and martyrdom will thus be made known to the world. The documents prove the falsity of the assertion repeated so often by the Romish Church, that there was no Reformation in Italy.

One of these martyrs whose glorious death has, till now, been forgotten—all record of it having been bidden by the Inquisition—is Fanino of Fuenza. His history was found recently by Professor Comba among the papers left by Fra Giulio of Milan. He preached the Scriptures to the people around him in their own language, and for this was arrested and imprisoned by the priests. But yielding to the tears and prayers of wife and children, he contradicted all that he had before asserted, and was liberated. No sooner was he free, however, than he suffered great remorse and lamented that he had forsaken Jesus for love of his family. Bitterly repenting his error, he was never happy until, despising fear, he began again to preach, more boldly and freely than before. Full of ardor, he went about the Romagna preaching to and teaching all who would listen to him. Thrown again into prison he thought not of fate nor feared the tortures to which he was often subjected. He trusted his family to the care of God and devoted himself fervently to the instruction and conversion of his companions in prison. Although he was often moved from one prison to another, with companions or alone, yet he never lost courage. Joyful in the midst of his persecutions, all who heard him were astonished; and those who came to persuade him to recant, were themselves converted to his views. When his wife and sister, seeing that he would be martyred, visited him in prison, and besought him to have mercy on them and his children, if he would not on himself, he answered: "My Lord has not commanded me to deny Him in order to maintain my family. It is enough that you have once persuaded me to err, although I should not have done it if I had understood as well as I do now. Go in peace, for I feel that my life has borne much fruit, and that my hour is near."

When a messenger announced his execution on the same evening to him, he embraced and tenderly kissed him, saying: "My dear brother, I joyfully accept death for Christ. He was then tied and his feet put into stocks, and then he was so joyful that those of the prison who heard him speak, said that the devil had possession of him, so fervently did he reason with and try to persuade them. The wives of those men hearing him speak with so much love and sweetness, could not restrain their tears; and at the place of execution he turned to heaven with such vehemence and fervor that he seemed warm with celestial fire, and was so jubilant that all eyes were drawn to him and all hearts touched by his faith. He was hung and afterwards burned in the public square of Ferrara, in the year 1550.

DOCUMENTS OF THE INQUISITION.

There never was a greater mistake than the idea that there was no Reformation in Italy. Thousands of martyrs were tortured, imprisoned, sent to the galleys, burned or hung by the Inquisition, and the records of their sighs and groans, their faith and courage, hidden. Curiously enough, the persecuting power which reigned so long in Italy did not destroy the records of the infamous deeds, but religiously preserved them. They still exist and will at some time be made known. As yet they are jealously guarded at Rome, but they have been published in Spain, and a singular fate has conducted a part of the Roman archives of the Inquisition to Dublin. Several of these have been translated and published at various times by the Rev. Richard Gibbings, who learned Italian for that purpose. When Napoleon I. was in the height of his power he formed the design of uniting at Paris, the chief archives of all the nations he had conquered. Those of Rome amounted to 45,848 volumes contained in 217 cases, and the expense of transporting them from Rome to Paris was \$120,000. They were carried in wagons drawn by mules and bulls over the Alps. They remained in Paris five years, and were then restored to the Papacy. One book was written during this period by Daunon, the General Director of the Archives, which he called "An Historical Essay on the Temporal Power of the Popes." He urged other students to take advantage of that opportunity in order to unmask the "ambitious policy of the Court of Rome." But no other book was written in that troubled period from 1809 to 1814, and his own was suppressed or destroyed. But something remained after that great upheaval. All the documents were not returned to the Vatican, some of them having been left at Paris. Their absence was noted by the Papal authorities, and some of the missing volumes were found and sent to Rome, among which were the manuscripts of the trial of Galileo. But others escaped, and passing from hand to hand in Eng-

land and Ireland, were at last presented to the library of Trinity College in Dublin.

Except the few translations made by Mr. Gibbings, these very important documents have been neglected until Dr. Karl Benrath, an Italian student, went to Dublin in 1876, and also last year, to examine them. Although the collection has been accessible to the public more than ten years, its existence has been forgotten. Dr. Benrath found the books covered with dust, numbered in different ways, and without a catalogue. They consist of sixty-nine volumes divided into three groups—the correspondence of the Popes, the registers of the Inquisition, and the denunciations and other papers belonging to that Society. The second group of fourteen volumes containing the genuine sentences of the Holy Office for a long series of years, is the most important. These papers are now for the first time published by Dr. Benrath in the *Rivista Cristiana*, for the months of November and December, of 1879, and January, of 1880.

The proceedings of that horrible tribunal, to which Italy is indebted for the uniformity of its faith, are clearly depicted in these papers. In reading them one seems to be assisting at a meeting of the Inquisition and to hear the extorted confessions of the victims and their reluctant denunciations of others. We see how the Inquisitor artfully puts together the salient points of the fatal accusations, interspersing his discourse with pious phrases and verses from the Bible. In extreme cases the signature of the General Inquisitor was needed, he being the arbiter of the life and death of the accused.

The dates of these registers of the Inquisition are from 1564 to 1567, then follows a gap of thirteen years to 1580. There is here more historical material regarding the Reformation in Italy in the sixteenth century than has hitherto been discovered. A host of representatives of the Reform whose names were unknown, appear, belonging to every class of Society, and inhabiting every part of the Peninsula. Bishops and nobles, as well as workmen, confess their faith and specify the points in which they differ from the Romish Church. The acts of accusal contain the titles of many books and tracts as yet unknown written by the Reformers.

The third group of volumes, containing the denunciations, furnishes a new proof of the moral torpidity caused by this system of terror. Here the father does not spare the son, nor the daughter the mother, nor friend, friend; and these denunciations often take the semblance of a virtuous duty. The accusations come from every part; even the prisoners at Civita Vecchia reciprocally suspect and denounce each other in the hope of alleviating their condition.

Some of the we kept secrets of the Papacy are thus revealed—the

terrors of the days when Cardinal Caraffa, afterwards Paul IV., and Pius V. reigned.—*N. Y. Observer.*

JUBILEE OF ROMAN CATHOLIC EMANCIPATION.

[From Report of British Protestant Alliance for year ending Dec. 31st, 1879.]

The position attained by the Papal Power in this Realm is such as demands the serious consideration of Protestants of all denominations. Day by day the Church of Rome gains strength and prominence, and upon every opportunity Romanists themselves invite attention to its growing power and influence. This year was marked by the commemoration of the "Jubilee of Catholic Emancipation," and the celebration of this event naturally suggests an examination of the results that have followed this so-called measure of concession. The *Times*, April 15th, referring to this occasion, prints a letter from a correspondent furnishing statistics to prove the progress made by Popery since that date; upon which the *Times* observes: "Fifty years have passed since this measure became a law, and the (R.) Catholics now, with pardonable pride and exultation, complacently reckon up their gains." The letter referred to states:

"The progress of Catholicism in Great Britain since the passing of the Act has been extraordinary. Ten years after the passing of the Act, there were 5 Catholic members representing English constituencies in Parliament, and 30 representing Irish constituencies, and there were over 600 Catholic clergymen in Great Britain ministering at 520 places of worship. Last year there were 126 Roman Catholic dioceses in the British Empire, the Catholic population of which is computed at nearly fourteen millions of people. (?) There are 34 Catholic peers, 26 holding seats in the House of Lords; and 51 Catholic members of the House of Commons. And 5 members of H. M. Privy Council are Catholics. In Great Britain there are 18 archbishops or bishops, 2,140 priests, and 1,348 Catholic places of worship; while the Catholic population remains at little over two millions."

But the gains of the Church of Rome are even more extensive than as shown in the statistics given in the *Times*. In a special paper issued by the Alliance, copies of which may be obtained upon application to the Secretary, it is shown that Romanism receives from the State an endowment and support to the following amount:—

GREAT BRITAIN AND IRELAND:—		£	s.	d.
Annual payments, charges on Treasury and Rates, &c.		716,703	5	5
COLONIES.—				
Canada—Annual value of Endowments		276,250	13	10
India and Ceylon—Annual payments by Government		25,035	0	0
Other Colonies—Annual grants		34,668	7	3
Total		£1,052,657	6	6

Nor is this the only charge that the progress of Romanism has in-

flicted upon the country. The details given in this special paper show that the number of Romish criminals is wholly disproportionate to the Romish portion of the population, and the extra annual expenditure thereby entailed upon the State amounts to £1,481,819.

Are these results the benefits that were expected to follow the passing of a measure which conceded political power to the representatives of a foreign and hostile Potentate? Is this the fulfilment of the pledges by which it was obtained? It was promised that Ireland would be pacified and content, that loyalty, union, peace and concord would everywhere prevail; nay, more, the passing of the Act of 1829 was obtained upon the sworn assurance of the R. C. Bishops of Ireland in which they solemnly declared *that the Laws and Canons of the Church of Rome* were not in force in this country, nor binding upon themselves, and never would be; that they approved of the principle of mixed education as established in Ireland; that they made no claim to the forfeited estates of their Church; that they solemnly abjured all intention to subvert the Protestant Church, and that they would not exercise any privilege to disturb and weaken the Protestant Religion and Protestant Government of Ireland. (See Declaration of R. C. Bishops of Ireland, Jan. 25, 1826, and evidence given Nov. 4, 1826; Report, Commission of Irish Education; and Report, Committee of the House of Lords, April 21, 1825.) Notwithstanding these oaths of the R. C. Bishops of Ireland, they did, immediately upon the passing of the R. C. Emancipation Act, publish an Epitome of the Canon Law, setting up these Laws and Canons of the Romish Church in Ireland; and upon the occasion of the O'Keefe trial, May, 1873, Cardinal Cullen and Archbishop Leahy swore that these laws were in force in that country. (Report of O'Keefe Trial, Longmans, 1847. pp. 378, 406, 494.) An examination of these laws, which Romanists are required to hold binding under pain of spiritual threatenings, will show that they interfere not only with the civil liberties of the citizen in his education, his marriage, the disposal of his property, and his right to vote, but that they tend to subvert the authority of the State, and to overturn the rights of property. It is clear that no reliance can be placed on the honor or loyalty of the Romish Church, even when pledged with the solemn oaths of its Priests and Bishops. Yet the assurances offered by these Ecclesiastics still obtains ready credence; at their demand concession after concession has been yielded by the State, and succeeding years, since the Act of 1859, record the ceaseless progress made by Rome in her attempt "to subjugate and subdue an Imperial race." In the Canon Law, in the Encyclical and Syllabus, the Papacy proclaims a Divine right to rule, to enforce her decrees upon the consciences of mankind, and to dictate the laws of States. By political action, by or-

ganization, and by systematic obstruction, the Romanists are gradually obtaining a National Establishment. They have secured the permanent endowment of Maynooth, the appointment of Roman Catholic Chaplains in our Army, our Navy, and our Jails. Large grants of public money are annually given for the support of Romish Schools and Reformatories under the management of Monks and Nuns. A Romish Hierarchy has been established in England and Scotland, and in the Colonies the Church of Rome is recognized and endowed. The safeguards provided by the Act of 1823 have been to a great extent repealed and the provisions still existing are openly violated. Jesuits and members of the Religious Orders, whose residence in this country is strictly forbidden, have reared up Convents and Monasteries in our midst, and are busily engaged in training the youth of both sexes in their schools and colleges. Protestants have been punished for publishing the contents of text-books used in these Institutions to inculcate hostility to the throne, to civil freedom, to our Government and our faith. English law is held in abeyance, or repealed, to suit these aggressors, who openly proselytise and pervert, claiming for themselves a liberty of action which they deny to the members of all other denominations.

Under the demand for equal rights, the object of the Church of Rome is to obtain ascendancy, to establish supremacy, and to enforce the despotic power of a sacerdotal tyranny, which aims at the overthrow of the Protestant faith, the destruction of religious liberty and civil rights. To maintain this faith, to uphold these rights and liberties, to oppose a firm resistance to all demands for further concession to the Papal Power, are the objects for which the Alliance contends. In the papers, published from time to time, the Committee endeavor to expose the tactics employed by the Romish party in this country, and to suggest and organize means for preventing the attainment of their designs.

MISSION WORK IN ANDALUSIA.

[From letters of Rev. Henry R. Duncan, in *Times of Refreshing in Spain*.]

We thank God for the progress we have made ; it is truly astonishing considering that it is only eleven years since our visibility was permitted in the land. We have the sympathies of large numbers who are yet too cold to show face among us, or who dare not face public opinion, backed by Romish methods. Just as the young dog is timid till he has tried his strength, and knows what he can do, so the nation, seeing the united force and clamor of the Romish party, fears to resist, and rather, for fashion's sake, throws its weight into the scale of superstition.

Did all who know what we are, and what Rome is, and really in secret lean more to us than to the superstition, join together and show their strength, we should no longer have to contend against the scarecrow of society and public opinion. But we must not expect this as yet. Indeed, I make bold to say that, if we had it, a bad time would be in store for our church, a time of resting on our lees, apathy and re-action. We are better off being always braced for the combat, and, under God, half our strength lies in the oppositions to which we are constantly exposed.

The unofficial work in such places as Lapilla and Tharsis, which are only specimens of what is going on in many parts of Spain, bespeak a steady, if quiet, growth. A young man from Iznatoraff spent a day in my house recently on his way home from two years' service in the army. For a time he was in Seville, and the rest of the time in Ceuta. An officer of his regiment while in Seville was the secretary of our young men's society there, while the captain of its band conducted the music practice in the Church, and has produced a regimental march from one of our hymn tunes. Thus while there, all three attended service regularly in our church, and many members of the band came with their captain. When in Ceuta, far away from ordinances, the three met together, captain of the band, lieutenant and corporal (for the youth became in his two years' service a first corporal,) to read the Scriptures and encourage each other. Who knows how much of this may be going on in the different regiments? The corporal has returned to Iznatoraff, burning with the desire to dedicate himself to his Lord's service. He thinks he might become a schoolmaster soon, and thence, if he had opportunity for study, rise to the post of evangelist, and ultimately, pastor. He says that the work in Izantoraff is going on steadily and well. The opposition, after the check from the King, received because of the baptism by force of the two children of Gutierrez, the evangelist, has lost all power; the Protestants are looked on in a very different light, and are allowed peaceably to meet together and worship God according to their conscience. The new Alcalde never interferes, and the ex-Alcalde taunts his clerical friends, telling them that it was through taking their counsel that he got into disgrace. This is only another instance of the gradual progress that is being made. The time, then, is not being lost; the ground is being prepared, the seed is being sown, early fruits are not wanting, but later and more widespread fruit-bearing may be confidently expected. If our methods may be improved, if more laborers be required, if a higher culture and better equipment be desirable now than we have, as a rule, had in our ministry hitherto—and no doubt we have need of all these things—let our friends and supporters at home double the utility of their gifts by earnest prayer for

such things as the Lord's work here requires, and above all, for the life which comes from a living union with a living Saviour.

No Alcalde can interfere to prevent a man from living a consistent Christian life in the fields among his fellows, and telling those of them who wish to know, the secret of his change. Happy the pastor who has many such lights in his congregation, and who can rejoice in the assurance that even when his auditory is very limited in the months of scattering, his teachings are sounding far and near, through living epistles, and may, through the Spirit's influence, have a far wider efficacy than he ever dreamt of when he gave them utterance.

One of my people, hoping to improve his fortune a little,—for in Cordoba he was at starvation point,—left some time ago to take a round of the fairs, selling little clay figures as toys, made and painted by himself and his wife and family, as well as a number of tin articles which he had made. At one of the larger fairs, his wife had to join him to assist; and when sitting at her stall, she saw a youth pass, very much reduced, but evidently one that she had known formerly in Cordoba. She called him to her, and asking after his family, found that the father was apparently at death's door, and had been for weeks, and that the mother herself, ill with ague, could not attend to him; there was no one to cook their food, and little food to cook. Magdalena promised to go to see them when her husband should relieve her from her stall. She knew she was going to visit an atheist husband and a fanatical wife, but pity was uppermost in their sad state. She went and took some things with her. Her attention was most gratefully received, and her kindness softened their hearts towards the Protestant. She arranged their beds and prepared their food, and let them pour out their complaints to her. The poor man had not slept for ten nights, needed constant attention, and feared losing his reason; while the wife, sorely weakened even in the intervals of her fever, was scarcely capable of doing anything for him. Magdalena comforted them as well as she could, and told the man that he would have sleep that night, for she would ask God to give it to him. She then offered to pray with them, to which, in their extremity, they gladly agreed. So the Protestant took her place between the papist and the atheist, and poured out her heart to God amid their tears and sobs, for they never had heard the like. They had laughed at her Protestantism in Cordoba; they could not but admire and envy it now, and the fervent amen showed that they had joined in her petitions. Next morning she returned to hear their news. They were full of gratitude to her. The wife told how she was lying awake listening to her poor husband's tossings and moanings, when suddenly, at about eleven o'clock, they ceased. She waited awhile in trembling, almost convinced that he had passed away. Then she rose

and went to him, and found him in a peaceful sleep. He slept on for five hours, and awoke astonished and refreshed. The next night Magdalena renewed her good offices.

My medicine chest, with a small selection of excellent medicines, is, as might be expected, a powerful auxiliary in my mission work, and bears out fully all that Dr. Burns Thomson, Dr. Omond, and others say in favour of medical missions. Were I a full-fledged doctor, with knowledge and a right to practice, the work would extend far beyond my power to overtake it; and I have little doubt that great good would be done, by God's blessing. Spain is a fine field for such work, for though there are some good doctors, they are few and far between, and in many towns and villages the people are in hands of such helpless creatures in medicine, that where an illness goes out of the ordinary simple routine, they are quite at sea, and fail, where the veriest tyros, with a little common sense and insight, might succeed. I have plenty instances, even with my very limited knowledge, of cures which I have been instrumental in effecting where doctors had utterly failed.

I had occasion recently to pay a visit to Granada, where our friend Senor Alhama, having worked gratuitously for six months, has, by the favor of the Lord, found support through Miss Van Loon, whom we had the pleasure of seeing here, on her recent visit to Andalusia. He continues his visits to Escornar, where, as well as in the surrounding villages, he holds meetings. Those in Escornar are well attended, people coming from various villages, around; and the desire to hear the proclamation of the gospel is as marked as ever. The schools too are well attended, day and night, and we have every reason to be happy about the work in this place. The anxiety to hear in the surrounding villages, however, has overreached itself. Senor Alhama desires when he goes that his presence be made known to only a few families, that the regulation number be not surpassed. But the news spreads too fast, and the house in which they meet will not hold the people; the matter becomes public, a breach of the law is committed by the holding of too large a meeting, and the matter threatens to become serious for the family that has gladly lent the house for the purpose. This is through no want of discretion on Senor Alhama's part, but through the thirst of the people for the gospel. The authorities, of course, under the present regime, are those chosen by the clerical party, and are more or less dictated to in such matters by the priest. If the Duke of Wellington's factor would only, as some day he must, open his eyes to see that he should take his cue from the people, and not from the authorities in such matters, and that the people are almost to a man in favor of the teaching and preaching of the gospel, we would surely be a step nearer the object of our desire, and might hope before long to have a

house in every one of his villages, and a schoolmaster for each, supported by the Duke. Then, as in our own mission house of Escornar, we should have no difficulty in proclaiming the gospel to as many as chose to hear: the morals would quickly change, and we should have a Protestant colony in the beautiful and fertile vega, while the Duke would have better servants than he can have at present. An effort we made toward this was frustrated by the factor's taking umbrage at what he chose at first to consider a complaint against himself, though he was quickly disabused of that idea. We must look for a better opportunity and meanwhile our friends at home could help us with their prayers, that the way may be made plain for the desired end in God's good time and method. At present we are planted close by the Duke's borders, and our influence is felt and appreciated in his territory. He is the only Protestant noble in Spain, and could greatly advance the Lord's cause with very little outlay, and this would certainly redound to his own worldly interests. The attack by the Yllora authorities on our school, through the pretext of a tax, a most iniquitous one it is true, on the schoolmaster, has been repelled by the energetic measures which were taken. Not only has the embargo been removed from our goods, but I suppose in fear of an exposé of the iniquity, the tax has been taken off the schoolmaster as well. Things are again in their normal state, and ultramontaniam has had to retire, and confess that there are limits of aggression which it dare not pass. But they have shown of what spirit they are, and had I been unable to claim the school furnishings as the property of a foreigner, it would have been a very serious blow to our mission work in Escornar. The authorities below plot against the Lord and His anointed, but blessed be the Lord, He that sitteth in the heavens has them in derision, and protects His own.

UTRERA.

I mentioned in my last the outdoor services among the field laborers in the surrounding country, which overtook many more than the scattered members of the congregation. These continued while the circumstances permitted, and were manifestly useful as well as interesting. But the time for these passed as the people gathered into the city again and Senor Calamita was cheered by seeing his chapel filled again as formerly. In September, eight days are devoted in that town to the special adoration of the Diana of the Utrerans, the Virgin of Consolation. The priests during those days let loose their tongues against the Protestants in their usual vigorous style, or as it has been described to me in Spanish, "threw themselves loose in bestialities."

MISSIONARY INTELLIGENCE.

Cincinnati, O.—Misses Purlier and Schiller.

Miss L. Purlier reports in her last letter a considerable demand for Protestant tracts and papers among Roman Catholics whom she visits from month to month. "We want to read them; they are good," is a frequent remark. The Bible too, is from time to time not only gladly received but actually sought for. An instance is particularly mentioned of a poor family, consisting of father, mother and son, who were very desirous of obtaining a "Catholic" Bible. They found by inquiry, however, that the Douay version could be procured at no Roman Catholic bookstore in the city for less than seven or twelve dollars. It was, therefore, with great delight that they received a copy of King James's version, and with voluntary promises on their part that they would read and search through its pages.

Miss A. B. Schiller reports about 110 visits made to families, as well as 3 visits to the Cincinnati Hospital. Here, as usual, the door is open for doing much good among the Roman Catholics who constitute a considerable proportion of the inmates. The case is specially referred to of a Roman Catholic woman, in the ward for paralytics, who although unable to speak can hear with distinctness, and can make herself understood by signs and motions. She not only gladly consented to having her visitor pray with her, but by the extreme joy depicted in her countenance showed the pleasure she had enjoyed, and pressed Miss Schiller warmly to come again to talk to and pray with her.

Davenport, Iowa.—Rev. C. Hoffman.

Our German Missionary in Davenport, Iowa and vicinity, Rev. C. Hoffman, reports for the month of February:

"The new station, Rockingham Bluffs, is a promising field, though there are

some obstacles. In that neighborhood, I made 14 visits, and in one family I preached or talked to a German woman, taking her hymn book and commenting upon it. She said that she believed in the Father, Son, and Holy Ghost, but had never been taught that she could know that her sins were forgiven. Her husband attends our meetings. The eldest son in the Roman Catholic family referred to in previous reports begins to let his light shine. He told his mother that there was 'too much humbug in the Roman Catholic Church.' Our public services are well attended.

"The work near Calamus still presents encouraging features. The congregations are good, and some are awakened by the Holy Spirit. Some who were formal professors now confess their need of vital piety. I visited forty-two families and imparted religious instruction.

"I made fifteen visits in Davenport and Rock Island, distributing tracts and engaging in interesting conversation. Thus I 'sow beside all waters' and wait patiently for results."

Cleveland, Ohio.—Rev. J. Yauch.

Rev. J. Yauch, our German City Missionary in Cleveland, Ohio, writes of his labors during the month of February:

"Among the 70 families visited during the month, I found considerable poverty which renders many susceptible to the truth, and yet hardens others, who murmur against God, and call Him cruel and tyrannical. I reply to their objections by saying that our trials are not to be considered as punishments inflicted in wrath, but as a discipline of love and mercy.

"In order to feel the spiritual pulse of persons, I sometimes ask them these

questions: 'How long have you attended the Roman Catholic Church?' When this is answered, I say in return: 'Why then of course you must be converted to God.' In most cases they reply in an ignorant or evasive manner, showing that they know nothing of saving faith. Then I point out to them the 'more excellent way,' and have reason to believe that some find the 'pearl of great price.'

"I conversed with a lady who was a very able defender of what is termed natural religion. She admitted the existence of a Creator, but ridiculed the idea of the inspiration of the Bible. After meeting her objections, I urged her to accept Christ. She conceded that believers were happier than she, but that it was impossible for her to exercise faith. At length she declared her desire to believe, and I repeated to her appropriate selections from the Bible."

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, Ill., sends this report for the month of February:

"During the month I visited over 100 families, most of them being poor. I obtained temporal supplies from the Relief Society for those who needed it.

"Since New Year's day I have held meetings in the mission chapel three times a week, and spent the remaining days in visiting. I am glad to report the conversion of one young man and two young ladies—all raised in the Roman Catholic Church. They have learned that Christ alone can pardon sins, and now see the fallacy of priestly absolution.

"Among those who have attended our meetings are several young men who work in a factory. They have been deeply convicted, and I visit them where they labor in order to converse with them. I preach twice every Sabbath, and though I work hard my health is good and I delight in the Master's work."

Iowa City, Iowa.—Rev. B. Gesberg.

Rev. B. Gesberg, who labors among the Bohemians and Germans in Iowa City, Iowa, and vicinity, sends the following statement for the month of February:

"Accompanied by your Superintendent of Home Missions I visit each month as many families as time will permit. Tracts are distributed, kind words spoken, and Christ preached as a present and sufficient Saviour. The men are mostly indifferent, but the women talk favorably and are glad to receive religious literature.

"It affords me pleasure to say that some of our benevolent citizens are aiding in building an edifice for the accommodation of the mission school, composed largely of Bohemian children, and conducted by Christian young men. After all we must depend upon educating the rising generation and saving the youth from the degrading influences of Romanism and infidelity."

San Francisco, Cal.—Rev. E. Verrue.

Our French Missionary in San Francisco, Rev. E. Verrue, thus states what he has done during the month of February:

"I have met another illustration of the passage in *Proverbs*, 'The wicked worketh a deceitful work.' The girl mentioned in my last report as having asked for me, in what were thought her dying moments, and to whom the nurse in the hospital took the priest who had just administered the last sacraments to another patient, revived as well as the Roman Catholic woman; but as their case was malignant fever, the doctor ordered the other patients to be removed. I have visited them regularly, and as they were brought near to one another, my exhortations and prayers interested the Roman Catholic sick woman who had never before heard the Gospel that she begged me to speak loud enough so that she could hear also. Both are now recovering and have asked me

to visit them when they will return home, that I might guide them in the new faith in which they are resolved to walk, and which Jesus has opened before them.

"A young Frenchman, dying with pneumonia has been visited faithfully by our assistant colporteur, who read the Word of God to, and prayed with him. Drawing near to his end, he sent for me. I was rejoiced to find that he had already given up his Catholic notions, and was anxiously desirous to make his peace with God. The promise 'Seek and you will find,' has been again realized in his case; he enjoys the full assurance of his salvation, and waits patiently for the summons to go to Him. A few days ago, the nurse of his ward, not knowing of the change that the mercy of God had wrought in his heart, took the priest to him to administer extreme unction; but he calmly and firmly declined his services, saying that Christ was with him, and would lead him to Heaven without the intermediary of mere Church forms.

"Another young Frenchman from the confines of Italy has become a regular attendant at our French service, and Sunday-school. He confessed to us that he sees now the folly of the interference of the priests in the salvation which Christ alone can give: 'God's salvation is,' said he, 'a full salvation, and the interposition of a man can only prove a hindrance.'

"Our assistant Colporteur, reports:

"Some time ago, I heard that some French brickmolders intended to hold a meeting in order to make known their grievances against the Chinamen. Thinking that, with God's help, I could do them good, I went there, and talked with them of the love of God manifested in Christ, who had died on the cross to save all men without distinction of race. When I left them, I had distributed four New Testaments and many tracts.'

"I have made the acquaintance of an

Italian family, rather bigoted Roman Catholics. I had great difficulty to make them understand that they needed no human mediator between them and their Heavenly Saviour; that Christ had shed His blood to wash away our sins, and if we believe in Him, and accept His salvation, we are saved. I succeeded at last, and when they left San Francisco for Bodie, I made them a present of the Word of God. They promised to read it prayerfully, and study it attentively

"During the month I distributed 245 New Testaments—182 in English, 8 in German, 24 in French, 14 in Swedish, 4 in Danish, 1 in Spanish, 2 in Portuguese, 1 in Dutch, 1 in Slav, 1 in Finn, 1 in Welsh, and 1 in Japanese. I also distributed 11 English Bibles and 995 periodicals and tracts."

IIA YTL.

The Rev. Thomas R. Picot writes from Port-au-Prince, in the *Wesleyan Missionary Notices* for February, 1880:

"I think the new arrangements for these Missions are mostly very good. Hayti, however, should not be considered in the same light as the other Missions. We have so few members, and so few stations really occupied, that as yet all the work has to be done. Our first thought must be to convert the people—to make churches. This should really be the Mission field of the West Indies. I hope that when we shall have churches like those in the other islands, we shall do altogether without any grant from the Committee. At present I should like to be able to concentrate all the missionary thoughts of the Committee that they have left for the West Indies towards Hayti, Cuba, St. Thomas; but Hayti first; yes, Hayti. Pray in withdrawing 10 per cent. or 5 per cent. from the grants of advanced Missions in the West Indies, let it not be forgotten that there is a vast amount of new mission work to do in some of these islands, vast fields to be opened up, brilliant

victories to be achieved for Christ in new fields in the West Indies. There is a danger of our imagining that because in a few English islands we have old missions with thousands of members, that therefore this is the time to withdraw our grants from these islands in order to spend them on other parts of the world. Nothing more absurd. We have only touched the West Indies! only touched Hayti! True, we have been here many years, but the Lord has not given us the harvest of souls here as at other places, and therefore we have not the churches to be self-supporting all over the island. For many years only one brave missionary kept his ground at Port-au-Prince as the representative of Protestantism, battling all alone against Roman Catholicism and the Vandon! All alone on an island as large as Ireland! And it was not until comparatively lately a few young men were successively sent out to help him, not to remain long enough to know the people. We cannot be surprised if we have but one or two small churches. We must be thankful for having them! But let us not suppose that the time has come that we may withdraw help from Hayti; on the contrary, the time has just arrived when, withdrawing the help from well-established Missions, we must begin to work in earnest in fields kept in reserve, like Hayti.

"Already I see the fields ripening for a glorious harvest. You know that when I arrived, hardly three months ago, and looked around I could see nothing but darkness. I thought the devil and the pope together had such a hold of the people that we might almost despair of doing anything here. I am thankful to say that I now see otherwise, and our people too. In talking to our leaders a few weeks ago on the subject of our Missions in Africa, with especial reference to our successes on the Gold Coast, they were unanimous that it is impossible to see any such

work in Hayti. It was altogether out of the question. The people here are like the French, and although there have been great revivals at the other islands, never here! Well, last Sunday week I preached my first French sermon, in the same way as I used to preach in Africa, speaking simply of the manifestation of God's love in the gift of His Son. The tears began rolling down a number of faces. I began to feel that after all I was preaching to hearts not at all harder than those I had met with in Fantiland. That morning the Classes were for the first time well attended. Tuesday evening, at the prayer-meeting, the gathering was unusually large. One leader stood up to glorify God and to testify that since Sunday he believed that God could do for Hayti what he had done in Fantiland. Yes; what is impossible with men is possible to Him! He can convert Catholic Hayti as well as fetish Africa. Let us only have faith in God. Again I preached last Sunday night: the Spirit of the Lord was there. At the close of the service we partook of the Lord's Supper. I never was more blessed in all my life. I returned home saying, "Why this people are as warm as any I have seen anywhere." Now, you see the Lord has already, through one man having stuck to Hayti, a good little Church at Port-au-Prince, in the midst of a large Catholic population. Mr. Herivel writes as encouragingly of his little Church at Cape Haytien. This is a beginning. It is not time to withdraw grants. We want more men; one for Jérémie, another for Cayes, and another for Gonaïves. This means beginning to work. By-and-by, when the Lord shall have given us flourishing churches in all these and other places all over the land, we shall make those churches pay their own ministers, and teach them also to be missionary in spirit."

ITALY.

De Sanctis Evangelical School in Turin.

From our friend Rev. John R. McDougall, under date of February 5th, (together with a report of the Scotch Church at Florence, of which he is pastor,) a report of the De Sanctis Evangelical School in Turin, partaking somewhat of the character of an appeal for the continued prayers, sympathy, and support of Christians abroad. The report says :

"By common consent the education of the youth of Italy in Christian principles is the best form of evangelization. Though the high strain of the teacher may not be reached, it is impossible that scriptural truth and gospel hymns, imbedded in the young memory, should fail to influence the future life and the succeeding generations. The Pope in Rome is at one with us in this conviction, and his most strenuous efforts are presently expended in withdrawing the rising generation from the evangelical schools.

"The true friends of Italy are therefore challenged to continued and extended exertions in this department of missionary work. The Turin school, of which we hope to print an annual and detailed report from this time forward, is one of the oldest evangelical institutions, having been founded as far back as a quarter of a century ago, by the late Dr. De Sanctis, one of the great names of the Italian Reformation, and by his excellent wife. One cannot calculate the blessing which the school has been to the town and neighborhood of Turin.

Signor Bacchetta is a modest yet most capable and devoted teacher. His hands have been much strengthened by the transfer of Miss Pignotti, now Mrs. Marini, from the school of Florence to that of Turin, and the attendance has risen in consequence. The removal of this 'born teacher,' as a celebrated man called her, when he saw how she handled her class, was a great loss to Florence. But it is never lost what a friend gets, and so Turin has reaped the benefit. Mrs. Bacchetta also labors quietly and gratuitously in the school, and makes the Christmas festival so popular with the young and old and with the general public, that the daily press is unstinted in praise of the school.

"No pains will be spared to raise the attendance even higher than 180, and to sow the good seed of the Kingdom in the hearts of the pupils. I feel sure that the excellent members of the Society of Friends will continue to subscribe liberally and in faith, through my venerable friend, Mr. Isaac Robson of Huddersfield, and that the many contributors through my equally venerable friend, Mrs. Rawson of Winco-bank Hall, Sheffield, will not hold their hands. Few enterprises can possibly enjoy the prayers and energetic support of two such eminent saints of God, and therefore possess such a pledge of the divine blessing. Quite a number of interesting narratives are to hand of good accomplished by the school, but they are of a similar nature to those of other reports of Christian teaching, so we forbear citation for this year, certain that this work of faith and labor of love and patience of hope will continue to call forth the sympathy and support of all its old friends and of many new ones."

LITERARY NOTICES.

THE REVIEW OF A GENERATION. A sermon delivered in the Middle Dutch Church, Lafayette Place, by Talbot W. Chambers, D. D., December 7th, 1879, being the thirtieth anniversary of his installation as one of the pastors of the Reformed Protestant Dutch Church in the City of New York. New York, 1880, 32 pp. A very instructive and interesting survey of religious life and activity.

PUBLICATIONS OF D. LOTHROP & Co.—

We have received from Messrs. D. Lothrop & Co. two volumes, attractive in appearance, and adapted, we are confident, to benefit as well as please. *Breakfast for Two* is the odd title of the one, written by Miss Joanna H. Matthews, which tells of the reclamation from poverty and vice of two little street Arabs. *From June to June*, by Carrie A. Cooke, is the record of a single year

of a young girl's life; a year of deep and salutary experience. Both volumes may be commended to the young with great assurance.

THE GOSPEL IN ALL LANDS.—The first number of a monthly conducted by Rev. Albert B. Simpson, and published for the proprietor by Anson D. F. Randolph & Co. at \$2 per annum. This promises to become a valuable assistant to the study of the remarkable missionary movement of our times, particularly valuable to pastors and others in connection with the monthly concert. It is well illustrated.

We have scarcely room to speak of the periodicals of the month. While reiterating our high appreciation of the beneficial effects of *Harper's Monthly* and *Weekly*, because of their excellent moral tone as well as their signal literary merits, we ought to say a word in regard to the new children's paper which the Harpers have set on foot, each successive number of which is an improvement on the previous issues. We can best express our estimate of it in the fervent wish that so elevating a journal may entirely supplant the vile trash circulating among the young, and with such pernicious results. *Harper's Young People* deserves the success which it will undoubtedly meet with.

THE WIDE AWAKE of Messrs. D. Lothrop & Co., is the same sprightly, entertaining magazine as ever, whose monthly advent is anxiously watched by the children days before it can with any reason be expected.

BOOKS RECEIVED.—"The Gospel of the Kingdom," advocated in a series of ten discourses. By Wiley Jones. Norfolk, Va. Price, \$1.

"Oddments of Andean Diplomacy." By Hinton Rowan Helper. St. Louis, 1879.

METHODIST QUARTERLY REVIEW—*Contents for January, 1880.*—1. Wesleyan Synergism an Essential of Orthodox Catholicity, By the late Prof. John P. Lacroix; 2. Ignatius and his Epistles, By Charles F. Thwing; 3. Isaiah's Vision of the Cross, By Rev. M. S. Terry, D.D.; 4. Harman's Introduction, By Rev. Jacob Todd, D.D.; 5. Echoes from Africa, By Edward W. Byden; 6. The Great Epic of India, By Rev. B. H. Bradley, A.M.; 7. The Itinerant Ministry of the M. E. Church, By Rev. J. M. Buckley, D.D.; 8. Notes to Editor in regard to the Old Hymn Book; 9. Synopsis of the Quarterlies; 10. Foreign Religious Intelligence; 11. Foreign Literary Intelligence; 12. Quarterly Book Table; 13. Editorial Notes.

BIBLIOTHECA SACRA—*Contents for January, 1880.*—1. Calvin's Ethics (An abstract from the German of Lic. Theol. P. Lobstein, Univ. Strasburg), by Rev. Frank H. Foster; 2. Recent Works Bearing on the Relation of Science to Religion, By Rev. G. F. Wright; 3. Method of the Theological Use of the Bible, especially of the Old Testament, By A. Duff, Jr., D.D.; 4. Do the Scriptures Prohibit the Use of Alcoholic Beverages? By Rev. A. B. Rich, D.D.; 5. The Meaning of "*Nephesh*," a Contribution to Biblical Psychology, By Rev. W. H. Cobb; 6. The Sabbath in the Old Dispensation, and in the Change of Observance from the Sabbath to the Lord's Day, By W. D. Love, D.D.; 7. Dr. Dorner's Christian Theology, By Dr. D. W. Simon; 8. Recent German Works and University Intelligence; 9. Notices of Recent Publications.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the month ending
February 29th, 1880.*

NEW HAMPSHIRE.		Cleveland, Hon. J. F. Clark \$10.00, Hon.	
Meriden, Mrs. B. R. Catlin.....	\$5 00	T. B. Handy \$5.00, W. D.	
MASSACHUSETTS.		Patterson \$5.00.....	20 00
Amherst, Pres. W. L. Montague \$5, &		Congress, Presb. Church in part.....	16 71
for C. W. \$1.10.....	\$6 10	Wayne, " " " "	8 62
" 1st Cong. Church, J. A.		Chester, " " " "	2 75
Rawson.....	1 00		\$53 08
Newton, Geo. H. Jones \$2.90, and for		IOWA.	
" C. W. \$1.10.....	10 00	West Branch, M. E. Church.....	\$10 00
" Charlotte L. Read.....	1 00	Honey Grove, Friends' Society.....	15 25
Webster, Rev. B. F. Parsons.....	5 00	Windham, Union Meeting.	20 25
	\$23 10	Oak Ridge, " "	16 75
RHODE ISLAND.			\$62 25
Providence, Jaius Putney \$3.90 and		CALIFORNIA.	
for C. W. \$1.10.....	\$5 00	San Francisco, Rev. E. Verrue for C. W.	\$7 70
CONNECTICUT.		WEST VIRGINIA.	
Mansfield Centre, Jon L. Hinckley 90 c.		Roney's Point, U. P. Church in part..	\$4 51
and for C. W. \$1.10.	\$2 00	<i>Received for the CHRISTIAN WORLD in addition to items specified above:</i>	
NEW YORK.		Rev. C. W. Thompson, \$3.30; Alex.	
Washingtonville, Rev. J. R. Lente \$3.90		Kerr, \$1.25; Rev. O. Crane, \$1.10; S.	
and for C. W. \$1.10..	\$5 00	T. Wolcott, \$2.20; F. P. Shumway,	
N. Y. City, Rev. B. N. Martin, D.D....	25 00	\$1.12; Rev. A. B. Taylor, \$2.00; E.	
Albany, Mrs. A. Avery \$3.90, and for		Cross, M.D., \$1.00; Rev. S. B. Page,	
C. W. \$1.10.....	5 00	\$1.00; Rev. Jos. Smith, \$2.00; N. Smith,	
	\$35 00	\$1.10; E. Stone, \$2.20; Rev. P. Stryker,	
NEW JERSEY.		D.D., \$1.10; Rev. Jas. Shaw, \$1 10;	
Plainfield, Jas. McGee \$3.90, and for		John Mace, \$1.10; Mrs. M. Van Wag-	
C. W. \$1.10.....	\$5 00	enen, \$1.14; C. Hatch, \$1.10; Mrs. L.	
Blomfield, Chas. Peloubet	3 00	A. Skinner, \$4.40; Rev. S. C. Hepburn,	
Morristown, E. P. Woodruff M. D. \$1.00,		\$2.00; Rev. J. Wynkoop, \$10.00; Wm.	
and for C. W. \$1.13.....	2 13	S. H. Kemper, \$2.20; L. F. Manning,	
	\$10 13	\$1.10; D. Jacobus, \$2.24; Rev. A. R.	
PENNSYLVANIA.		Clark, \$1.00; H. V. B. Jacobus, \$5.00;	
West Alexander, Presb. Church bal..	\$8 12	Miss M. Johnson, \$1.10; J. Hartshorn,	
Mount Prospect, Presb. Church in part	6 00	\$1.10; Rev. J. Wykes, \$1.10; O. P.	
	\$14 12	Scovell, \$1.00; Mrs. S. Holmes, \$1.10;	
OHIO.		Rev. J. G. Atterbury, \$1.10; W. Ed-	
Oberlin, Prof. John Morgan \$3.90, and		wards, \$2.00; G. F. Sadd, \$1.10; Mrs.	
and for C. W. \$1.10.....	\$5 00	E. N. Grant, \$1.30; Rev. A. B. Peffers,	
Strongsville, Dea E. Lyman \$2.90, and		\$1.00; Mrs. C. M. Hovy, \$1.10; Mrs. B.	
for C. W. \$2.20.....	\$5 00	M. Kinney, \$1.10; Smaller sums, \$3.27	\$69 12
		Total Receipts for the Month, \$291 01	

THE CHRISTIAN WORLD.

Vol. 31.

MAY, 1880.

No. 5.

EDITORIAL NOTES.

THE ANNUAL MEETING OF THE SOCIETY, for the purpose of hearing the Report of the Board of Directors, and of electing members of the Board to supply the place of those whose term of office expires at this time, will be held in the Society's Rooms, 45 Bible House, New York, on Wednesday, May 12th, 1880, at 3 o'clock P. M.

GROWING APPRECIATION OF THE REFORMERS.—It is a sign of the times which cannot be mistaken, that the world is more and more coming to recognize the moral and intellectual greatness of the leading reformers of the sixteenth century. The result is a natural one. In proportion as we understand the magnitude of the movement in which they took part, both in itself and in its bearings upon all after history, it is impossible to avoid a more just estimate of the characters of those much-maligned men, the world's true benefactors, whom it so frequently refuses to acknowledge. If posterity shatters many of the idols of previous generations, it also accords praise for resplendent merits to many to whom words of commendation have been given in too niggardly a manner. We are glad to read these remarks in a letter of the late excellent Baroness Bunsen, which, while they clearly show that even yet France does not honor aright its Protestant heroes, exhibit the conclusions toward which reflective minds of all countries are rapidly tending:

“The errors of Calvin in reckoning persecution of heretics to be a Christian duty, was that of his age—probably when he lived there was not a living man who allowed liberty of conscience except William of Orange, who protected the Anabaptists against St. Aldegonde and all the enlightened and unenlightened of his brethren in the faith. But the merit of Calvin is his own, and he has been the creative instrument of the strength of England, of Scotland, of the United States of

America, not to speak of the Protestants of France, who have been scattered abroad to sow the good seed in every country into which they fled, as not being suffered to build up their own. * * * *

"How little the French consider what '*les gloires de la France*' are! In Calvin and their Protestant martyrs consists their moral and intrinsic greatness, and it occurs to no one to assert, or even to perceive this!"

PROTESTANTISM IN ITALY has certainly begun to assume such proportions that it can only be an affectation on the part of its opponents to pretend to despise it. Let it be remembered that scarcely twenty years have elapsed since the door was opened to work in the peninsula. If this fact be not forgotten, it must be conceded that the present aspect of things is highly encouraging. True, no sudden and violent revolution of public sentiment has occurred. Italy still suffers from the effects of the enforced lethargy of many centuries. No other country of Europe has been so priest-ridden; in no other country has all independence of thought, especially on religious subjects, been so studiously discouraged. There has not been even a higher and more select class of students devoting themselves to the consideration of the most interesting problems that can interest a thinking man. As for the people, their condition under Pontifical and Bourbon rule was confessedly most deplorable. The statistics of popular illiteracy accord to Italy an unfortunate pre-eminence. Even since the intelligent labors of the national government, the evil, though reduced in degree, has by no means been thoroughly remedied. Under such conditions of ignorance and indifference, an instantaneous awakening among the masses of the people became a manifest impossibility, except as the result of a miraculous influence which could not be looked for. What has, however, taken place?

We learn from a correspondent of *Evangelical Christendom* that an "Alphabetical Guide to the Protestant Churches of Italy" has just been published in Naples. It contains a full list of the towns where any Protestant church is to be found, together with a detailed account of all the churches existing in the same city, and their pastors or evangelists. It is, of course, a book of invaluable information relative to this work. The most interesting fact brought out is "*that there is now almost no town, even of secondary importance, without a Protestant church.*" The correspondent gives a partial list of *fifty-one* such towns and cities, (leaving out a large number of others as less known to English readers), beginning with Alessandria and Ancona, and ending with Verona and Vicenza. It is true that a very considerable number of the churches are properly for foreigners and not for Italians. There are twenty-three churches or chapels where services are held in English,

twenty where the French language is employed, and seven where the German language is used. But it must be borne in mind that even these churches are centres of Protestant influence, and that, under the present tolerant system, they can be and are attended by many Italians who understand English, French and German. But as against the fifty Protestant churches, where a foreign language is used in the sermons and prayers, there are *one hundred and thirty-eight organized churches* where the Italian Romanist can hear the Gospel preached in his native tongue. This computation takes no account of about a hundred more places where the Gospel is indeed proclaimed but there is no regularly organized church. Of the 138, the Methodist are put down as having 44; the Vaudois or Waldenses, 38; the Free Church, 21; the Baptists, 19; and the "Brethren," 15. These churches are ministered to by about one hundred pastors and fifty evangelists. With the exception of perhaps ten, these are all Italians by birth, and about one hundred are said to be converts from Rome. The remainder represents pastors of Waldensian origin. It should be noted that the larger cities, former capitals of independent States, have each of them a number of Protestant churches of different denominations; thus, Rome has eight churches—three Baptist, two Methodist, one Vaudois, one Free, and one belonging to the "Brethren."

ROMAN CATHOLIC BECOMING PROTESTANT CHURCHES.—The difficulty of finding suitable halls for Protestant worship, especially in view of the hostility of the priests, has frequently been alluded to in these pages. Every year sees this embarrassment diminished by the purchase or erection of suitable church buildings. We rejoice to see that the Waldenses have lately succeeded in buying two former Roman Catholic churches, the one in Milan, the other in Verona. The latter is small; the former, known as "San Giovanni in Conca," is a building of considerable architectural interest, and of sufficient note to be described in the guide-books. Thus Förster tells us that it was built in the fifteenth century, and contains tombs of the Visconti and Barnabo families. In fact the municipality of Milan, in its interest for the conservation of everything historic, made the somewhat unusual stipulation in the deed of sale that the Waldensian church shall retain the ancient fresco paintings with which one of the interior walls of the building is adorned.

THE MOODY AND SANKEY HYMNS IN FLORENCE.—Our good friend, Rev. J. R. McDougall, writes that the evangelistic mission of Dr. Somerville and Major Colquhoun is eminently successful. One evening the former addressed the Italians in the Teatro Nazionale (National Thea-

tre), which was crowded to excess, and the audience requested that the meetings should be continued and be held in a larger building. There were at least 3,000 persons present, if not more, in the *Teatro Pagliaro* on a subsequent occasion, filling every available part of the vast building. "The boys in the streets," says Mr. McDougall, "are singing the Moody and Sankey hymns, which have been so happily rendered into Italian by the Rev. Signor Rossetti." "Imagine the pleasure of Dr. Somerville and Major Colquhoun," he adds, "when I pointed out that he had been pressing the Gospel invitation on the peaceable and delighted Florentines in a most classic place, only eighty yards south of Dante's birthplace, eighty yards north of the spot on which Savonarola was burned, and one hundred yards east of where Francesco Medici lay a prisoner of the Lord, only twenty-seven years ago, for reading the Bible in the privacy of his own home. What changes have been wrought since then by God!

ST. PATRICK'S DAY OBSERVANCE.—We learn from a printed circular sent to us from Ireland, that the friends of the spiritual regeneration of that land adopted a very proper and rational course with regard to the day which is so dear to the hearts of the greater number of Irishmen. At the suggestion of the Irish Evangelical Alliance, the anniversary was observed as a special day of prayer for the conversion of Ireland to the Gospel. If St. Patrick can be proved by his writings, as he undoubtedly can be proved, to have been thoroughly in sympathy with what is now known as Protestant Christianity, and an upholder of the cardinal truths of the reformed as opposed to the papal system, it is eminently fitting that the day which national pride sets apart to his honor should be used by Protestant Irishmen in supplication to God that their country may speedily be brought back to a knowledge of Scriptural truth and to a vital piety.

BUYING CONVERTS TO ROMANISM.—Dr. Porter has an interesting letter in the *Missionary Herald* for April. Writing from Pang Chia Chuang, in North China, December 6th, 1879, he makes some statements which clearly show that the Roman Catholic missionaries have by no means abandoned the methods by which in past ages they were in the habit of securing the nominal adhesion of crowds of pagans, in whom no radical change of heart or even of intellectual views had taken place. He says: "The efforts of the Romanists in Chihli to buy up people, by allowing each person who would adhere to them 3,000 cash for each Chinese acre of land, and by promising to establish a school in each village where it was wanted, have been prodigious. It is estimated that more than half a million taels (\$750,000) have been spent in this

attempt. They captured village after village. It is idle to ask whence came the money. Some suspect that famine-relief money was reserved for this attempt. A like attempt in Shantung came near paralyzing our work. We have lost a great many who were somewhat interested, and a large number of baptized have deserted. But that tidal wave of opposition has passed. The Bishop of Shantung had not the money to do as his fellow of Chihli did. At Ti Chi they said the priest visited a neighboring village where we have a few members. One went to see what the priest was like. 'So you have come,' said the priest, 'will you join us?' 'I am already a member of the Jesus Church.' 'But in the Jesus Church you cannot be saved.' 'No,' said the man, 'should I join you now, I should only deny my Lord and crucify Him anew.' In another village a priest met a lad and said, 'Well, will you come to the new school and learn to read?' 'No, I read the Bible now.' 'What Bible?' 'The Bible of the Jesus Church.' 'If you stay in the Jesus Church you can't be saved.' 'If I believe in Jesus, and trust Him, shall I not be saved?'"

RELIGIOUS LIBERTY IN AUSTRIA.—We alluded recently to the success attending the intercession of the deputation appointed by the Evangelical Alliance to the Imperial Government. An extract from the letter of Rev. Mr. Clark, in the same number of the *Missionary Herald*, under date of February 2d, indicates the joy which fills the heart of the missionaries in Prague and elsewhere in the Austrian dominions at the removal of the oppressive restrictions under which they have long been laboring. It is true that that perfect religious equality has not yet been conceded which is the inalienable heritage of man, and which the whole civilized world is rapidly coming to demand, not as a privilege, but as a right. Yet for even this measure of justice we should thank God, who moves the hearts of kings and rulers, and who will certainly in the end establish righteousness and His fear throughout the world.

"The favorable decision of the Austrian Cabinet in answer to Brother Adams' appeal," says Mr. Clark, "was received yesterday. The right is *fully conceded* that one may hold in his dwelling religious services with invited guests, excepting children between six and fourteen years of age who belong to one of the State churches,—Roman Catholic, Reformed, or Lutheran. At the same time the Government concedes the right to hold public meetings, as was formerly done in the hall, by giving previous announcement to the authorities, with stamp of fifty kreutzers [22 cents], and then paying one florin seventy five kreutzers [77 cents] for the attendance of a policeman, to see that nothing is

said or done contrary to law. In the latter concession, as in the former, it is demanded that school children belonging to the established churches be excluded from the meetings. Our lay preacher, Mr. Novatny, has also received a favorable decision to his appeal; and doubtless our friends in Stupitz will very soon receive a similar document from the Government.

"It is a matter for great rejoicing that it now seems to be fully conceded as a matter of law and right that any one may invite friends to his own family religious services. *'Praise God from whom all blessings flow!'* The decisions, though just received, were made in December. Most hearty thanks to the Evangelical Alliance!

"There were some seventy present at our private services of yesterday. You would have been rejoiced, as we were, to have seen the joy which shone through their faces, and exhibited itself in all their actions and words. They feel now that brother Adams, in an especial sense, is given back to them; and we, too, rejoice greatly that he can again *freely* minister unto those who look up to him with the utmost confidence and love."

THE ROMAN CATHOLIC PROTECTORY.—We elsewhere republish Mr. Dexter A. Hawkins's significant paper upon the singularly crooked history of the Cathedral site. Our readers will agree with us that it is an affectation of unconcern when the Roman Catholic organs speak, as one of them did recently, of "Mr. Hawkins, whoever he may be." Another and more recent and periodically recurring appropriation of the State's money, under color of law, is now attracting to itself renewed attention. The *New York Times* remarks: "Two Roman Catholic institutions alone—the Protectory and the Foundling Asylum—draw from the City Treasury over \$325,000 per annum. Under this allowance of \$110 per head for each child, it becomes the interest of the managers to crowd these asylums with inmates. There is little expense incurred by each institution in the support of the children cared for, and sectarian feeling stimulates each Board to receive as many as can possibly be admitted. The result is that every winter poor Roman Catholic families who have hitherto supported their own children, in an humble way but independently, are accustomed to go to the nearest Police magistrate and have their little ones cared for at public expense for a few months. The Justice, either to please the Catholic voters or because of the act permitting the magistrate to commit children to asylums of their own faith, usually sends them to the Protectory or some similar shelter. Here they are fed and supported at public expense and brought up in some doctrine for a few months, and then dismissed. The City, in fact,

supports a Roman Catholic school or religious seminary during a part of the year for youth who might be sustained outside."

M. DE FREYCINET AND THE JESUITS.—At the time of writing, France is standing in expectation to see in what manner the French premier will fulfil his threat, that, in case of the rejection of the famous 7th Article of the Education Law, the laws passed many years ago against the Jesuits and other unauthorized associations, would be put into execution. It will not be strange if the Congregation of Jesus, which has been the bane of Christendom, should again be expelled from France. We could wish that this did not mean a transfer of its pernicious influence to other fields when it may be even more disastrous to the public peace and to the interests of true religion.

SOME RECENT UTTERANCES OF POPE LEO XIII.—While there is nothing very striking in the most recent utterances of the Roman Pontiff, a few sentences from three of his addresses which happen to appear in one and the same issue of the *Catholic Review*, April 10th, 1880, are of sufficient importance to warrant a word or two by way of comment.

On the 26th of February, Leo addressed a brief to the Archbishop of Cologne, expressing his singular satisfaction in reading the Archbishop's commentary upon the papal bull regarding the fatal consequences of Socialism. The Pope, we need scarcely say, writes in a despondent mood, and sees nothing but ruin to the social fabric in the present state of things. "Although no one denies that in our times the arts tending to the embellishment of life and exact sciences are prospering in a wonderful and astonishing manner, yet the corruption of morals is spreading from day to day in a manner much to be regretted." To remedy the evil the Pontiff "earnestly longs for the Church of Christ everywhere to enjoy its freedom," and thus be able to bring salvation to the nations wandering from the way of righteousness. In order to secure the co-operation of the civil government the Pope even declares himself ready to make some sacrifice of rights which have been claimed by himself and his predecessor. "That we are animated with this spirit and this will must be the firm and unflinching conviction of you, venerable brother, and all believers in Germany. Yes, we will this so decidedly, that in view of the advantages likely to result therefrom for public order, we make no scruple of declaring to you that we, in order to hasten this understanding, will permit the names of those priests chosen by the bishops as fellow-workers in their dioceses in the cure of souls to be first submitted for approval to the Prussian Government."

In an answer of Leo to the addresses sent in to him on the feast of Saint Thomas Aquinas, "the Angel of the Schools," he returns to a fa-

vorite topic. The panacea for the evils of the present day is the resumption of the assiduous study of this eminent Doctor of the Church. "The very principles of what they call modern rights and of whose terrible disastrous effects many States are deriving the sad experience, are built upon the patent errors of a false philosophy—such, for instance, as the absolute supremacy of human reason, the equality of all religions, unrestricted liberty, or rather the license of daring and doing everything, now asserted to be the right of all mankind."

All this is to be met by the cultivation of a true instead of a false philosophy, as proposed in the recent Papal encyclical: "In seeing us re-erect in honor the teachings of St. Thomas and the Scholastics, people have said that we were desirous to lead men back to the uncivilization of past ages, as if we were deploring the maturity and perfection of our own times. Yet, what is it we are doing? We are proposing as a model, a man in whom all that was virtuous and wise shone out with a peculiar lustre—a man profoundly versed in all human and sacred knowledge—a man whom so many ages have magnificently honored—whom the praises of the Church and the judgments of its Pontiffs have so singularly elevated, and who has been compared to the angelic spirits themselves." In connection with which panegyric the elaborate article on this subject by Professor Archibald Alexander in the *Princeton Review* for March, 1880, can profitably be read.

Replying to the felicitations of the cardinals upon the second anniversary of his elevation to the pontificate, Leo thus expresses himself respecting the services of his predecessors, the popes:—"Throughout all ages, even in times the most barbarous and most perilous of the Christian era, the Church of Jesus Christ and the Roman Pontiffs were the messengers of salvation and the teachers of true civilization. With the pure light of Gospel truths they put to flight the darkness of error and of ignorance, they maintained intact, against all, the principles of order and of justice; they extinguished civil discords, and by means of charity brought peace to minds most at variance; they secured to rulers the respect, obedience, and love of their subjects, and they administered to the people every help in their various spiritual and temporal wants. That progress itself, which is truly worthy of this name, and of which our age is so proud, is very largely due to the beneficent action of the Church, which promoted it in a thousand ways, blessed it and directed it to the true profit of mankind. And how much more dreadful would our future prospect be if in times of such daringness of projects, of such unbridleness of passions, there did not exist in the world the Church, that ark of salvation, that city of refuge, in which religious truth and the principles of all justice are garnered

for the common defence." The Church—that is, the Roman Church—is to show herself, even in this stormy period, "the true benefactress of humanity, and the Roman Pontificate," is to be, "the true safeguard of the nations."

THE HARVEST RIPE IN FRANCE.

We have never been more deeply impressed by the glorious opportunities for Christian labor in France than in reading a circular letter of the *Société Évangélique de France*, under date of Paris, February 10th, 1880, which comes to us with a few manuscript lines prefixed to it by our excellent friend Rev. Pasteur Fisch, in which he commends the appeal to our earnest consideration, and expresses the hope that the Protestants in France, in their need of immediate help, will not be forgotten by their American brethren.

We cannot do better than to translate this appeal in its touching simplicity, and ask our readers to reflect candidly and prayerfully on the matter and determine whether they will not send us the means to contribute something to further the glorious work opening before the Christian workers in France. Our French friends say:—

"Since our last bulletin the appeals addressed to us from all quarters have been still farther multiplied. We have opened worship in several new communes. This is an additional labor to our dear workmen; but how can we refuse the Bread of Life to those who ask for it with so much earnestness? At the present moment we are causing the Gospel to be proclaimed regularly in 141 places which are entirely Roman Catholic. What characterizes these last months of our activity is that it is the municipal authorities who invite us and offer us places for meeting. It is not, therefore, minorities that welcome us: it is the men who represent the entire population.

"We had received a touching letter from the Mayor of Saint Leger la Montagne (Department of Haute Vienne). He begged us to go and enlighten his constituents. M. Bazin went there and promised to go again and preach on one of the Sabbaths in January. When he arrived, he found the inhabitants engaged, under the direction of their Mayor, in converting a barn into a very well furnished place of worship. Some were bringing boards to serve as benches, others were sweeping the room. The oven had been transformed into a pulpit, and M. Bazin would have been glad had it been heated, for it was very cold weather. A tri-color flag had been raised over the building. The Mayor had, by letter, convoked all his municipal council, announcing that prayers would be offered to God for the opening of the Chambers. The meeting was prolonged in some manner through the entire day.

This population desired M. Bazin to make it understand thoroughly this religion so novel for it. It was agreed that he should return thither every month. At Oisy, in the Department of Nièvre, we have the entire village coming to us, and we hope to be able to celebrate worship in the chapel in which it used to assemble. The commune of Amazy has also been opened to us by a funeral which was to have taken place in the cemetery of Asnoy, very near to the abode of the deceased. The family desired, in view of the frightful cold prevailing that day, that the procession should not have a long way to go. But it had not taken into its reckoning the Mayor of Amazy, in whose territory the house is situated. He exacted that the interment should take place in the midst of his constituents. He said to M. Bouillat: 'The people of Asnoy have already had meetings; whilst the opportunity presents itself to us for the first time to hear the Gospel, I will not let it escape.' After the ceremony the people come up and shake our evangelist's hands, saying to him: 'You have done well to come and expound your doctrine to us; let us hope that your counsels will not be lost.' These wishes will be accomplished; we are going to establish worship at Amazy.

"M. Hirsch has made a third trip in the Department of Corrèze, (See CHRISTIAN WORLD for February, 1880, pages 56-60,) where, in a very few days, he was able to proclaim the Gospel to 1,550 persons. He met there the Prefect of a neighboring Department in which until now the Gospel had never been preached, save to some Protestants of the capital town. 'When will you come to us,' said this official; 'for I am longing with all my powers for a religious renovation?' It was a remarkable circumstance; for our Society had just conceived the project of penetrating into that district, and at that very moment it was invited thither in this providential manner. But, at the same time, the first fruits of that Department were being gathered in, a hundred and fifty leagues away, at Tonnerre. An itinerant dealer who was born there came to the house of M. Valentin. The latter spoke to him of the Gospel. The dealer was in affliction. The words of grace and consolation found a heart all prepared for their reception. When he heard the words of the Saviour 'Come unto me, all ye that are weary and heavy laden,' he began to weep. Three days later he again came to M. Valentin, and, in the midst of this new interview, interrupted him with the words, 'Is it then true, very true?' At the conclusion of the conversation, he could cry out, 'Now I believe! I felt from the other day that I am no longer the same man.' They prayed together, and when this new Ethiopian took leave of the Philip who had opened his eyes, he shed copious tears. He carried away with him the New Testament, and gave his address that he might be visited.

Here then is the invitation, 'Come over into Macedonia,' addressed to us by the highest functionary of the Department and by one of its humblest inhabitants. Does not all this show us that this appeal comes from God?

"M. Hirsch writes to us further: 'A village of the commune of Jouillat is truly consumed by the zeal of God's house. Every night men, women, and children meet at the house of the most advanced among them to read the Bible, meditate thereupon, and pray. Since the beginning of December three men who are past sixty, and two women who are near that age, undertake every Lord's Day to go thirty-two kilometres (twenty miles), going and returning, to attend worship at Guéret. A deep transformation has taken place in them which they cannot understand; but what they know is that God loves them and they love God.

"'At Auzème.' M. Hirsch writes again, 'in passing by the cemetery, I perceived that a grave was being dug in the part reserved for suicides. I drew near and was informed that it was an infant two days old, that had died unbaptized who was to be buried in this disgraceful place. I expressed myself in strong terms against the insult offered to the dead body of a child. My words being reported to the parents, they sent for me and begged me to give their child a religious burial. The priest hurries to the spot, and offers them a suitable place. The parents refuse. The Mayor interposes, orders a grave to be dug in the consecrated part of the cemetery, and for a whole hour I preach over this grave, and in the midst of the most unbroken attention, the Word of Life and Salvation. The people of the neighborhood of Auzème have desired to hear in their turn 'the man who washed away the outrage done to the dead body of a child.' It was in these words that the Mayor of Azal expressed himself, when inviting me to go and preside at a meeting in his commune.

"The fearfully cold weather we have passed through has evinced still more the eagerness with which our populations brave all obstacles to hear the Gospel. M. Valentin has just made an excursion in the Department of Aube with Pastors Martin Dupont and Ruffier. The thermometer was 17 degrees below zero (Centigrade), and there was very dangerous ice. It looked as though the excursion would be futile. Not so at all. They had everywhere excellent audiences, and at Chamay there were not less than three hundred persons of six different communes.

"We withhold many interesting facts which we reserve for our report; but this suffices to show that we are at a unique moment, and that we should recoil from no sacrifice in order that such a work may continue. Well! our friends until now have not understood it. We

have received very little since the beginning of this financial year. Accordingly we are confronted by an excess of expenditures of 51,005 francs, and we have the whole quarter to the end of March to pay. We beg our brethren to come generously and promptly to our help. Can they hesitate to do so in view of such spiritual wants and such blessings? But we read in the Scriptures these words: 'The silver is mine, saith the Lord.' He will make us realize it. We need considerable gifts which we must obtain in order to be extricated from trouble. We shall receive them. God cannot fail in His Word."

ROMAN CATHOLIC LENT SERMONS.

LETTER FROM DR. PRESSENSE.

I promised in my last letter to send your readers some account of the Lent sermons of this year in Paris. You are perhaps aware that at this season the Catholic Church spreads all its sails to the wind, and makes an extraordinary appeal to the general public. Years ago, when men like Ravignan and Lacordaire were the preachers, this appeal was wont to meet with a fervent response. Lacordaire especially produced an immense impression upon the men of his generation from 1840-1851. Though a disciple of Lamennais, he did, indeed, bend at last to the authority of Rome; but, like other keen and cultured spirits, he still cherished in the depths of his heart a true love for liberty. Beneath the white robe of the Dominican, in which he appeared in the pulpit of Notre Dame, there throbbed the heart of a man of the age, who thought and spoke as a true son of the nineteenth century. It was this very contrast between his mediæval garb and his almost democratic speech which gave a peculiar charm to his preaching. It might be said of him as of Rebecca, that two brothers struggled within him for the mastery—the narrow and oppressive traditions of Catholic orthodoxy, and the aspirations of the new world which had sprung out of the French Revolution. He gave pledges by turns to both these hostile powers.

While still preaching, as he believed, the tenets of Catholic orthodoxy, his eager soul scanned the horizon of the future, and stretched its wings to reach it, like a caged eagle tasting the sweets of liberty. It must be borne in mind, moreover, that the Catholic orthodoxy of that period had not yet achieved the triumph of Ultramontanism, that it had not yet proclaimed Papal infallibility, a doctrine which Lacordaire

declared to be an insult to Jesus Christ. Lacordaire, possessed also the true genius of an inspired orator, hence he was able for many years to sway the hearts of vast assemblies. No one but Father Hyacinthe exercised anything like the same influence after the death of Lacordaire. He alone displayed the same brilliant imagination and power of utterance, but even he never equalled Lacordaire in fervor of passion and fitness of unpremeditated speech. His Christian Liberalism was, however, more decided and bold, and he had the same power of carrying with him the sympathies of vast assemblies. Why, indeed, should I speak of all these great qualities as of the past? He still displays them every Sunday in his humble church in the Rue Rochecouart, which is more and more crowded. I heard him only a fortnight ago, and his denunciation of the errors of Romanism seemed to me more powerful than ever. He spoke of the scarlet woman riding upon the beast, the great whore of the City of the Seven Hills, almost as an old Scotch Puritan might have spoken.

He has just asked the Municipal Council of Paris for the use of a temple belonging to the State. This is a mistake; not only because it will certainly be refused by that Council, the sworn enemy of all religion, but also because such attempts at a reformation ought to be carried on by purely voluntary effort, and without State support.

Turning, now, from the irregular and contumacious Lent services of Père Hyacinthe to the authorized devotions of the Catholic Church, I need not pause to speak at any length of the sermons preached in the Cathedral of Notre Dame from that pulpit once occupied by such noble orators, now very unworthily filled by Father Monsabré, who, in language familiar to the verge of vulgarity, expounds the narrowest doctrines of Roman orthodoxy.

The rage during this Lent season in Paris is for one preacher only—Père Didon, who takes his stand as a Liberal, and almost as a Democrat. He was stopped last winter in his conferences on the subject of divorce by order of the Archbishop of Paris, who considered that, without being unsound in doctrine, he yet made too great advances and paid too many compliments to his Liberal opponents. This prohibition has done him splendid service. He now gathers in the Church of the Trinity in the *Chaussée d'Antin*, a numerous assembly, consisting very largely of young people, eager to hear him. The composition and the attitude of this congregation appear to me specially to deserve attention. It is evident that, even in the Catholic body, there are still aspirations after the reconciliation of faith and liberty; and wherever there seems any hope of satisfying this vague desire, a large and attentive hearing is at once secured.

Père Didon promised his congregation that he would attempt to vin-

dicating the harmony of Catholicism with modern society, both from a democratic and a scientific point of view. It must be admitted that there is no lack of boldness in the way in which he states his problem. The greater part of the sermon is occupied with the reiterated assurance that he is about to solve it; and he makes this promise with great vehemence, in language altogether unclerical, but also very incorrect, and quite devoid of those flashes of poetry which illuminate Father Hyacinthe's harangues. It is, indeed, by no means easy always to follow the thread of Père Didon's discourses. There is, however, something pleasing about him, because beneath his monk's gown he is so thoroughly unmonastic. He is youthful in appearance, vehement in gesture, and has a penetrating voice; but, with all his efforts, he never gets beyond his programme. He never succeeds in showing how this reconciliation between Rome and the democracy is to be practically carried out. He is, indeed, obliged, in the end, to shelter himself beneath the name of the Holy Father; and this is equivalent to abandoning his attempt. On a recent Sunday, for example, he announced emphatically that Catholicism was about to be reconciled with philosophy; and the ground on which he supported his conclusion was this: that Leo XIII., in his Encyclical of August last, urged all the Catholic clergy to devote themselves to the profound study of metaphysics. Now it so happens that this Encyclical was especially designed to reimpose upon the Church the "*Summa Theologie*" of Thomas Aquinas—that is to say, the system which formulates most absolutely the theocratic dogma. In his attempts to show to what an extent Rome develops liberty of thought, Père Didon is constrained to display the bars of the intellectual cage within which he himself is held captive. When he declares that his Church may be brought into harmony with the democracy, he comes into collision at once not only with the Syllabus, but with the last Encyclical, that of February 8th, which abolishes all distinction between the religious and civil power, and casts the latter as a slave at the feet of the former. It claims for the Church all matrimonial legislation, and raises its protest, not only against divorce, but against civil marriage—that corner-stone of liberty of conscience, in a country where Protestants were formerly unable to marry, and had their children regarded as bastards in the eye of the law, just because marriage in France stood then exactly on the same footing on which Leo XIII. would place it to-day.

Père Didon may call himself a free man if he pleases, but he cannot take a step forward without being guarded like a prisoner, on the right hand and on the left, by the two Encyclicals. His attempted vindication of democratic principles will, therefore, have but little significance, unless he should be suspended from preaching on account of it. If

he is allowed to speak, it will only be because the religious authorities wish to make use of him, like one of those placards set up in front of the charlatan's booth, to lure in the passers-by.

Let us hope a nobler fate may be in store for Père Didon.

—*London Christian World.*

FRANCE AND ITS DAY.

BY REV. A. F. BEARD, D.D.,

(From the *Northern Christian Advocate.*)

There is no land which the sun shines upon that holds in itself more to interest the philanthropist and the Christian than France. Having only the fifth rank in point of extent, and the fourth rank for population among European countries, it is yet second to none in the interest of its past, or the potentiality of its present. Its temperate climate is not surpassed in Europe for comfort and health, the country is rich and pleasantly diversified with abundant fruitage; and with a bright people under bright skies, the land deserves its name, "*La Belle France*," France the beautiful.

Its large and populous cities are comparatively few; Paris, Lyons, Marseilles, Bordeaux, Nantes, are the chief. Paris, the absorbing centre of the spirit and life of France, with its unmatched magnificence, its worship of beauty, its abandon of life, is the most brilliant city of the world. Though a city of antiquity with an impressive past, excelled by no other save that of Rome, the French nature is such that there is little reverence for the mere dust of ages. Past history must needs qualify present character and conduct, but antiquity as such has no worshipers, and all things yield to the arranging and re-arranging spirit of improvement. Paris is always ready to tear down the old, if it thinks that new can be made better or more attractive. This quality has given to France some fearful revolutionary history, has developed some magnificent struggles for reforms; and it remains an element of exceeding hopefulness for Christian faith, if it may be brought under a pure Christian control.

Would we understand the French people, what has been must explain what is. Colonized at a period lost in obscurity, by the Gauls of Celtic descent, and made a Roman province, it has partaken of the general history of the Church of Rome, in its departures from Christian simplicity, in the acceptance of forms, in the love for outward splendor of ceremonialism, and in the distinctive influence of the growing papacy.

When the Roman Empire declined in power and the barbarians came in upon Gaul, Rome hired foreign mercenaries to expel them. They did this, receiving the Emperor's pay, but they remained and took the territory for themselves. These were the Franks, a confederacy of German tribes noted for their brave, dashing, fiery spirit—the French clan. For more than three centuries after the breaking up of the Roman Empire, these Franks held the foremost place among the new nations. To secure the influence of the papal clergy and peace with the native races, the conquerors accepted the faith of the conquered. The alliance between Teuton and Celt was thus made firm; and from then until now, with varying fortunes, religion in France has meant the papacy and whatever it included.

To remember this, will aid to explain much of their history, their inconsistencies, their failures, their submission to Rome, and their dashing efforts to free themselves. When the spirit of the Reformation was in Europe, it was a great leaven in France. Scholars discussed the doctrines with sympathy and boldness. The people began to ask: "Why this separation between religion and morality?" LeFevre of the Sorbonne, anticipated Luther in stating the doctrine of "justification by faith." Farel and Calvin with consuming zeal and genuine French energy became Protestants. It seemed as if France would then take hold of a true religious life. But, though it was in their nature to break easily from the traditional, it is not an easy thing to cut loose from centuries of influence. While thousands reached forth to a true faith, and France at one time bade fair to be a leader in Protestantism; the past proved too strong in power. The fire and sword of Rome swept over the land. "Prisons and cells, castles and cottages, caves and mountains contain histories of bonds and banishments," of bloody persecutions "such as are not to be found in the annals of any other country, save, perhaps, of Spain." The historian tells us that "for one martyr in England and Scotland, there have been five hundred in France," and that this fair land "has yielded more martyrs than all Europe together." The papal faith thus held on, but it was only that infidelity might reign. The diabolism of Robespierre and Danton, was but the legitimate fruit of a faith which lived by murder and terror, and was an imitation of its methods. Why should not France become mad and demonize, and commit suicide in her age of reason? Why should not infidelity write over the cemeteries: "There is no God;" and "Death is an eternal sleep?" A church which could return thanks to heaven for a St. Bartholomew's day massacre, and strike off medals in its honor, with the seal of infallible sanction, when it has murdered the Christians, must expect those who remained would be infidels. What should the harvest be, but deviltry?

With the progress of truth and light which has come chiefly through the Protestant nations, with the nobler modes of life and thought, there came greater liberty. Under Louis Philippe there were some religious concessions and privileges. A little more came in the reign of Louis Napoleon, because the times compelled this. It was, however, simply the concession of moral compulsion. Only twenty years ago, the government of France was a tyranny. The iron hand was, indeed, gloved with kid; but it was iron. France was a land of passports and of spies. People discussed their own interests in whispers. Newspapers were suppressed for an opinion. Editors were imprisoned for a jest. Protestant worship was permitted subject to many oppositions, but without recognized rights. The Empress was a weak and servile child of Rome, anxious to be considered the Champion of the Faith in Europe, and the Emperor was flexible to her will and schemes. Italy was still the grave of France.

He who visits France now, however, will see the beginnings of a mighty resurrection. After the outgoing of the Empire and the fearful seditions of an atheistic Commune—the fruit of ecclesiastical tyranny and its naturally political despotism—there has come a genuine “age of reason.” A little book written by Dr. Bonar, of Edinburgh (the well-known author of many a hymn of faith and hope, familiar to our churches,) called the “White Fields of France,” tells a wonderful story of the beginnings of a hopeful redemption of this French people from the pestilent influences of its past history. The story, as it may be put within the limits of a newspaper column, is as follows :

In August 1871, scarcely three months after the Siege of Paris, when the city was the prey of the Communists, and all was fury and massacre, the Rev. R. W. McAll, pastor of a church in Hadleigh, England, was taking a few days of vacation in Paris. The hopelessness of religious work in Paris had become with most Christians a settled conviction in its better days, and certainly the present time, within twelve weeks of these dreadful experiences, would hardly seem propitious to inaugurate a Gospel mission. Nevertheless, Mr. McAll having it in his heart to help these violent people with some Gospel tracts in their language, proceeded to Belleville, a section of Paris, and a stronghold of atheistic communism, where had occurred some of the most dreadful scenes of blood and butchery during the Siege of Paris. He stationed himself at the door of a *café* for workingmen and distributed his tracts. Though warned against this, and not knowing what reception he should get, his heart was touched with a sense of their need. He knew that they had no God, no Christ, no Bible, and no hope. Why should they not be what they were? He, for one, would not leave Paris without trying to help some soul. The trial was made. He was kindly received. Some

even asked about "a true religion." The English stranger returned to his English home, but he found that he had left his heart with these dark souls in the godlessness of Paris. In the month of January 1872, he had consecrated his private resources, and with his devoted wife had severed his home ties, to cast his life and strength among this people, to give them "a true religion." He hired a small room in the Communistic district for a missionary station, with the sanction of the Commissary of Police, who assured him, however, that his endeavor was chimerical and would subject him to insult and mockery if not worse than this. Faith had its own assurance. Notices were published, and at the first meeting in this given-over district, forty persons were present, respectful and attentive. On Sunday following—of all days in Paris—a second meeting was held, and "the hall was filled." Here in a faubourg of Paris of 100,000 desperate Communists, one man was conducting a religious meeting to save a city of two millions. This is faith. The meetings continued with the reading of the Bible, a new book to them, with the singing of Gospel hymns and short expositions of truth. The children, grievously destitute of moral training, were remembered and gathered into weekly juvenile meetings. The people were found not to hate religion, so much as the kind of religion which they had seen. In February of the same year, another station was opened. In April two more. At the end of the first year there were four rooms with five hundred and fifteen sittings and with an average of nine hundred people at the various meetings; 48,000 tracts had been distributed and without question had been read. In 1873, there were eight stations; in 1874, eleven stations; in 1875, seventeen stations; in 1876, nineteen stations; in 1877, twenty-two stations; and in 1878 there were twenty-three stations, with 5,192 sittings.

The aggregate attendance for the first year was 37,957; for the last year 421,370. In the first year there were held four hundred and fifty-six meetings; in the last 2,788. Three thousand young people are under careful, continuous Gospel instruction, and those who in this city have listened to Miss Beach, one of these teachers, can form their own opinion of its high quality. Self-sacrificing missionaries God has raised up for this great work. There is no branch of missionary work either among the old or young, which has not been considered, and carried out. Adult Bible classes, prayer-meetings, lending libraries, sewing meetings, young women's meetings, visitation at homes, are all in successful operation; and, round the whole circle of this city of two million souls, the Word of God is proving itself the power of God. The Gospel has entered streets, lanes, houses and hearts, planted itself beside the cathedral, the theatre, the *caf  *, the gambling-house and places worse than these, and has leavened large sections of a population

thought to be hopeless. Visitors to Paris can easily find these stations and see for themselves. They will find the halls crowded, four-fifths of the attendants being men, the majority young men serious and drinking in the Word of Life. Eight thousand adults, in addition to three thousand young people, are under continuous Protestant instruction to-day, seeking light for their souls in the simple Gospel of Christ.

From the report of the last year I glean the suggestive figures, that 10,356 persons were in attendance during the year at prayer-meetings; 13,374 at adult Bible classes; 41,708 at Sunday School, and that eight hundred Sunday School meetings were held; 25,421 were present at four hundred and sixty-nine young people's meetings. One thousand and five hundred New Testaments were earned by virtue of regular attendance upon adult Gospel meetings. Conversions occur weekly, with experiences in personal religion of deep interest. Begun thus eight years ago, by an English pastor and his wife, it is now supplemented by others, many of whom are native pastors, and the work thus widens.

And while religious liberty is not yet fully legalized in the written laws of France, "the Government is in its ministry almost half Protestant numerically, and more than half in its spirit and politics." The police are friends and protectors, and the Gospel has free course. Infidelity, which despised the Church as an oppression and superstition, is learning the fact that a pure Christianity is neither.

The question which now asks itself is, "Whereunto will this thing grow?" It has already gone beyond Paris. Lyons, like Paris, is a city of martyrs. Its river Rhône has been so choked with the corpses of its slain martyrs that the very fish died. Here, by a special call, are four preaching stations, with sixteen meetings a week, "crowded at every service;" four more in Marseilles; four more in Bordeaux; and the cry arises from many a town in France, "Come over and help us." So the people are listening to the Gospel eagerly, and France appears to be returning to the Faith of the Reformation. The unlikeliest place of all is rapidly growing to be the most interesting.

These facts should be their own appeal. Let me crystallize some reasons why the Christian people of America should help in this critical golden hour of France, with prayers and offerings.

1. The people of France are seeing clearly that they have erred, that they need what they have done. And the fire kindled at the bottom is rising to the top of society. The Government see this. French history is one of suffering and loss. Once France boasted of her colonial possessions. They are nearly all gone. Great Britain has doubled her population, and the United States have increased five-fold, while France has increased but forty per cent. Statesmen are finding reasons for this and drawing their conclusions.

The Communists, themselves, see that they have erred. There were "levelers;" but they are learning that the Gospel levels up, and that is better to level up than to level down. They are more than contemptuous of popery, they are also tired of atheism. They are ready for "a true religion." It is a golden hour for those who love the cause of Christ to witness its power.

2. As a people, we owe not a little to France for our liberties. The payment of simple interest on our historic obligations would be most just in this day of gracious promise.

3. As a missionary enterprise the work is strategic. France is potential in her influences. She can do more than set the world's fashions in dress. Once brought to a knowledge of the truth in its purity, the world would feel it. The voice and influence of the most brilliant city of the world, and of a nation where popery, infidelity and Communism have centred in power, once converted to Christ, cannot be other than mighty. What shorter path to a better observance of the Sabbath in Europe, than to change the ideas and habits of France? A new social power would confirm and not destroy Christian institutions.

4. The reflex influence upon the American nation must be great. We have already borrowed much from France. Bible principles there, would be felt here. The prestige of Romanism broken there would help us here. Communism surrendered there could be met more surely here, for the French people have never failed in communicating their ideas and their life.

HOW THE ROMISH CHURCH OBTAINED THE CATHEDRAL BLOCK.

By DEXTER A. HAWKINS, Esq., in the *Christian Advocate*.

Whenever the facts of how the Romish Church managed to intrench itself upon four of the most valuable blocks of ground in the heart of New York city, namely, those between Fifth, Madison, and Fourth avenues and Fiftieth and Fifty-second streets, worth to-day, free of buildings, \$3,000,000, for a mere nominal consideration, are made public, the doughty champions of this Church lose their temper, and pour out upon the party stating the facts a wordy torrent of abuse.

Why is this? Is it in imitation of their patron, St. Peter, who at one stage of his progress toward a true Christian life, once, when confronted with what he thought was dangerous fact, cursed and swore and denied the truth? (Matt. xxvi: 74.)

The proposition, the correctness of which the facts demonstrate, is this: *The Romish Church has obtained these four blocks of ground,*

directly and indirectly, from the city of New York for substantially nothing. In other words, this Church, on the whole, in the various transactions that resulted in transferring these four blocks from the city to this Church, and resulted from such transfer, has received more money from the city treasury than has been paid into the city treasury for the four blocks, including the Cathedral blocks; so that in substance and fact, though not in form, this Church, *by this series of transactions, has obtained what is equivalent to a gift from the city of these four blocks, now worth, if free of buildings, at least \$3,000,000.*

How was this accomplished? This Church works by long reaches, often running through a century.

In 1799 the city of New York, for the consideration (stated in provincial currency, but reduced at the time to United States money) of \$1,012.50 and *an annual rent of four bushels of wheat, payable on May first in each year*, granted by a sort of perpetual lease lot No. 62 of the common lands of the city to one Robert Lylburn. The grant contained a condition, usual in long leases, that *on ten days' default in payment of this annual rent*, the city could enter upon the land and distrain, and in case not sufficient distress was found thereon to pay the rent, *then the city could immediately re-enter into its original estate* of fee simple absolute in the lands, and the *lease or grant would at once become wholly void.*

Lylburn executed to the city the usual counterpart to this lease, wherein he accepted the conditions, and bound himself and his assigns *to pay the annual rent, or to forfeit, as above stated, his title to the land.* This counterpart is in the proper book in the Comptroller's office, and Lylburn's part is recorded in the Register's office in liber 150 of Conveyances, page 232.

This defeasible title to this lot by sundry transfers turned up in 1829 in the possession of the Catholic Church, and the rent from time to time was paid in Lylburn's name by the Catholic Church. The amiable, courteous, and truth-telling disciple of St. Peter, the Editor of the *Catholic World*, says of these facts in his March number: "*This is a rank invention.*"

The records show it is a rank *fact*.

From 1829 to 1852—twenty-three years—this lot was forfeited *each year by the Church not paying the rent within the ten days required by the lease*; and even in one instance, not paying the rent *for nine consecutive years.* Yet this disciple of the irate St. Peter says: "*It never was forfeited.*"

Shade of St. Peter! how your followers walk around the truth!

What are the facts in detail?

The land was vacant, except a small brick chapel, built upon what is

now the south-west corner of Madison avenue and Fiftieth street, to defend it against public taxes, and had no distress on it whatever.

The rent due May 1, 1827, and May 1, 1828, May 1, 1829, and May 1, 1830, was in default till Jan. 22, 1831, when the slow disciples of the truth-telling saint paid up.

The rent due May 1, 1831, was not paid till September 3. That due May 1832 was not paid until June 23. That due May 1, 1833, was not paid until May 25th. That due on May 1, 1834, was not paid till October 11. That due May 1, 1835, May 1, 1836, May 1, 1837, May 1, 1838, May 1, 1839, May 1, 1840, May 1, 1841, May 1, 1842, and May 1, 1843—*nine years*—was not paid till May 6, 1843, and then only a portion of it was paid; a little more was paid May 13. The remainder of this rent for these nine years was not paid till May 16, 1846; when the Church paid it, and also at the same time paid the rent due May 1, 1844, and May 1, 1845. The rent due May 1, 1846, and May 1, 1847, was not paid till July 17, 1847. The rent due May 1, 1848, was not paid till July 1. That due May 1, 1849, was not paid till Nov. 30, 1849. That due May 1, 1850, was not paid till October 30, 1850. That due May 1, 1851, was not paid till June 30, 1851. That due May 1, 1852, was not paid till November 11, 1852, when, to escape the risks of these annual forfeitures for non-payment of the rent within ten days of May 1, and the consequent annual liability to have the city re-enter and resume its original estate in this block, now two blocks, the Church, having escaped the previous defaults and forfeitures by inducing the city to take the rents long after they were due, and the forfeitures had been incurred, commuted the annual rent (of four bushels of wheat or its value) by paying \$83.32 cash, and obtained a release from the city.

This for the first time vested a fee simple absolute title in the Church.

The disciple of St. Peter who edits the *Catholic World*, says the above facts are "*partly an invention, and partly a ridiculous travesty.*"

This statement of his is equally as true as the one referred to above of his patron, St. Peter. I will leave him to ease his conscience the next time he goes to confession and asks for absolution. It is convenient for some people to think they can get absolution from their sins by appealing to one of their brethren. It allows them great license in both word and deed; but it compels all others to take what they say and do with a large grain of salt.

The exchange by the city with the Church of the entire frontage of this block, 800 feet on the north side of Fiftieth street, with a fee simple absolute title, for a frontage subject to an annual rent, and more than a quarter smaller in area, on the block above, was a far

greater shave on the city by this Church than I stated in my article in *The Christian Advocate* of January 1, now in pamphlet form.

It was, in substance, though not in form, *a free gift by the city to the Church of this 800 feet frontage, covering the fronts of 32 city lots.* For the smaller quantity, subject to an annual rent, that the Church pretended to give to the city in exchange for this frontage, the Church took back again to itself, by obtaining from the city two leases for ninety-nine years, covering the entire block between Fifty-first and Fifty-second streets and Fifth and Fourth avenues, containing on one side this small strip, and paying the city for this block, worth \$1,500,000, *only \$2 a year rent.*

So that the city, in substance, got nothing at all for the exchange of this 800 feet frontage; yet my amiable and truth-telling disciple of St. Peter has the effrontery, in his *Catholic World*, to say: "*These were exchanged to the equal advantage of both parties.*" So thought the noted Dominican monk, Tetzels, who was authorized by the Pope to sell indulgences to raise money to complete St. Peter's at Rome, and who used to say to the parties who paid him money for indulgences, that the moment the coin jingled in the coffers of the Church, the soul for whose benefit it was given leaped out of purgatory.

But a plain business man would say, the advantage of this exchange was all on the side of the Church.

A simple comparison of what the city has received for the Cathedral block, from 1799, with interest on the same, and what it has paid the Church for running Madison avenue across it, will show whether, in substance, though not in form, the block has been obtained from the city for nothing. The original sum paid for the lease was \$1,012 50. This, at four per cent. compound interest, payable semi-annually like Government interest, amounted in 1852, when the Church obtained the release from the city, to \$8,425 01. The annual rent for fifty-three years and six months, supposing it had been paid promptly (which it never was,) at the same rate of compound interest, amounted in 1852 to \$805 90. Add to the above two items the amount paid by the Church for the release of the rent in 1852—\$83 32—and we have, as the amount received by the city up to 1852, with compound interest, \$9,314 23. This \$9,314 23, at the same rate of compound interest from 1852 to 1864, the date of the Madison avenue payment, amounts to \$14,977 28.

This is the total amount the city has received from all parties for the Cathedral block, reckoning four per cent. compound interest on the same payable semi-annually. I put the interest at four per cent., since that is Government rates.

Now, in 1864 the city paid the Romish Church in cash for running

Madison avenue across this block, \$24,000 ; and also paid the Church's assessment on the block, \$8,928 84. Total paid by the city to the Church, \$32,928 84. Deduct total amount received by the city with compound interest upon it as above, to 1864, \$14,977 28. This leaves as net loss to the city, or bonus paid by the city to the Romish Church for taking the Cathedral block, \$17,951 56.

In my article in the *Advocate* of January 1, which aroused the ire of the Editor of the *Catholic World* I stated that the Church, by getting possession of that lease and converting the same into a fee simple absolute, and then by getting the 800 feet frontage on Fiftieth street, had substantially obtained the Cathedral block (now two blocks) from the city for nothing. The above exact calculations show that the city fared even worse than that at the hands of this Church ; for the two blocks, worth now \$1,500,000, slipped out from the possession of the city into the bosom of the Church, and \$17,951 56 of public money, in substance, went with it. As a sort of a corollary to this problem in ecclesiastical geometry or land-getting, the Church, for \$2 a year, grabbed the two blocks above these, worth another \$1,500,000. This Church, also, for years, avoided taxation on the Cathedral block, consisting of some sixty-four city lots, by keeping a brick chapel on four of the lots. Persons often inquire why this small brick chapel is still kept up, close to the Cathedral ; being practically of no use for a church, so near is it to the Cathedral. The answer is, *It is an ecclesiastical shield against the taxation of thirty valuable city lots on the block between Madison and Fourth avenues, the tax on which, were it not for this chapel, would be nearly \$8,000 per year.* The uselessness of this chapel for a church is manifest from the fact, that the church now offers the block for sale, and the Tax Commissioners have given notice that they shall next year tax these thirty lots.

The tone of the champions of this Church indicates, that the more real estate it gets, the more bad temper it manifests when one exposes the manner of its getting.

The history of every country, where religious sects have been permitted to lay hold of the public land and the public money, shows that in the end ecclesiastical corporations become gorged with wealth, while the public lands disappear in the bosom of the Church, and the public treasury is afflicted with chronic emptiness. The same history shows that, whenever religion is made an affair of State, instead of the individual mind and conscience, it in the end grows to be a gigantic, tyrannical, political machine, and morally an empty shell, and is afflicted with a sort of heart and soul rot, and oppressed with outward ceremonies.

The Founder of Christianity nowhere teaches us to support our religion out of the public treasury ; but, on the contrary, rather to keep it

distinct and separate from the political powers. In that way it can permeate all countries, exist under all forms of government, rendering unto Cæsar the things that are Cæsar's, and unto God the things that are God's. By concentrating and directing its efforts to the heart and conscience of the individual, it can, by regenerating him, purify and reform society. But by neglecting that, and devoting its energies to secular affairs, to acquiring wealth and temporal power, it abandons Christ and His teachings, and falls into the practices and habits of paganism.

New York, March 15, 1880.

THOMAS AQUINAS AND THE ENCYCLICAL LETTER.

An article with the above title by Professor Archibald Alexander, Ph. D., of Columbia College, published in the *Princeton Review* for March, is both able and timely. We extract the concluding pages, and strongly recommend our readers to procure and master the entire paper.—ED.

It would be only a weariness to the reader for me to occupy any more space with the consideration of these ancient theological questions, and those who have followed the discussion to this point may perhaps be ready to say with M. Jourdain: "Voilà des mots qui sont trop rébarbatifs. Apprenons autre chose qui soit plus joli." I believe, however, that I have shown several radical defects in the recommendation of the encyclical letter. If science is to be pursued, then it seems that the works of Thomas Aquinas are not adapted to its pursuit, being wrong in method and antiquated in matter. If science is not to be pursued, then why is it necessary to suggest a way of pursuing it? Even if the speculation of St. Thomas led to some results that modern science has confirmed, it does not show that this method is to be commended. I have also indicated that the relations of science have so much changed as to call for new modes of investigation in natural inquiry, and new modes of defence where scientific heresies arise. A few of the theological results of the Thomistic logic have been stated above.

But an attentive glance at the history of St. Thomas's doctrines in the Church of Rome may well strike the thoughtful Protestant with surprise and the devout Catholic with alarm.

About fifteen centuries have gone by since the Council of Carthage passed a sentence of condemnation on the teachings of a Roman monk named Pelagius, and for centuries "Pelagianism" was a by-word and term of reproach. Against it were directed the eloquent arguments of Augustine and the dialectic of the highest authorities of the Church

The Augustinian doctrines of original sin and inability, of grace and eternal election, were terrors to the sinner; and in the minds of many a thoughtful monk and learned doctor they awakened a wondering awe and a spirit of earnest devotion. But as time went on the degeneracy of the clergy, the wordliness of the church, the carelessness of the people, softened these stern parts of Christian doctrine. From time to time they were reiterated by devout scholars like Anselm, and the orthodox party was still imbued by the spirit of Paul and the Bishop of Hippo. It was St. Thomas who represented the anti-Pelagian party in his own day, and his followers were as earnest as their master. But the followers of Duns Scotus set forth doctrines that were decidedly Pelagian in their tendency. From this arose the great discussion between Thomists and Scotists, between the successors of Dominic, the fanatical spirit of the early Inquisition, and those of Francis d'Assisi, the pious but superstitious devotee. The synergism of the Scotists, supported by the powerful party of the Franciscans, became more and more prevalent. St. Thomas differed from St. Augustine with reference to these peculiar doctrines on but one point. The grace given to man to prompt him to good was not *irresistible* but *prevenient*. The Thomistic party became weaker and weaker, until the Tridentine Council met in the sixteenth century. At this time these views of Augustine were being advanced boldly and emphatically by the Genevan theologians, by Calvin and his followers. The inferences drawn by the reformers forced the papal theologians to the other extreme. The decrees of the Tridentine Council were semi-Pelagian, were anti-Thomistic, and since that time the Latin Church has followed these decrees. The controversy is represented in the reformed Churches by the Calvinists, and Armenians. Does Leo XIII. propose to revive the anthropology of St. Thomas? Former attempts to do this in the Church of Rome have not always been successful, and the importance of the question may be better appreciated after a glance at a few familiar facts of history.

In the early part of the seventeenth century, during a contest between the Dominicans and Jesuits on the subject of Grace, Jansenius, Bishop of Ypres, died, leaving behind him a work entitled "Augustinus." The distinctively Dominican doctrines traced to Augustine were set forth and defended in this celebrated book. It created a movement that awakened theologians of all parties, aroused the doctors of the Sorbonne, the fathers of the Oratory, and the active interference of the State. The results may be read in the trial of Arnauld, in the controversies that followed, above all in the satire and eloquence of a single man, the suffering genius of Port Royal. Even before this time, in 1588, the work of the Molina ("*Liberi arbitrii cum gratiæ donis concordiæ*"), which was published at Lisbon, made an uproar among the

Jesuits, but failed to elicit a decision at Rome. Sixty-five successive congregations of the Sacred College left Clement VIII. unable to decide whether the infallible word of the Church should be in favor of Thomists or Jesuits. But in the time of Pascal there were different successors of St. Peter at Rome. Alexander VII. and Innocent X. condemned the doctrines of the Jansenists, then the condemnation was revoked and the casuistry of the Jesuits was condemned. The pressure of the civil government of France was stronger at Rome than the passing eloquence of Pascal, and Jansenism fell more and more into disfavor. The judgment passed upon the work of Quesnel at the beginning of the eighteenth century closes the career of Jansenism, or more properly Augustinianism, in the Church of Rome. Although the works of that eloquent writer had received the eulogies of a Pope and of Cardinal de Noailles, they were condemned in 1713 by the famous bull *Unigenitus*. With the signature to the bull, Jansenism died in France and Thomistic doctrine at Rome. The Jesuits are not dead. The keen edge of "the drawn sword whose hilt is at Rome" is felt in more than one part of the world. Had the society any fixed theological character, one might easily suspect this revival of Dominican thought to be a mark of disfavor toward that party that has made Rome so hateful at Berlin and at Paris.

The encyclical letter evades a good deal of criticism that might be brought, in recommending "the wisdom of Thomas Aquinas" (*Sapientiam Thomæ de Aquinatis*), and it might well be asked whether those doctrines that I have mentioned may be called *sapientia*. A man's wisdom may fairly be supposed to refer either to God, the soul, the world, or all put together. If a man's theistic arguments, his psychology and logic, and his physics are defective, what shall be said of a recommendation of his "wisdom?"

But these contradictory decrees from the Holy Chair, these references to Popes whose doctrines clash with those of fathers and schoolmen, to fathers and schoolmen whose doctrines clash with those of Popes, may well arrest the inquirer who would build his religion on authority. The present encyclical letter seems to me a striking example of the fallacy of putting authority not above but to the exclusion of private assent in matters of either faith or science. Just as no man can withhold volition, just as it is impossible to will not to will, so it is impossible for a man to judge against his judgment, to assent to that from which he withholds assent. I say this not because it is a new point of controversy, but because there is a tendency in our day to go from an extreme of scepticism to an extreme of credulity, from doubt of Reason to a belief in sacerdotalism. Men who have religious feelings without any fixed object of religion go wandering off into scepticism

until they reach its utmost bounds, then discover their mistake. The next thing is to discover something to which one can cling. The church of authority says, "I am here for such an one as you, cling to me." A reaction follows, and he who doubted everything is now ready to believe all. Such a man believes that he has renounced private judgment, and he has done nothing of the kind. He has simply judged that authority is better than doubt. Why should he not repose on John Wesley as much as on the decrees of a pope? Simply because he judges that the pope is nearer the truth and has a higher authority in religion. Even the dictum *Credo quia absurdum* is an act of private judgment to lead to assent to a higher authority. The very choice of an authority involves private judgment that the authority is the best to choose. So it is illogical and one may say absurd for a man to suppose that by escaping scepticism and accepting the authority of pope or of council he has escaped the exercise of private judgment in matters of religion. Faith is quite different from a wild grasp at something historical or a burst of enthusiasm for something æsthetic.

Two things may perhaps suggest themselves in view of what has been said. The confusion that attends trust in scientific dogma may lead men to look more directly at the facts of nature interpreted by Induction, and those wandering after a religious faith in the desert of patristic and scholastic learning may perhaps be ready to exclaim with the Jewish King, "Oh, that one would give me to drink of the water of the well of Bethlehem!"

MISSIONARY INTELLIGENCE.

Chelsea, Mass.—Rev. M. Dwight.

Mr. Dwight has during the past two months visited nearly three hundred families. Of this number one hundred and seventy-five were families in which one or both of the parents were Romanists. Eighty copies of the Bible, or portions of it, were distributed, and twenty-two families (all Roman Catholics, with two exceptions) found destitute of the Holy Scriptures were supplied. "I have been permitted," he remarks, "to read or recite selections from the Holy Scriptures in ninety-one families; namely, fifty-seven Protestants, and thirty-four Roman Catholic. In all these I have offered vocal prayer."

Cincinnati, O.—Misses Purlier and Schiller.

The work of our Bible-women in Cincinnati offer no features of a different character from those frequently touched upon in previous reports. Visits to the poor and destitute, with a view to their relief, has opened the way for religious instruction. In the course of the month the public institutions have been visited as usual, and the effort has been made to reach the hearts and consciences of their inmates. Many copies of the Holy Scriptures and of religious books, tracts and papers, have been distributed. For these our Bible-women have been indebted to the generous donations of the Western Book

and Tract Society, and to the young Men's Bible Society.

Cleveland, Ohio.—Rev. J. Yauch.

Our German City Missionary in Cleveland, Ohio, Rev. J. Yauch, writes of his labors during the month of March:

"Among the 70 families visited were some belonging to the Roman Catholic Church. One grey-headed old gentleman permitted me to pray for him, and seemed deeply moved. He said that his priest neglected him in his forlorn and destitute condition, and never prayed in the family. I instructed him, and have strong hopes of his conversion.

"In another Roman Catholic family I was at first coldly received, and regarded with suspicion, but after conversing with them a short time, their prejudices were removed. I intend to devote special attention to these, and some other similar cases. It is evident that many who were brought up under the influence of Romanism, are losing confidence in it, as a source of spiritual life and peace."

Davenport, Iowa.—Rev. C. Hoffman.

Rev. C. Hoffman, our German Missionary in Davenport, Iowa, and vicinity, sends this statement for the month of March:

"I held a series of meetings at Rockingham Bluffs, with encouraging results, but I was compelled to discontinue them because of other engagements. I intend, however, to resume them soon. Some Roman Catholics attended the meetings and manifested a deep interest. I made 58 visits in the neighborhood.

"In the vicinity of Calamus I visited 21 families, and held meetings from Wednesday to Sunday. On Good Friday the Sacrament of the Lord's Supper was administered.

"I made 18 visits in Davenport and Rock Island, and in the latter place as-

sisted a German pastor in some special meetings. The work of the Lord is advancing at each appointment, and I feel encouraged."

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, Ill., sends the following items of his work during the month of March:

"The cause of God moves forward in this great city, and it affords me pleasure to know that I can do something, however little, to assist. I am constantly engaged in this blessed work, visiting the poor and sick.

"It is often necessary for me to spend the evenings with persons who are busy during the day. As a general rule, the families receive me kindly, allow me to talk on the subject of religion, and listen with deep interest to the reading of the Scriptures. In many cases I have attended to business in the courts for the poor, when they were unable to speak English.

"The congregation in the Mission Chapel on Sunday mornings and evenings, are large. Souls are still saved, and a good feeling prevails. I also labor among the poor, ignorant children, and our Mission School is prospering."

San Francisco, Cal.—Rev. E. Verrue.

Rev. E. Verrue, our French Missionary in San Francisco, Cal., reports for the month of March:

"Some time ago I met two young Frenchmen, and, after stating to them my errand, I spoke of my personal experience, and dwelt upon the mercy of God revealed to me. I gave to each of them a New Testament, which they promised to read. They spoke to me of their old mother, and asked me to give her a German New Testament. I went to see her, and found her well-disposed to listen to the Word of God. She is sixty-five years of age, and labors as a laundress to support herself.

"Lately I renewed acquaintance with

an Italian residing in the country and occasionally visiting the city. He is a man of upright life, but without a Christian hope. After a long conversation I gave him a New Testament, urging him to read it carefully. A few days ago I received a letter asking me to visit him. I thank God that the influence of the Holy Spirit has reached his heart.

"During the month 196 New Testaments were distributed—144 in English, 21 in French, 13 in German, 5 in Swedish, 4 in Spanish, 5 in Italian, and 1 each in Danish, Bohemian, Japanese and Portuguese—and 14 Bibles and 1,075 periodicals and tracts."

SOUTH AMERICA.

Methodist Missions in Peru and Chili.

The *Christian Advocate*, of April 1st, contains the following letter, from Rev. William Taylor:—"Rev. Alexander P. Stowell will (D. V.) sail for Copiapo, Chili, South America, on the 31st inst. Prof. Stockwell and his heroic wife founded our school in Tacna, Peru, and made a grand and growing success, but about the close of their first year in Tacna he was stricken down with pneumonia, and given up by his doctor as beyond the possibility of recovery. He ordered them to put him aboard ship, as he preferred to die at sea. His people placed a bed in a railroad car and took him forty miles to Arica, and four of them carried him aboard ship and laid him down to die. He rallied on the voyage, but his wife took hasty consumption and died two weeks after her return to her mother. Brother Stowell was too feeble to return at once to the front, but the better to prepare himself for self-preservation and for usefulness in his missionary work in South America he has spent all his intermediate time in the study of medicine in the Boston University. Being now again in the full vigor of health, he goes to Copiapo to reinforce our Brother Lucius C. Smith

and his noble sister, Mrs. Vasbinder in their combined work of education and gospel ministry to the natives. Smith learned the Spanish language so as to commence his ministry among the Spanish people there in nine months from date of his arrival; and now by the aid of Brother Stowell, he will devote most of his time to the Spanish work.

"At a recent Conference held by my South American workers in Valparaiso, Rev. Alex. T. Jeffreys, B. A., was appointed to our school work in Concepcion; so that when, as you announced in your last week's issue, W. A. Wright resigns his school to return home for a season on account of the illness of his wife, Brother Jeffreys remains to hold the fort. It was further arranged at that conference that Brother Wright should found a female academy at Santiago, for which purpose I have already shipped the books, etc.

"Our work in South America has been subjected to tests that would utterly smash up any work of its kind that was not divinely appointed and sustained. Our whole line involved in the wars of the nations to which they were sent, eight of our heroes and heroines were sent adrift by the blockading fleets and big guns of Chili, all of whom found in other fields ample work and adequate self-support; four others died in the fight and went to heaven; five others have been down by illness to the borders of death, four of whom are again well and at the front; and yet our men never faltered for a moment, and their work on the whole was never more hopeful than now, and we shall reinforce them as fast as I can get the funds needed to pay for the passage. WM. TAYLOR."

GREECE.

Mission of the Southern Presbyterian Church.

Dr. Kalopothakes writes to the *Missionary* under date of February 15th:—

"The close of the old and opening of

the new year is always looked upon with peculiar interest and anxiety by those engaged in any enterprise; the former results, the latter for prospects. This is the case with us as missionaries. Brother S. has sent you an account of the results of last year's work, as far as they can be estimated; I will say a few words with reference to the prospects from evidence afforded during the first month of the new year.

"According to the custom which we have been obliged to adopt, at the end of December we regard all the subscribers, except such as renew their subscription by payment, as non-existing, and commence a new list in January. Consequently we look with interest for the renewal of the old and the addition of new ones. Our regular agents at various places are naturally exempted from this rule. The months January, February and March, are usually the key to the prospects of the whole year for the papers. Now, comparing the sales of the last month (January, 1880,) with those of the corresponding month of last year, I find they are nearly doubled in both papers.

"This, in conjunction with the comments made on them and on some other works embraced in the list of our publications, and the kind appreciation by the public press of the service rendered to the country by these publications, is a source of gratification as well as of gratitude to Him, to whose service both the men and the means of this mission are devoted.

"The new services at the Piræus, too, conducted by Mr. Sampson, for the sail-

ors and the English-speaking people of that important town, is another reason for rejoicing; for, notwithstanding the many drawbacks met with at the outset, the enterprise has been gaining ground gradually, and we look forward to the time when it will be an important centre of influence for the Greek population also. Our meetings, too, especially those of the Church members, grew more interesting. There is manifested a desire on the part of all connected with the Church to be more faithful to their Master than ever before. The large attendance at the Bible-class Sunday afternoons is also very encouraging.

"The favor with which our request was received by the king's attorney, that copies of the new text might be placed in the hands of the condemned prisoners, is another indication of better times to come; for every time the attempt has been made before to provide this unfortunate class of people with the Bread of Life, it was baffled either by the local bishop or by the synod itself.

"The arrangement we have made with the British and Foreign Bible Society for the provinces of Epirus and Thessaly by which the direction of the Bible work is placed in our hands, will also be a great advantage to us.

"We are authorized to open Bible depots, both at Ioannina and Volos, in which our publications will have a place. This gives our mission not only a moral but a substantial help, a thing we very much need in our present state of limited resources."

LITERARY NOTICES.

INTO THE LIGHT; or, Doubts and Certainties, A story of To-Day. New York, American Tract Society.

"This is a well-told narrative of the life of a young girl, the daughter of a sceptic. Holding at first the belief of her father, she was led to see the light, through the instrumentality of a young German girl, and became the instrument

of converting her infidel father, and of bringing others also to the Gospel. The story is told in an interesting manner, and will be of use to many.

The same Society has also published: "THE FOOT ON THE SILL," by Miss H. B. McKeever, A Temperance Story; and "OUT OF THE WAX," by Miss Annette Lucile Noble.

RECEIPTS

*In behalf of the American and Foreign Christian Union, for the month ending
March 31st, 1880.*

VERMONT.

E. Hardwick, Cong'l Church and So-
ciety, \$9 42; J. M. Stevens,
\$1 10..... \$10 52

CONNECTICUT.

Southport, F. Marquand..... \$25 00
Middletown, A. B. C..... 5 00
\$30 00

NEW YORK.

Homer, J. Mans Schermerhorn..... \$50 00
Trumansburg, R. Tallmadge, M. D.... 5 00
\$55 00

NEW JERSEY.

Bloomington, Z. B. Dodd, \$5 00, and for
C. W. \$1 10..... \$6 10

PENNSYLVANIA.

Philadelphia, Wm. Ashmead, M. D.,
" \$8 90, and for C. W. \$1 10. \$10 00
Pittsburgh, First Presb. Church in part. 7 00
" W. W. Wooslayer..... 5 00
\$22 00

ILLINOIS.

Yankeetown, Small sums..... \$2 00

OHIO.

Mansfield, Rev. D. W. Smith, Ex., pay-
" ment on Geo. Cocher bequest. \$199 75
Cleveland, P. M. Hitchcock, \$10 00; J.
" B. Merriam, \$5 00; W. F.
" Hinman, (10)..... 20 00
Wooster, U. P. Church..... 10 00
West Salem, Azeneth Briton..... 5 00
\$234 75

KENTUCKY.

Louisville, Collections by Mrs. Sadd... \$37 00

IOWA.

West Liberty, Presb. Church..... \$11 75
Valley Chapel, Union Meeting..... 25 25
Brooklyn, Presb. Church in part..... 16 10
Williamsburgh, Union Meeting..... 15 20
Pleasant Hill, M. E. Church..... 14 70
\$33 00

*Received for the CHRISTIAN WORLD in
addition to items specified above:*

Henry Chapin, \$1.10; Mrs. L. D. B. Fos-
ter, \$5.04; Mrs. S. A. Leight, \$1.12;
L. K. Foster, \$1.00; Mrs. A. Little,
\$1.10; Rev. B. Tappan, \$1.10; F.
Bundy, \$1.11; J. W. Monroe, \$1.00;
Miss L. Mills, \$1 10; Miss E. Rogers,
\$2.00; R. J. Dodge, \$1.10; Mrs. A.
Horsburgh, \$5.00; T. J. Hackney,
\$1.10; A. F. Weeks, \$1.10; W.
Baldwin, \$1.12; Dea. D. Mack, \$2 20;
Rev. R. Harcourt, \$1.10; S. Willard,
M. D., \$10.00; Miss A. W. Turner,
\$5.00; Rev. W. A. Niles, \$5.00; Rev.
S. R. Eastman, \$1.00; Mrs. S. A.
Huntington, \$5.00; Mrs. M. A.
Hutchinson, \$2.00; E. Adriance,
\$1.10; S. R. Hilt, \$2.25; Wm. Henry,
\$2.20; Rev. S. Johnson, \$1.00; Mrs.
S. M. Norris, \$2.20; Mrs. T. D.
Wheeler, \$1.10; John North, \$5.00;
C. P. Chase, \$1.00; Dea. A. Parker,
\$1.10; J. R. Murray, \$1.00; Geo.
Griffen, \$5 00; W. Bullard, \$1.26;
E. Dwight, \$1.10; Rev. R. Alkman,
\$1.10; M. H. Clement, \$1.10; D.
Keener, \$6.10; Smaller sums, 82c.. \$90 82

Total receipts for March..... \$621 19

THE CHRISTIAN WORLD.

Vol. 31.

JUNE, 1880.

No. 6.

THIRTY-FIRST ANNUAL REPORT

OF THE

Directors of the American and Foreign Christian Union.

MAY, 1880.

The Board of Directors, gratefully acknowledging the mercy and goodness of God displayed to this Society during the many years of its existence and the blessing that has rested upon its activity, desire to submit the following report of operations during the past year:

The receipts from all sources for the year ending March 31st, 1880, were \$11,011.82, of which sum \$3,229.96 were derived from individual contributions and church collections, \$6,462.99 from legacies, \$519.17 from interest, and \$799.70 from subscriptions and donations to the CHRISTIAN WORLD.

The expenditures were \$4,173.89 for Publication Work (including salaries and expenses chargeable to this account,) \$4,229.95 for Home Mission Work, \$224 for Foreign Missions, and \$1,294.37 for cost of management.

The receipts of the American Chapel in Paris under the care of this Society, for the year January 1st to December 31st, 1879, being the financial year of the Chapel, were 17,839 francs 5 centimes (about \$3,500.)

If the receipts of the Missionary Association of the American Chapel

be added, the total receipts of the Society and the Chapel under its care amount to about \$16,500.

I.—PUBLICATION WORK.

The publication of our monthly magazine, the *CHRISTIAN WORLD*, has been continued during the year. This periodical, now in its thirty-first volume, is a repository of facts and views upon the Roman Catholic question, such as it would be difficult, if not impossible, to find elsewhere. At no period has the *CHRISTIAN WORLD* confined itself to chronicleing the operations of the Society of which it is the organ. From the first, its editors have aimed to make it the means of inculcating correct ideas of the duty of American Protestants respecting the unevangelized multitudes of Romanists at home and in foreign lands. To this end no pains have been spared to spread before its readers a truthful view of the present condition, as well as of the aims and purposes of the Romish system. Studiously avoiding the extreme of an indiscriminate denunciation of everything papal, the *CHRISTIAN WORLD* has constantly, and, we believe, consistently pursued the path of truth and charity. Regarding Romanists as our fellowmen, greatly in error on some of the most vital points of Christianity, and defrauded of the most precious of heritages, we have endeavored, in the spirit of love, to examine into the nature of their ruinous delusion, and to point out the best method of restoring them to the possession of the unadulterated Gospel. While exposing the dangerous character of the claims of the Romish Church as regards our civil and religious liberties, and warning the American people against the perils to which our free institutions are exposed, our magazine has, at the same time, striven to keep its readers well informed respecting the progress and success of Protestant efforts to carry the glad tidings of free salvation through faith in a risen Redeemer far and wide among the millions of adherents of a religion of forms and ceremonies. No inconsiderable portion of the interest developed within the past few years in the conversion of the Roman Catholic peoples has been the result of the intelligent labors of our Society, and the maintenance throughout a whole generation of a periodical specially devoted to the consideration of this theme. Perhaps no missionary agency has been more effective, perhaps no money and time have been more judiciously expended than the money and time devoted to this important branch of our work. Testimony to this effect has frequently been given by unprejudiced men fully competent to weigh the matter; it need not, therefore, be repeated here. From whatever standpoint they have viewed the Roman Catholic question,

our friends have agreed that any curtailment or suspension of the CHRISTIAN WORLD would be very prejudicial to the interests of the truth.

II.—HOME MISSIONS AMONG ROMAN CATHOLICS.

During a portion of the year, in addition to the work at the stations of the Society's missions in the West (to which reference has been made in past reports and which will be spoken of below,) a regular monthly appropriation was made to the mission to the Irish Roman Catholics of this city under the auspices of the Rev. J. V. McNamara. The importance of the work among the multitudes of Irish emigrants coming to these shores had long since impressed itself deeply upon the minds of the directors; and they had watched with interest the efforts of Mr. McNamara to induce his countrymen to throw off the shackles of a church whose very name proclaims it to be foreign and usurping. They had also noted with satisfaction the concurrent testimony of those who had attended the services conducted by him, to the distinctness with which the cardinal doctrine of justification by faith was preached. Under these circumstances they were glad to be able to give to the work an assistance of which it stood temporarily in great need. The appropriations made by this Society ceased with October last.

Ten points, all but one of them in the West, have been occupied by the Society's missionaries. As heretofore, a general superintendence has been exercised by the Rev. H. H. Fairall, D. D., who has endeavored, in the pulpit and by the press, to awaken the interest of the churches in the evangelization of our Roman Catholic population.

SAN FRANCISCO, CAL.—The most recent of the missions established is in the city of San Francisco. The wants of the foreigners of many different nationalities drawn by the relations of commerce to our western shores were brought to this Society's notice by letters from the Rev. William A. Scott, D.D., formerly of our own city and now of San Francisco, and by other gentlemen of prominence in California. The name of Rev. E. Verrue, pastor of a small Evangelical French congregation, was recommended as that of a suitable person to engage in the work. Mr. Verrue was accordingly appointed missionary, and he has since June last been employed in laboring among the foreign population. To illustrate the variety of nationality with which he has to deal, it may be mentioned that in a single month he reported the circulation of copies of the whole or of portions of the Holy Scriptures in the English,

French, German, Swedish, Danish, Spanish, Portuguese, Italian, Russian, and Japanese languages. The work of evangelization among Roman Catholics is interesting and encouraging, while the French church, still under the missionary's care, constitutes an important means of fostering the growth of piety among professedly Protestant French and Swiss visitors at our great Pacific port.

IOWA CITY, IOWA, AND MUSCODA, WIS.—Rev. *B. Gesberg*, at Iowa City, and *J. Zvolanek*, at Muscoda, labor among their countrymen the Bohemians. This class of immigrants, as has been noted in previous reports, constitutes one of the most neglected elements of our heterogeneous foreign population. Both in the east and in the west there are thousands of Bohemians for whose salvation absolutely no efforts are put forth by the Protestants in the midst of whom they live as utter strangers. Many congregate in our cities, engaging in manufacturing pursuits, especially in cigar-making. Others, however, have settled on the rich prairies of the west, where they display the same industry and thrift as their fathers exhibited in their native Bohemia. But, whether in city or country, the compatriots of John Huss have good reason for the complaint that no man has seemed to care for their souls. No doubt the difficulty of acquiring their language has contributed greatly to this singular neglect on the part of those who have interested themselves in the conversion of the natives of almost every other country of the Old World. Both of our missionaries report a considerable degree of accessibility to gospel influences. True, the Bohemians move with caution and often exhibit not a little suspicion of those who come to preach to them the religion of Christ: yet substantial progress is made. The more intelligent have long since lost faith in Romanism and never approach the confessional. Many have become open skeptics. But the Gospel proves its power in reaching both infidel and bigot, and some instances of hopeful conversion occur to cheer the faithful laborer in his Master's cause. Mr. Zvolanek not only preaches every Sunday to his countrymen, but having enjoyed the advantages of a medical education finds the more ready access to them in their homes.

ST. LOUIS, MO.—The labors of Rev. *J. Vanderlippe*, in St. Louis, during the early part of the year, were chiefly of visitation among the Germans of that great city; they presented no points deserving special mention.

DAVENPORT, IOWA.—The field of operations of Rev. *C. Hoffman* is an extensive one. Not confining himself to the Germans in the large

towns of Davenport and Rock Island, situated on opposite banks of the Mississippi, he labors assiduously and systematically in a number of outlying villages west of the river—such as Calamus, Linn Grove, New Liberty, Shiloh, Durant, and Rockingham Bluffs. The peculiarity of the field consists in the following circumstances: Not many years since, much of the ground was held by American Protestants with their churches and schools. A German population gradually entered and in the end gained exclusive possession. The Americans, one after another, sold their farms and removed to other neighborhoods. When Mr. Hoffman began his labors, he found colonies of his countrymen thriving and comparatively prosperous, but apparently oblivious of everything but present enjoyment, and living with no reference to the privileges and obligations of religion. The churches or chapels were either closed and for sale, or had been changed into places for amusement and dissipation. Much has been done by the faithful visitation and preaching of our missionary to alter this state of things. Occasionally a marked improvement of feeling is noted. “In some localities,” writes Mr. Hoffman, “where last spring the Germans would have driven me from their homes, I am now invited to stay. The congregations are large, and some are being weekly added to our numbers.” As is not infrequently the case, the missionary expresses himself as finding a more promising field among the Romanists than among the sceptics, and bewails the fact that the poison of unbelief has spread so widely among the German masses that it is not easy to eradicate it. Special meetings, lasting, in at least one instance, for a fortnight, have been followed by blessed results, and the Roman Catholic mother has been compelled to confess the great change that came over her son since he began to attend the Protestant services, and to admit that God is in other churches as well as in that in which she was brought up.

CHICAGO, ILL.—Our missionary in Chicago, Rev. *A. Miller*, has been laboring for a number of years in the western part of the city so densely inhabited by his German countrymen. Beside systematic visitation during the week, he preaches on the Lord's Day in a mission chapel. There is a flourishing school with over fifty children and a dozen adults in attendance. Romanists come and seem to be attentive and devout worshippers. At a communion service early in the year, thirty persons sat down at the Supper of Our Lord.

CLEVELAND, O.—While our missionary in Cleveland, Rev. *J. Vauch*, labors chiefly among his countrymen, the Germans, he also gives some attention to the Irish and to the Bohemians. But, although the Bohe-

mians and Irish do not for the most part absolutely refuse to receive a tract on the subject of religion, it is among the Germans that the greatest encouragement is found.

LOUISVILLE, KY.—The name and the work of Mrs. *J. M. Sadd*, our veteran missionary in Louisville, are familiar from the frequent references made to them in previous reports. Mrs. Sadd's activity and the sympathetic co-operation of her numerous friends and assistants have been undiminished during the past year.

CINCINNATI, O.—Our Bible-women, Miss *Lavinia Purlier* and Miss *Anna B. Schiller*, have not intermitted their faithful and self-sacrificing labors among the poor of Cincinnati. Both report a very considerable demand for Protestant tracts and papers among the Roman Catholic families which they visit, and the unsolicited testimony of some Romanists to the value of this religious literature. The losses sustained by many of the laity through the unfaithfulness of their bishop in the management of the funds entrusted to his safe-keeping has shaken their confidence not a little in the church in which he has so long been prominent. However this may be, the members of his flock seem to be more easily reached by those who bring them the Word of God in place of the traditions of men. In the schools and in the hospital the Romanist is found scarcely less open to good impressions than the Protestant. In the school the child not only joins with apparent sincerity in the services of prayer and song, but contributes of his or her scanty means to the missionary collection. In the hospital the sick man or woman welcomes with joy the Protestant visitor, and often exhibits marks of having profited spiritually by her instruction and counsel.

CHELSEA, MASS.—In Chelsea, a suburb of Boston, Rev. *M. Dwight* still prosecutes the work to which he has consecrated so many years of his life. It is a work of eminent spirituality and a work that reaches directly a large number of Roman Catholics. We may not, perhaps, regard it as singular that more than three quarters of the families visited are of professed adherents to the Church of Rome; for the fact that that church is far more largely represented in America in the ranks of the immigrants and of the extremely poor, is familiar to all. But there is a peculiar significance in the circumstance that almost all the families found destitute of the Holy Scriptures and supplied with them are of the Romish faith; while it is even more remarkable that more than one-half of the very considerable number of families in which Mr.

Dwight has been permitted to read or repeat passages from the Bible and offer prayer, profess the same religion. Referring to this matter, our missionary, not long since, made these interesting remarks: "I trust it will not seem improper to you for me to say that many Roman Catholics express great satisfaction in hearing the prayers which the blessed Holy Spirit helps me to offer to God in their hearing. It is not because there is anything especially eloquent in the prayers God by His Spirit enables me to make, but because they express a spiritual provision for the ever-crying necessities of their hungry souls. No sacrifice would be too great for many of them to make to secure a satisfactory evidence of heirship to God. But their poor, blind, and spiritually ignorant priests encourage no such state this side eternity, but actually and positively discourage it. In their notes on Romans viii: 16, they even flatly contradict Saint Paul and the Holy Ghost, who inspired him to write his blessed epistles to the churches. Oh, that the cloud of more than Egyptian darkness that covers the whole Roman Catholic Church may soon be dispersed by the bright shining of the Sun of Righteousness."

III.—THE AMERICAN CHAPEL IN PARIS.

Our American Chapel in Paris, under the pastoral care of Rev. E. W. Hitchcock, D. D., continues to be a most interesting and important agency for good. Founded on the catholic basis of those great doctrines which all Evangelical Christians regard as of the very essence of the true faith, it holds forth in the midst of prevailing darkness a light which may be the means of bringing many souls to the haven of spiritual safety. It serves not merely the purpose—in itself worth all the pains taken in its establishment—of furnishing American Protestants of every denomination with a place where they may worship God according to their accustomed rites and with true edification. Besides, and more important than this, the Chapel is at once a reminder of the duty, and an auxiliary in the grateful work of promoting the spread of God's kingdom in France and elsewhere. In some respects the past year has been one of more than ordinary difficulty. The Chapel has lost, by removal, some of its valued resident supporters. The wave of commercial prostration has reached Paris and made itself felt to a very sensible degree. In spite of this, however, the Chapel has been enabled to live within itself, without calling for outside help. While this is a fact for which the friends of our Chapel should be truly grateful to God, the circumstance that a church of this kind is to so great an extent dependent upon the fluctuations of foreign travel and of commercial

prosperity, has suggested the inquiry whether it might not be well and practicable, by some species of endowment or otherwise, to give a steadiness to its financial interests that would at all times relieve the managers of anxiety in its behalf.

It is pertinent here to note that during the year twenty-one additions were made to the membership of the church. Sixteen persons united with it as resident members, three brought letters from other churches, and five joined on profession of their faith.

Everything connected with the work of the Missionary and Benevolent Association of the Chapel is of great and growing encouragement. The details of the operations of the past year will shortly be published in the customary special report, but a sentence or two from a recent letter will give at least a general notion of the good accomplished. "Our receipts for missions and benevolence," says Dr. Hitchcock, "amount to about 9,125 francs (\$1,800.) In addition to the Mission Station in the Boulevard Voltaire provided for by a contribution made last year, we have furnished funds for the support of two mission stations in Paris, and made contributions to more than twenty different missionary enterprises or benevolent objects. The Industrial School at Les Ternes is very successful, and the new 'Mission Hall' is proving very convenient as a place for the Union Meetings of our English-speaking congregations, which are held monthly in the interest of Evangelistic work in Paris and France." We may add that in the seven years of the existence of the Missionary Association it has collected and disbursed some 65,000 francs (\$13,000,) chiefly for the moral and religious regeneration of France.

IV.—OTHER WORK ABROAD.

The directors have been enabled by virtue of the legacy of the late Mr. James Seymour, referred to in previous reports, to assist the Waldenses of Italy. In accordance with the suggestion of the "Table" of the Waldensian Church, the income of this legacy is applied to the support of the Normal School, situated at La Tour; and during the year a part (one thousand dollars) of the principal of the fund has also been forwarded to Rev. J. B. Charbonnier, Moderator of the Table, to be kept on interest for the benefit of the same institution. The importance of the Normal School may be gauged from the fact that the institution numbered at its opening, last autumn, thirty-five pupils, of whom twenty-one were continuing courses of study begun in previous years. In the annual report of the Table made to the Waldensian Church in September, 1879, after a handsome apology for a previous

neglect to give more definite credit to this Society for its care and fidelity in this regard, the following minute is made: "The Table proposes to the Synod, while giving its tribute of gratitude to the memory of the late Mr. Seymour, to express at the same time its sincere and lively thanks to the American and Foreign Christian Union, which has kindly taken charge, in behalf of our church, of the administration of this legacy, the interest of which it regularly remits to us, and which, moreover, testifies its sympathies by awakening in our behalf the interest of American Christians, by publishing in the CHRISTIAN WORLD everything of interest respecting our concerns."

In conclusion, the directors can but express the hope that our American Churches may recognize, in the wonderful opening of various countries of Europe, and especially of the French republic, to the preaching of the Gospel, an imperative call to enter with vigor and determination upon the effort to bring the millions of professed followers of the Church of Rome to a saving knowledge of the truth.

DR. Treasurer in Account with the American and Foreign Christian Union, for the Year ending March 31st, 1880. CR.

1879.		1880.		March 31.	
April 1.	To balance from previous year,	\$204 11		By amount paid for Publishing, including Print- ing, proportionate part of Editor and Secre- tary's Salary-Rent, Clerk Hire, Postage, etc., . .	\$4 173 89
1880.					
Mar. 31.	To amount received from the ordinary channels of Individual Donations and Church Collections; \$3 229 96			" Disbursements for Home Missions,	4 229 95
"	To Subscriptions and Donations for the CHRISTIAN WORLD,	789 70		" Disbursements to Foreign Missions,	224 00
"	To amount received by Legacies,	6 462 99		" Remitted to the Waldenses, part of the Sey- mour Bequest,	\$1 000
"	" " " Interest,	519 17		" Remitted to the Waldenses for Interest, . .	166 67
"	To amount realized from Seymour Legacy Investment,			" Cost of Managing in Collecting and disburs- ing, including proportionate part of items given above under "Publishing,"	1 294 37
1880.				" Interest paid on Allen Trust Fund,	240 00
April 1.	To balance brought down,	517 05		" Law charges in the Matter of Legacies, . .	250 00
				" Interest on Seymour Bequest, deposited in the U. S. Trust Co. of N. Y.,	120 00
				" Balance,	517 05
					<u>\$12 215 93</u>

The undersigned certify that they have compared the vouchers with the accounts of receipts and expenditures, and find them correct, and the amount of cash on hand to be five hundred and seventeen dollars, and five cents.

Signed, E. SPENCER WEST, } Auditing Committee.
LEMUUEL BANGS, }

ANNUAL MEETING OF THE SOCIETY.

The Annual Meeting of the American and Foreign Christian Union was held in the Society's Rooms, 45 Bible House, on Wednesday, May 12th. The Annual Report of the Board of Directors and the Treasurer's Report (both of which appear in the present number of the *CHRISTIAN WORLD*.) were read and approved, and their publication was ordered.

The following gentlemen were elected Directors for four years to fill the place of those members of the Board whose term of office expires at this time: Rev. Samuel D. Burchard, D. D., Rev. William W. Newell, D. D., Frederick A. Wolcott, Esq., John W. Corson, M. D., Rev. William T. Sabine, Henry A. Oakley, Esq., J. N. Stearns, Esq., John Sinclair, Esq., Rev. J. C. K. Milligan, and Rev. G. F. Krotel.

 EDITORIAL NOTES.

HOPEFUL WORDS FROM BELGIUM.—The last number of the *Chrétien Belge* that has come to hand, presents a very encouraging view of the prospects of the truth in Belgium. It may be said with reason, that this little kingdom is as open to the preaching of the Gospel, as is the great French republic, and offers almost as much that is bright and alluring. "Blessed be God," remark our Belgium friends, "we can say of this last quarter with still more reason than we did of the preceding quarter: 'There is news for rejoicing in all the reports of the pastors and evangelists placed at the head of the different churches and stations comprised in the Christian Missionary Church of Belgium.' Everywhere there are new recruits, everywhere new Roman Catholic hearers in more or less considerable numbers. In many places the halls for worship are found too small. Important and attentive audiences gathered at the numerous funeral exercises held during the quarter. The signs favorable to the evangelization of the country become more marked, and multiply. Access to Roman Catholic families is easy. The people experience a more and more lively disgust for the papal doctrines and ceremonies, and their attention is turned towards Protestantism and the Gospel. Here, a milk woman opens the door and enters a house while a Bible reader is praying: nobody moves: the milk-woman kneels, and when the prayer is ended exclaims: 'It is so that you pray! One would say that the good God is there and that you are speaking to Him. I never heard any one pray so before.' There, the wife of the *échevin* (alderman) of an im-

portant commune, apropos of distinct burial grounds for the different forms of religion, clearly expresses her opinion: 'It has long been admitted that the Protestant religion is better than the Catholic religion.' Elsewhere burgomasters manifest an evident sympathy in favor of Protestantism. A farmer talking with a colporteur respecting the conflict with the priests arising from the new law about primary education, says to him: 'Very soon the priests will have driven us all from their churches; and when the liberals have built schools enough, they will have to build us churches, in order that we may have a form of worship.' 'An entire family,' writes a Bible-reader, was excommunicated because of refusing to withdraw a child from the communal school. The vicar of the great parish went to carry it the information. What was his surprise at hearing the mother thank him for his kindness and promise him that in future she would never again set her foot within the church. Another woman was refused absolution for the same reason. But she has a New Testament which she bought of me, and we have already had several conversations on the subject; she told the *curé* that she made little account of his absolution, that she cared above all things for that of God.' Not to cite all the facts of this kind, we may mention that on a market-place of a large city of Flanders, where a Bible reader often lays out his books for sale, a group of workmen stopped with the exclamation: 'Here is that which is best in the market.' A police officer adds, that he has all these books at home, and that he uses them to instruct his children, and to be able, moreover, to contradict the *curé's* assertions. . . . Are we ready, are our congregations ready to evangelize and gather in these crowds that are separating from Rome?"

ROMANISM OF TO DAY.—The *Christian Intelligencer*, our able and sprightly contemporary, has some sensible remarks in its last issue regarding the true character of the Romanism of to-day. They are, apropos of the recent appointment of the justly honored Canon Ryle, author of many evangelical tracts and pamphlets, first to be Dean of Salisbury Cathedral, and within a few weeks to be Bishop of the new diocese of Liverpool. The *Spectator* has objected to his elevation to this latter dignity on the ground that Canon Ryle has been in the habit of calling Romanists "idolators," and of using great plainness of speech in reprobating Romish doctrines and practices. It argues that the prelate who is to preside over the ecclesiastical establishment of a great city like Liverpool, so frequently agitated by the strife of Orangemen and Romanists ought to be more conciliatory in his disposition and deportment. Whereupon the *Christian Intelligencer* observes: "It is

rather odd that a Protestant and Liberal journal should object to the addition of a very able and resolute leader to the ranks of a Christian body. If Romanism is to-day less the foe of liberty than it was three centuries ago, if it produces less pauperism and crime, if it is not as antagonistic to education and the right of private judgment, if it is less disposed to make the utmost of any concession or policy of conciliation, with an utter disregard of everything except the aggrandizement of the hierarchy, the world at large, the politicians excepted, has failed to find it out. We rejoice in the elevation of a man so thoroughly evangelical as Dean Ryle to the position of a bishop, and in his recent rapid increase of dignity."

WHAT IT IS IN IRELAND.—Our readers will agree with us that the Rev. H. W. Sheppard, Vicar of Emsworth, Hants., in the following extract from a letter of his in *the Banner of Truth*, fully justifies the position of those who maintain that Rome is essentially the same system of idolatry and superstition that it was at the time of famous Luther's visit to the "Scala Santa" of Rome. Mr. Sheppard had been detained a few hours at Athenry, a town in Galway County, in the west of Ireland. He says:

"Seeing crowds of people in the yard of the large Roman Catholic chapel, I asked a porter the cause of it. He was amazed at my ignorance of the fact that it was 'Lady Day,' and thus I learned that the day of the Annuciation of the Virgin Mary paled before that on which the Church of Rome celebrates her Assumption, August 15.

"There is much of antiquarian interest in Athenry, the 'town of kings.' Its ruined castle, its church, once the cathedral, the ruins of a Dominican abbey, disfigured by frightful modern monuments of some noble families, left utterly uncared for, and covered with weeds and nettles of a gigantic growth a poor old octogenarian custodienne remarking, that, as she never 'got a penny' for keeping the place clean 'they must stand till they die.' She was my informant, that the crowds of people passing on foot, on horseback, and in vehicles of every description, were going to a 'Pattern' at Our Lady's Well.

Time still allowing of a rapid walk, and being now well accustomed to drizzling rain, I joined the crowd, well-dressed for the most part and well-mannered; but as we got nearer to the centre of attraction, the cripples, and blind, and withered increased, and many were the demands for charity 'for the love of the blessed Virgin.' Arrived at a small depression in the wide-spreading down-like fields, all steps were directed towards a small whitewashed walled enclosure, built round a stunted tree growing out of, or on the verge of a small spring. This is Our Lady's Well, the special object of attraction.

"Before reaching this, all horses, cars and carts had been left, and the multitude passed on on foot. A small stream flowing from the well has to be crossed, and here those piously disposed sit down, divest themselves of shoes and stockings (which on that day are universally worn, except by the veriest beggars), and tuck up their dresses (male and female alike) half-way up the thigh. Then on bare

knees they make the circuit of from fifty to sixty yards round the holy enclosure, and repeat this nine times at least. Mud being abundant, their condition was filthy and rendered more disgusting by streaks of blood, caused by sharp bits of stone, or rock, protruding from or concealed beneath the mud.

"Being thus made worthy, they enter through the narrow-walled passage, still on their knees, to the holy well, and wash, and drink, and cross themselves with the holy water, paying their dues to a wretched ragged being who presides there, and assures them in Irish, and some in English, of the number of days' indulgence obtained by this day's pilgrimage. And thus dismissed they return, with as much true ground of hope as the poor worshipper of Gunga obtains on his pilgrimage of prostrations to the Shrine at Gengootra. It was, indeed, a distressing and humiliating sight."

THE APPARITION AT KNOCK.—Nor is this devotion at the "Sacred Well" at all exceptional. Still strikingly idolatrous is the worship daily practiced at Knock, in honor of an apparition said to have occurred on the 21st of August last. At eight o'clock in the afternoon of that day, it is said, fourteen persons saw cast upon the outer wall of the Roman Catholic Chapel a bright light, in which three figures appeared, viz., those of the Virgin Mary, Saint Joseph, and Saint John. It has been well noted as, to say the least, a very singular circumstance that no priest or church dignitary seems to have witnessed the appearance, though it lasted several hours, and that the worshippers had no difficulty in identifying the three saintly personages. And now Knock has become the centre of pilgrimages! Witness the following from the correspondence of a Roman Catholic paper of Dublin, the *Weekly News*, of February 7th:—

"Although Mass had long been over, the church was crowded still to the very doors. It was difficult to get in, and all but impossible to get out. Before the statue of the Blessed Virgin, to the left of the altar, a number of candles were lighting, and here the deep hum of fervent prayer subdued all other sounds. The eyes of many within the sacred building were steadfastly fixed on the wall above the altar—that is, the inner wall of the gable on which the figures had appeared. Some faces of those about me were luminous with the light of religious ecstasy. Others gleamed with the excitement produced by the sense of contact with supernatural influence. It was impossible for any man to regard the scene unmoved. So absorbed was I in observing the tokens and signs of spiritual fervor that it was only when I stumbled into a hole in the clay floor of the humble church that I noticed there were several of these shallow excavations. Little by little, they had been made by the people, who took away small quantities of the earth. Going round to the southern gable, I found that since last week it had been sheathed with planking to a height of about eight feet from the ground. This was necessary in order to save the wall, for the people, first of all, had stripped away the cement; then they had picked out the mortar from the spaces between the stones; and at last the stones themselves had been taken out of the wall, and two large holes were left, through one of which a man could almost enter. The Parish Priest had to resort to the expedient of plank-sheathing in order to save the wall from going stone by stone.

"When I came in sight of the gable, there were several men and boys, propped up on the shoulders of the crowd, detaching with knives and crook-handled sticks small particles of the cement above the sheathing, while hats were held out below to receive the tiniest fragment that might fall. At every step the foot sunk ankle deep. Yet all who approached the gable knelt, and many prostrated themselves in audible or silent prayer. No ordinary consideration was allowed to check the fervor of the pilgrims. I saw people kneeling there whose eyes were as widely open as my own, and as well provided as mine with the natural powers of vision; but those eyes, for the time, were sightless. Those worshippers were so absorbed in adoration as to be totally unconscious of all that was going on around them.

"Next I moved across the gable towards where, on the inner edge, stands a simple cross of dark grey stone. It was surrounded on every side by old and young, and was almost covered over with simple tokens of gratitude, faith, and hope. One prostrate woman had her arms folded around the stem of the cross. An aged peasant man, with deeply furrowed face and large frame bent and shrunken, was kissing the stone with a fervor outrivaling in passionate force any impulse of the ardent heart of youth. Round these two striking figures the kneeling crowd was too dense to be penetrated. And not alone in the church and the enclosure surrounding it were the people absorbed in prayer, but away in the field beyond the schoolhouse wall, and in that separated from the road by the church enclosure; away beyond the line of booths, and standing or kneeling by hedgerows at a distance, were to be noted numerous groups and many solitary figures engaged telling beads or reading prayer books. The spirit of devotion was intense and all-pervading. I never, in all my life, beheld a spectacle so thrilling, by reason of the intensity of its religious fervor and the majesty of its spiritual exaltation. I do not anticipate that I ever shall see the like of it again."

THE FRENCH WALDENSES OF THE HIGH ALPS.

The report of the Protestant Committee of Lyons which has for some years concerned itself with this interesting people has just reached us, and shows that the work is one that should enlist our warm sympathies. We speak of the French Waldenses as *interesting* for two reasons. In their history they have special claims to attention. The descendants of faithful Christian men who held forth the light of Divine truth for ages, in the midst of prevailing darkness and error, they were forced to retire to the almost inaccessible recesses of the mountains to find a refuge from persecution. Like their brethren of the valleys of Piedmont, from whom they are barely separated by the passes leading from France into Italy, they have earned, as a community, the rank of confessors of the Gospel. And their physical condition entitles them still further to our Christian charity. They are deplorably poor. The valleys they inhabit are barren, and so far elevated above the sea level as to produce little in summer, and to be

exposed to long and almost intolerable cold in winter. Their hamlets are among the very highest in Europe, on the verge of the perpetual snows.

The report alluded to above is dated and published in 1880, but goes, in reality, only to the 31st of December, 1879. It does not, therefore, contain any particulars respecting the sufferings of the French Waldenses during the exceptionally cold winter just elapsed. If, as we fear, it was even more severe than its immediate predecessor, it must have been truly hard to be endured, and cannot fail to draw renewed attention to the necessity, which must soon show itself imperative, of emigration from so bleak and inhospitable a region. Meanwhile, the difficulties that confront the Waldenses, whether they remain where they are or attempt to go elsewhere, are vividly portrayed in the following extract which we translate with the view of asking our friends and all the readers of these lines to enable us to send, even if it be but a little, to alleviate the sufferings of these people whose ancestors have deserved well of all who lay claim to the name of Protestants. Our good friend, M. Raoul de Cazenove, of Lyons, who so generously devotes a great part of his time and thoughts to this charity as Secretary of the Protestant Committee, writes to ask whether we have not some money to send to this needy work. What answer will our friends place it in our power to return to his appeal?

Here is the extract in question :

"The winter of 1878 to 1879 was one of the most rigorous which the old men of the Alpine valleys remember. Beginning as early as the month of October with heavy falls of snow and excessive cold, this severe season *lasted almost to July*, interrupting communication, precluding the cultivation of the ground, and reducing the valley of Freissinières and Dormilhouse in particular, to a state of distress and suffering worse than ever before prevailed. All the provisions were frozen, the inside of the houses was covered with frost! The stock of wood gave out before its time. Poor sick persons were seen to burn even their bedsteads in order to relieve their agony, and other persons cut down the walnut trees that sheltered their homes, and burned the green branches and trunks. The inhabitants of the mountain villages and hamlets lived in the distress caused by their exhausted provisions and their interrupted communications. Their starving cattle died in the stable or were sustained only on the wheat and barley of which their owners robbed themselves to keep them alive. One-third of the cattle died at Dormilhouse, and the inhabitants, disheartened, despairing, broken down by this rough climate, begged us, in a touching letter wherein their afflictions were set forth, to help them to emigrate, to forsake this country which can no longer nourish them.

"Unfortunately there are great difficulties in carrying out such a project, even granting that the acclimating of mountaineers, such as our natives of the Alps, in the plains and warm climate of Algiers could be accomplished without serious obstacles, which is very doubtful. There are pecuniary conditions to be fulfilled, without which the French Government makes no free grant of lands. A security of about 3,000 francs (\$6,000) is required for every family. Even supposing—which is far from certain—that the people of Dormilhouse could advantageously sell their lands, they would be quite unable to raise any such figure in cash for a family of from three to five persons. Such conditions are impossible to fulfil at present. We have sought to meet the most pressing needs, and have disposed of a sum of a thousand francs intended exclusively for the inhabitants of Dormilhouse. This has been used by them in the purchase of rice, wheat, and various articles of food. Four of them have gone to Algiers, invited by Pastor Eldin, of Oran, in order to examine into the possibility of emigration, the climate, the agriculture, &c. We are watching this attempt with the most lively interest; and if any chances of success in prosecuting the project should develop themselves, we shall take measures to render assistance. We are also studying the question of a less distant and a partial emigration. There is a call for labor in the valley of the Durance, and it is possible that some families may find it advantageous to establish themselves in the plain. But in the way of this there is a serious and touching obstacle. The people of Dormilhouse are all of them Protestants. They prize highly their religion; and their being scattered about would render very difficult, to say no more, the maintenance of their worship, and the religious instruction of their children. Meantime we have sent them the most help we were able in the narrow limits of our resources. Food, clothing, bedclothes, alms for the extremely poor, have been judiciously distributed by the care of Pastor Brunel and his wife."

WORK OF THE FREE CHRISTIAN CHURCH OF ITALY.

The Ninth Evangelization Report of the Free Christian Church of Italy, better known as the Free Italian Church, has just reached us. It covers nearly the whole of the year 1879, although the date of its issue is the 15th of April, 1880. It is prefaced by a letter from that devoted worker, our friend Rev. J. R. McDougall, of Florence, who still continues to be its Treasurer and Foreign Secretary. Some of his remarks and suggestions are of importance and interesting.

"Reports like this," he says, "are apt, from their frequency and sim

ilarity, to appear tame to the ordinary reader; but to the workers in the field, who are fighting for every inch of ground and moving forward with conquering steps, they are novel and of deepest value. It becomes increasingly difficult, year by year, to give anything like a full and satisfactory account of the growing progress and larger extent of this movement. Any who can follow an Italian statement would have their interest quickened far more by reading the *Piccolo Messaggiere*, our Monthly Organ, which we would gladly send by post, than by the perusal of this imperfect resumé.

Though we are never left without difficulties to summon up courage and trials to test faith, there has been no year so full of mercies and calling for such loud praise, as the one that has passed over us. The continued liberality and unstinted sympathy of Christian givers abroad amid times of depression, the adhesion of new churches, the admission of able Evangelists, the increased liberality and revived spirit of consecration on the part of the Italian brethren, as manifested by the monthly reports and the visits of Signori Borgia and Mariani to the native Churches, the general extension and consolidation of the work and the blessed visits of George Müller and Dr. Somerville have made the past year a year of special grace.

I never felt so much at liberty as now in pleading for help to long down-trodden Italy. The churches have all adopted the principles of self-help and self-support. The envelope system, of giving every Lord's Day to the best of causes, is in use in all the Free Italian Churches. The discussion in the General Assembly, which led to the adoption of this plan, would have done honor to any legislative body. And if for some years to come the noble aim is not reached, through the poverty and petty persecution of the Evangelicals, and the experience and bad habits fostered under Romanism from infancy on the part of our young Christian congregations, I feel sure that a strong helping hand will be readily extended, from all the Christians of the world to the first founders and fosterers of a pure Christianity in the land of grossest superstitions, the home for centuries of the Popes of Rome.

Especially would I ask Christian men of wealth to secure for us suitable buildings in important centres, and so set the work of Christ free from constant vexation on the part of priest-ridden landlords. This can be done at relatively so small a cost compared with the advantages gained, that I know of no better or wiser investment, in the way of spreading the influence of our Scriptural faith.

And next in importance comes the support of students for the Ministry, and the maintenance of an efficient College for their training. Italy's future depends upon a consecrated and thoroughly trained pastorate. I felt truly awed the other day in presence of our eighteen

stalwart students in the Roman College. They are our hope and the hope of Italy, and, in a measure, the hope of Christ's cause in this land. How noble an act it would be for a friend here and there to adopt a student and equip him for the work, instead of leaving this all-important work to be done out of the funds of our Evangelization Treasury. This is the one weak point of our finance, and I hope to see it remedied, through the Lord leading those to lay it to heart, who have the means and the desire to serve Him to the best of their ability and in the most advantageous way.

"And I am the more encouraged to urge these things, because of the grand and cheering future that is plainly dawning upon us.

"The bitter prejudice of past years has given way. The people of Italy are largely enlightened as to the superiority of the Evangelical faith and morals. They know by experience that Protestant foreigners are their best friends, and have done what their own priests and natural protectors have not done, in critical periods, in the way of feeding their starving families. And with this conviction strong on their hearts they crowd the largest theatres and listen attentively and respectfully to the Gospel message. They send their children by preference to Evangelical schools. Our Christian literature is spreading in their households. The large annual sale of the Scriptures is raising their intelligence to a higher level, so that with the breath of God's Spirit, which we constantly implore, and the raising up of men of giant reforming gifts and graces, for whose advent we hopefully look, we trust the darkness will soon be gone and the bright sunshine of a pure Biblical faith illumine the whole land."

The statistics of the Free Italian Churches are as follows: 15 Ordained Ministers, 15 Evangelists, 49 Elders, 67 Deacons, 11 Deaconesses, 1,800 Communicants, 265 Catechumens, 724 Sabbath School Children, 1,328 Pupils in Day and Night Schools, 21 Teachers in the Day Schools, 1,593 regular hearers of the Gospel, 1,261 additional occasional hearers at each service, 36 Churches, large and small, and 35 out-stations, more or less frequently visited. The contributions of the churches for evangelization alone amount to 1,855.01 francs, while for all objects the amount collected was 12,223 francs. A comparison of these figures with those for the previous year, given in the *CHRISTIAN WORLD* for July, 1879, page 210, will show that there has been a very substantial progress during the year. A feature to us peculiarly encouraging is the increase of about one half in the contributions, whether for missionary or for congregational and other uses.

We select and condense—so far as possible retaining the words of the report—a few of the accounts of missionary labor at the several churches and stations, reminding our readers at the same time of the

fact that not far from one-half of these churches were planted by missionaries supported by the American and Foreign Christian Union. We purpose in a future number to give some sketches of those stations for which we may not have room in the present issue.

The deadly feud between Papacy and Gospel continues at *Albano*. Signor Angelini has gained the public sympathy, but the converts are subjected to troubles of every kind. One individual, who had had his two children baptized in the Evangelical Church, was deprived of his situation. The strongest fortresses are taken by hunger, said the enemies of the truth, forgetting Him who said: I will never leave thee, nor forsake thee. In the midst of persecution the number of catechumens and Church members increases. Missionary journeys are prosecuted, fifty workmen listen gladly to the Gospel in one part of the district, and a great work goes on among the hills of Latium, although an attempt on the life of the Evangelist is made in one of the meetings, and Nihilist notices are printed to warn away the people from the services. Two of the most promising students of the College in Rome went to the aid of the Evangelist during their holidays. The Home Minister of the Italian Government by a decree dated 26 February, conferred on Signor Angelini the Medal for Civic Valor, on account of his having saved the life of a citizen last year, who was attacked by two municipal guards.

The benedictions of God are continuous and copious, writes the Evangelist Graziosi, of *Bari*. The little Church of thirty members, with its two Elders and two Deacons, goes on increasing from month to month, makes regular collections for local and evangelistic objects and appreciates the liberty and peace which are ever associated with a simple, Scriptural order. A priest was foiled in his attempt to disturb the meetings, which, according to an excellent system followed here, assume a Biblical instruction form. The captains and crews of many of the English and Dutch vessels in the harbor have been visited and interested in the Italian work. The place of meeting is often crowded, while it is always well attended. On the occasion of every baptism in the Church great curiosity is excited, and the police have had to attend, in order to prevent any disturbance on the part of the crowd. As the want of a good Colporteur, in connection with the spread of the Word of God and missionary work in the wide district of *Bari* was earnestly felt, Signor Venturini was appointed. He gave proof of his good quality by footing it all the way from Florence to *Bari*, exposing himself to inclement weather and attacks of fever. Lately in *Modugno* two well-dressed individuals, who were inspecting his books, remarked: "These are Protestant books, for they are translated by Diodati." "I have with me," replied the Colporteur, "the translation of Monsignor Martini, if

you wish it." "No, no," they said, "Martini didn't know what he was about when he translated the Bible." "Well then," said Venturini, "buy the version of Diodati, and don't let the vulgar prejudice that he was a Protestant hinder you, for if you really knew what Protestantism signifies, not only would you buy the Bible translated by Diodati, but you would abandon the errors of the Papal Church and heartily embrace the Gospel of Christ and enter the Evangelical Church, to which so many intelligent Italians belong." A crowd had gathered during this conversation, and although the two gentlemen withdrew, a considerable sale of Scriptures was effected.

The large country church of *Bassignana* enjoys continued prosperity. The testimony of several visitors is unanimous and enthusiastic as to the cordiality and progress of the Gospel movements in this rural district. The visit of the Bishop of the Diocese and his prolonged stay, and the frequent processions he made in various directions, attended by the civic and judicial authorities, was prophetically announced as the certain break up of the Gospel cause and the restoration of favorable weather. But the river Po overflowed its banks with even greater vehemence than before, and the Evangelical Church was never so crowded with earnest enquirers. All this, although a priestly precursor had proclaimed his mission to be similar to that of the Angel Gabriel, when he announced to the Virgin the coming of Christ, the Saviour of the World, for he had been honored to come and intimate to the people of *Bassignana* the advent of the Angel of the Church of Alexandria, the Father and Pastor of all good Catholics in the place!

The reports of this Church, like those of many other Churches in Italy, frequently begin with the expressions: "The Church continues to go forward in the peace and concord of the Lord." "The Lord has given us ground for comfort in the peace which He has maintained in our midst." These in Protestant countries are almost unmeaning phrases, but in Italy they are very significant. There are many wolves that enter the various folds. The sheep are as yet few and ignorant, and much injury is done betimes by a Diotrophes or a Demas, not only in breaking up a Church, but in blasting the work of grace in a wide district. No Church knew these things better than *Bassignana*, as former reports testified, and no Church more appreciates the continued calm and unity and mutual affection of the members of the Church, notwithstanding the malice of Satan and the envy of false brethren and the hostility of the world.

"The work which the Lord so many years ago began and still maintains in this city (*Bologna*) is as solid and flourishing as it is devoid of clamor and sensation. There is nothing extraordinary, surprising, or incredible. It is Christian life developing itself in silent progress, like the

infant growing into an adult. It is no impetuous hurricane uprooting the oaks and subjecting every thing to its irresistible power, but rather the noiseless and precious dew, distilling on that which the beneficent solar ray is to cause to live and fructify."

The Evangelist Mariani, who thus writes, gives three anecdotes to illustrate the enormous difficulties encountered in this bigoted city in carrying the message of salvation, as is persistently done, beyond the four walls of the Church.

"I am chatting with a friendly family," he says, "and am presented to a stranger who enters, as an Evangelical Minister. 'Oh, how very happy I am to make your acquaintance, said the stranger. I cherish the greatest sympathy for the Evangelicals, and, to tell the truth, were I not a Christian, I should be so pleased to be an Evangelical!' And yet this man, whom one would imagine a good Catholic, did not even believe in God. He considered man a mere development of the monkey. But he imagined himself a Christian because he had been baptized!"

On another occasion an individual, who is neither one thing nor another, and who esteems a priest less than he does a pair of old shoes, when put into a corner in argument, exclaims: "Well, I am most thoroughly convinced of the truth of your religion. There is no other so beautiful and so holy. But I was born a Catholic and mean to die one. I have a horror of people who change their religion. I could summon up courage enough to flay alive a priest who would unfrock himself and become an Evangelist." To which Signor Mariana (who is a converted priest) replied: "Will you be surprised to know, my dear Sir, that I am precisely one of those priests, who have become, by God's grace, a preacher of righteousness?" On hearing this the man turned on his heel and has not since shown himself, dreading probably, from fear of the gallows, to commit homicide!

Another man, at the close of the Church service, exclaimed: "Oh, how touching your discourse was! For certain that is the truth. Oh that every body would embrace the Gospel!" "Begin by embracing it yourself," said Mariana. "Ah, well, no," said the man, "I have a wife and children who would be left without bread."

These three instances cited give an excellent idea of the religious sentiments which hold sway among the masses, not only in *Bologna*, but throughout Italy.

The Church consists of eighty-one Communicants and six Catechumens. There are two Elders and five Deacons and a well-attended Sunday School. There are weekly and monthly collections for local needs and for Italian evangelization. The envelope system is in use here, as in all the other congregations of the Free Church, and a certain rivalry

has been aroused to collect as much as possible for the extension of Christ's cause in Italy. We have also the testimony of Signor Menenti, that the church is crowded even in the hottest months, and that the clear and earnest testimony given on their death beds by the six deceased members during last year has led to their places being more than occupied by youthful converts.

Signor Mariani, through the kind offices of the *Evangelical Continental Society* of London, was enabled to spend several weeks last summer, accompanied by an experienced Colporteur, carrying the Gospel to outlying districts in the Apennine hills, the plains of *Ferrara* and the *Romagna*. In these places the preacher of the Cross had not hitherto been seen. We give a few extracts from his long and interesting Report, in the hope that similar efforts will be organized this summer as well, as the people were on the whole ready to listen to the glad tidings.

“*Sasso*.—Could not find a place of meeting. Took up our position in the public square, after having preached in the barracks of the Carabineers. Asked a lot of boys, returning from school, who surrounded us, a few questions in regard to fundamental doctrines. Complete ignorance. Spoke of Christ, and of prayer, and of faith. The monk who acts as sexton, sent a rough tongued man to warn off the boys, but they answered that I was speaking very well. . . . Then I had occasion to speak to some adults of Jesus and eternal life. The monk, having bought a Testament, set it on fire—he and others at the same time grinning and scorning. My word to them was: ‘It is written: Heaven and Earth shall pass away, but the Word of God shall not pass away. You have burned paper, but the Word of God cannot be burned, and by it shall you be judged at the last day.’ Universal silence.

“*Marzabotto*.—Nobody would listen to us, as all are dependents of a Popish Marquis, and would have lost their daily bread, if they had listened.

“*Libano Pioppe, Calvenzano*.—Received with enthusiasm. Lively religious interest. Lengthy disputations and disquisitions. General satisfaction. Many purchased the Scriptures.

“*Vergato*.—Much consolation awaited us here. Preached and sold the Holy Book in the public square. In the evening got a hall in the hotel, where we held a familiar conference and had friendly discussions with infidels and papists. Sold more than sixty Bibles, Testaments, and portions. The conference lasted from 8 P. M. till past midnight. In the audience there were the Engineer, Doctor, Marshal of Carabineers, Delegate of public security and others, who took an active part in the discussion. I was asked to return. Oh how much good could be done by regularly visiting these places!

“*Porretta*.—Arrived at mid day and secured hall in hotel. Notice

being given, we had a splendid meeting in the evening. Thanks be to God, the truly consoling word of Christ the Saviour found an echo in many hearts. The priest, however, waged a vile warfare against us, by employing men to buy the Testament and burn it, cursing the Bible and the preacher at the same time.

"Next day was the weekly market. We preached in the square and sold a goodly number of Testaments and Bibles. A rich gentleman, who is the right arm of Popery in *Porretta*, gave money to buy Bibles, and have them steeped in petroleum and set in a blaze. Some of the burning books were thrown beneath the Colporteur's stall to set it on fire. It required much prudence to keep the peace here, for the liberal party declared itself in our favor. This persecution did much good. It proved what a hatred Popery has to the Gospel of Christ, instead of preaching it; and how it still retains the liking to burn, if not the readers, the book itself. Many another copy, too, was thereby sold, and we had ample opportunity to preach the Word. It is my firm belief that in *Porretta*, if properly cultivated, there would arise a flourishing Christian Church.

"*San Giovanni in Persiceto*.—Market day. Public square crowded. Preached for several hours under a burning sun, and answered objections made. Great interest excited. Religion the theme of talk in every coterie, after the mass of people had dispersed.

"*Cento*.—Many Jews here. Absolute indifference manifested. To all my stringent arguments, the answer was: 'It may be so, but we had no time to think of religion.' Preached much, sold little, and had very few results.

"*Faenza*.—The inborn religious feeling may here be said to be totally destroyed, but there are 500 priests in the town and many convents full of monks and nuns. There are also several democratic and republican associations, but the members of these are unbelievers, support the priest and fight against the Gospel. In this Sodom I found a Lot, an excellent and energetic Christian, who suffers as a martyr, being even refused a lodging, because he is an Evangelical and does not swear and lead the wicked life he formerly did. Only three or four rejoiced in my visit. The others spoke in language which, if reported, would only soil the paper.

"May the Lord's blessing rest on the generous friends who have enabled us to traverse with the Gospel message these country sides still immersed in the darkness of ignorance and superstition. How many souls we found earnestly desirous to know the truth! How freely we were permitted to scatter the seed of the Kingdom! Let us pray the Lord of the harvest to bless this work and cause it to yield much fruit."

The beautiful story of "The Gospel in *Fara*, an episode of the Reformation of the 19th Century," by Signor Borgia has been very popular in Italy. It will appear shortly in an English dress in the "Leisure Hour," and we hope to see many such narratives published, so as to serve the future historian with authentic and interesting facts.

The municipal elections in the borough of *Fara* have resulted in the return of eight Liberals out of the twelve Councilors, and all of them favorable to the Gospel movement. A hall capable of holding 100 persons has been given for seven years by one of these gentlemen at a merely nominal sum, and it has been fitted up at the expense of several others, and already an Evangelist Teacher from *Brescia* has been installed by the Committee, and the day and night schools are largely attended, many of the children coming from a distance. The priests are not inactive, of course. Two Lent preachers have thundered against Protestantism, and intimidated weak consciences and frightened some Nicodemuses in the place out of their propriety. The famous priest Rabaini has declared the Evangelical School to be the work of Satan, and has prophesied a thousand misfortunes because of its opening. We ask the prayers of our readers on behalf of *Fara* and the brave, enlightened men who are confronting here the whole force of Popery, that their faith and courage fail not under priestly threats and family influences. The funeral of an Evangelical was attended by 300 of the population lately, and no disturbance occurred, while the Evangelist used the occasion for preaching the Gospel. Two cases are reported of dying men, troubled by the priests, who resisted all their efforts, strong in the faith as it is in Jesus. May the martyr Church of *Fara* arise from its ashes and bear a fresh and powerful testimony to Gospel truth.

The Committee experiences great satisfaction at the solid progress of the Church of *Florence*, under the experienced spiritual care of Signor Lagomarsino. No better sign of life could be afforded than the additions to the Church made from month to month, and that after the most lengthened and patient teaching and examination. Thus in 1879, while 949 francs were collected, 33 catechumens and 13 members were added to the rolls. The place of worship, the old Church of San Jacopo, is admirably adapted for the work, as well as the adjoining convent, in which the flourishing schools are carried on. Would that in every locality we were possessed of similar buildings, capable of holding the ordinary large attendance, and also the crowds who throng to hear Alessandro Gavazzi, George Müller and Dr. Sauer ville.

It was a happy day for the Free Italian Church and for Italian Evangelization when the Mother Church of *Genoa* entered the band of brethren who are resolved to win Italy for Christ. And the unexpect-

edness and spontaneity of the act added to the joy of all concerned. The return of Genoa to its first love has roused the enthusiasm of the other Churches. With such preachers as Mazzarella, an M. P. and Judge of the Court of Appeal, and Stagnitta, and the Advocate Casanova, and with such Elders as Bellagamba and Pozzolo, who carries on so remarkable a mission, visiting from house to house, and with such members, trained in the Scriptures and generous in giving to God's cause and full of every Christian initiative in the good work, the entrance of this model Church has constituted an era in the history of the Free Italian Church. The statistics which reach us show how the whole work is prospering, in Sunday, day and night schools as well as in the ordinary services for worship and evangelization. 1998 francs were collected in 1879.

ROMISH LEGISLATION IN ENGLAND.

From the Monthly Letter of the Protestant Alliance.

The late short Session of Parliament was sufficient to disclose some of the objects sought by the Ultramontanes. These objects comprised: A Bill to enable Romish Priests to be elected members of Boards of Guardians in Ireland, which, if passed into law, would effectually place the Irish workhouses and the expenditure of the poor-rates under the control of the Priesthood; A Bill to legalize the Orders of Jesuits and other fraternities in this country, and to repeal the laws of mortmain, and the laws as effecting superstitious uses, the effect of which would be to legalize the disposition of real estate and bequests for masses, and to allow of the accumulation of property in the hands of Religious Orders, by which a portion of the Real Estate of the country would be rendered unproductive for the public good, or might be diverted to support the interests of a foreign power. Notice was also given of a resolution for the establishment of Romish Training Schools for Teachers in Ireland, under the control of the Romish Bishops, and in opposition to the mixed Training Schools of the National Board: and appeals were made to obtain further endowments in support of a Romish University and Colleges. Measures were also proposed to establish household suffrage in Irish Boroughs instead of the present £4 rating. There are few, if any, houses in English Boroughs rated at a less annual value than £4, whereas the great bulk of the houses in Irish Boroughs are under the value of 20s., and the class proposed to be enfranchized would consist of the poorest and most ignorant, and of those who were most completely subject to priestly influence. Mr. A. M. Sullivan also announced his intention to introduce a motion for the payment of R. C. priests as Chaplains in English Workhouses, and for

the appointment of additional Chaplains in Prisons. The services of the ministers of the Nonconformist bodies are voluntarily given on behalf of the prisoners of their respective denominations, but Romish priests assume that they have a superior right, and that they should be placed on an equality with the Established Church. The real object of the proposal is to provide stipends for a number of Romish priests, and thus obtain the partial recognition and endowment of a Romish Establishment.

ROMANISM IN HONDURAS.

From the *New York Observer*.

The Government of Honduras is maintaining a noble stand against the claim of the Pope of Rome to rule over it. There is scarcely any other Roman Catholic country in which such a spirit of independence is displayed in managing its own affairs. Our correspondent, who has kept us informed in regard to what is going on, sends us the following account of the action of the civil authorities and the refractory action of the Pope:

TEGUCIGALPA, March 20, 1880.

To the Editors of the New York Observer:

Last year the Government decreed that the Church should no longer subject the laity to what was known as the "diezmo," or a tenth part of one's produce. It appears that this act gave great offence even to the Pope, for he instructs the Bishop here to resist it by all means. The plot, however, came to the ears of the President, when the following editorial appeared in the organ of the Government, which I translate.

J. RADIX.

A NOTORIOUS ABUSE.

We are informed that the most learned Bishop of this diocese has given orders to the curates under his charge to collect the tenth part as formerly, recommending them, if necessary, to use their influence in the pulpit, in the confessional, and in the privacy of the family, and where the person was obstinate, to abstain from giving him absolution, until such time as he saw proper to return to the contribution. It has been with much regret that we have learned this fact, if fact it be. We would very much regret that this should be so, as regards that which concerns our esteemed Bishop, the poor countrymen, the clergy of the country, and the holy religion of Jesus Christ. The Supreme Government, listening to the call from the laborers, farmers, mechanics, and others, decreed, on the 30th of January last (1879,) that the "diezmo" should be abolished.

This provision, inspired by high and just motives, received the approbation of the last Congress and the hearty sanction of the entire republic. Having been promulgated in due form, there was no person or corporation within the jurisdiction of the republic but what became subject to its provisions.

It is evident that no subject can place himself against the law and justify himself, and it is therefore very strange that the Bishop, whom we consider a wise and prudent man, should have thus placed himself in opposition to the decrees of the Government. The example which he sets is a very dangerous one not only to the clergy but the laity, and altogether unbecoming a minister of the Church and follower of Jesus Christ.

The fact that absolution should not be given to him who refuses to pay his tenth part in virtue that the law of the land so requires him to do, is not only imposing upon a penitent a great injustice, but is against the teachings of the Redeemer, against the dictates of reason and conscience, and against the public welfare of the country. If it becomes necessary, we shall expose the whole scheme of the Church in this movement with documents which come directly from the illustrious Bishop—documents which will not gain anything to the Church and its cause.

We hope, therefore, that our learned and wise Bishop will think prudently over this matter, and not place himself in opposition to the laws of the country.

MISSIONARY INTELLIGENCE.

Chelsea, Mass.—Rev. M. Dwight.

ANNUAL REPORT.

The following is my report for the time I have labored, as Bible distributor, reader, and missionary visitor for the American and Foreign Christian Union during the year ending March 31, 1880.

Number of calls made to Roman Catholic and mixed families, 1,140; number of calls made to Protestant families, 400; number of calls made to places where intoxicating liquors are sold, 38; total, 1,578. Number of Bibles, Texts, and portions of the Bible distributed, 427; number of destitute fami-

lies supplied, 162; number of destitute single persons supplied, 28.

A very large proportion of the destitute families and single persons supplied with the Word of God, are Roman Catholic and mixed families and persons.

I have, as in previous years, devoted much time to both reading and reciting selections from the Holy Scriptures; and also in explaining and applying the vital truths of the Gospel to those who have manifested a willingness to hear them. And these readings, recitations, comments, &c., have very frequently been immediately followed by vocal prayer, so that in my Bible and missionary work, I have enjoyed the

privilege of bowing in prayer with at least 366 families; namely, 188 Protestant, and 178 Roman Catholic and mixed families. Many of the Protestant families whom I visit are foreigners, and are very poor and very much neglected, religiously—both by Christian pastors and city missionaries—and perhaps I should add, by their Christian neighbors also, so that they would be justified in saying ‘no man careth for my soul.’

I am at times oppressed with sadness, and tempted to discouragement, by the stupidity and indifference, which a large proportion of the Roman Catholic Church of both sexes, manifest in respect to the simplest elements of experimental and practical piety. They seem to take it for granted, that it is not to be expected either by God, or their spiritual advisers, that they should think of being serious, devoted and earnest Christians, till they pass the meridian of life, or are afflicted by severe and protracted sickness, or tender bereavements. They say that during the youth period of life they must have their good times in attending dancing and other parties of amusement. I have many times heard the following remark in substance; ‘It will not do to be too pious.’ All this looseness and carelessness evidently comes from the loose and false teaching of both the Catholic pulpit and the confessional; and also from the *entire* neglect of pastoral visiting on the part of the Catholic Priesthood. I emphasize the word *entire* because it is sadly true; so far as my observation has extended the Roman Catholic Priesthood, do not pretend to visit their flocks at their homes, except when sent for in case of sickness, or when they wish to solicit from them funds for church or other purposes.

It appears very evident to me that very much more ought to be done through the agency of the Evangelical Protestant Church, both by purity of example, by earnest prayer, and by missionary endeavor, savingly to reach

the great masses of the Roman Catholic population, lying all about us in so close proximity.

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, Ill., reports for the month of April:

“Among the one hundred families visited were many Roman Catholics and infidels. As a rule I was kindly received, and in many places permitted to converse on the subject of religion and pray. Some, however, spoke against the Church and denounced Christians as hypocrites. In a few instances persons of this class, after listening to my exposition of the truth, acknowledged their error and promised to attend my meetings on the Sabbath. Several conversions have occurred.

“Our mission chapel is well-filled every Sabbath morning and evening, and I am thankful to God for the opportunity of preaching the Gospel. The mission school grows in interest and numbers, and is doing a good work among the children.”

Cleveland, Ohio.—Rev. J. Yauch.

Our German City Missionary in Cleveland, Ohio, Rev. J. Yauch, reports for the month of April:

“I will now venture again to say a few words of my feeble efforts in God’s vineyard. I cannot but believe that among the sixty-five families visited last month, some good has been accomplished and some souls, if not converted, yet awakened. May it please the Lord to bless all work done in His name and for the salvation of souls!

“As so many are quite unapproachable for the Word of Life, it is here and there so much the more cheering and encouraging to find some who will lis-

ten to the truth, especially when such are of the Roman Catholic faith. A few weeks ago I had such an earnest listener, a German Catholic lady, whose faith in the priesthood had, through ill-treatment, been terribly shaken. I advised her, among other things, to search the Scriptures diligently and carefully and it would show her the errors of Popery and the truth as it is in Jesus, better than any mortal could explain to her. I stated to her also the reason of the priests in general prohibiting the reading of the Scriptures, notwithstanding the Lord Jesus had said to all: "Search the Scriptures." The feeble words seemed to take right hold of that lady, and I think she will become an earnest seeker of the truth of the Gospel.

"Soon after I had occasion to converse with a spiritualist lady, whose attention I drew to the words of Scripture, stating God's decided displeasure on all such to whom the revelation of God, given us in sacred Scriptures, are not sufficient, but who must ask the spirits of the departed for further information, shows that all such were, under the Mosaic dispensation, excommunicated from Israel together with sorcerers, &c. I showed her also the results of Saul's interview with Samuel, through that supposed medium at Endor, &c.

"Last Sabbath a German objected to religion on account of so many sects, as he termed it, and their quarrels and strifes. I showed him that strife and disunion are not to be found among real Christians, but simply among mere professors. I asserted that Christians of all denominations, however they may differ in unessential points, will love each other as one Father's children. The principal point with him would be to become one of God's children, and then choose the Church for himself. He admitted that that was about the right way.

"On the whole, I had, among the many visited families, a number of attentive listeners."

Davenport, Iowa.—Rev. C. Hoffman.

Rev. C. Hoffman, our German Missionary in Davenport, Iowa, and vicinity, makes the following report for the month of April:

"At Rockingham Bluffs I made eleven visits, and near Calamus ten. I was called to attend a religious meeting at Burlington, where I conversed and prayed with seven families. I presented a saloon-keeper with some tracts, and a week after I found, in conversing with him, that some impressions had been made.

"A short time ago I visited a dying man who had lived an irreligious life, and administered to him such instruction as I deemed proper for one about to leave the world. His family give evidence of a desire to be Christians.

"Rev. George Muller, of England, recently spent several days in Davenport, preaching in the various churches, in both English and German, awakening great interest. I invited many Germans to hear him, even some who have never attended church, and I have reason to believe that much good was accomplished."

San Francisco, Cal.—Rev. E. Verrue.

Our French Missionary in San Francisco, Cal., Rev. E. Verrue, sends this statement for the month of April:

"The circulation of Scriptures has been less this month, owing to the want of supply in the Bible depository. The weather has been so unfavorable on this coast and on the road, that the books sent more than six weeks ago are not yet received. This has not stopped our visits, and the Lord has encouraged us in our work. An Italian, awakened by the reading of some of Gavazzi's publications, having heard of our French Church, diligently inquired for our place of worship; some of those he felt sure ought to know told him they did

not; he persevered and finally some of our people told him. He came and was so pleased with our service that he declared he had never spent such a pleasant Sabbath since he has been in this country. He came early enough to attend also our Sabbath-school, and the next week he brought his little daughter with him. He intends to attend our church regularly and bring with him all his family; although they understand but little French, they like better an Evangelical service than the Romish ceremonies, with which he and his are disgusted. I hope that, in visiting them, I may be instrumental to lead them to Christ. This is the second Italian who has come to our French Church. It is a small beginning, but two witnesses are a great gain; they will labor among their own people.

"One of our assistant colporteurs has been well received in five or six Jewish families, where he left three New Testaments and some Tracts. He is confident that they are carefully read.

"My assistant reports: 'I met with an Irish Catholic who attacked me on the reading of the Bible. He said nobody can understand the Holy Scriptures without the help of the Church;

the priests alone have the necessary knowledge, and alone have the authority to expound them; that being the representatives of God on earth, they are to be believed and obeyed. I did not enter into a controversy with him on the subject, but related my experience. I told him I was formerly a Roman Catholic, and all the teachings of the priests and their example had disgusted me with the superstition of their Church. Brought in contact with the French Evangelical Church I had found Jesus, and in Him a full and present salvation by the means of the Bible, and I would gladly help him to follow the same way, the only true way to Heaven. He asked me to give him a New Testament. I trust, with God's help, this seed will bring forth fruit. May the Lord bless our work.'

"During the month 128 copies of the New Testament were distributed.—79 in English, 17 in German, 14 in French, 2 in Swedish, 7 in Danish, 2 in Spanish, 4 in Portuguese, and 1 in Bohemian. There were also distributed 40 portions of Scripture, 2 English and 10 German Bibles, and 1,266 religious publications and tracts."

LITERARY NOTICES.

THOUGHTS THAT BREATHE. From the writings of Dean Stanley. Selected by E. E. Brown. With an introduction by Philips Brooks. Boston: D. Lothrop & Co.

This is one of the volumes of the "Spare Minute Series." It is noticeable that, within the compass of three hundred pages, there are two hundred and seventy-three distinct extracts, almost any one of which could be read in a minute or two. So much for the appropriateness of the designation of the series, of which this is the initial volume. As to the extracts themselves, they are sprightly, interesting and suggestive.

While we do not agree with Dean Stanley's "Broad Church" theology, and cannot, therefore, recommend his writings without some qualification, we see little in the volume before us that can prove injurious, and much that will be healthful and useful to the attentive reader. Everywhere the marks both of sound scholarship and of a truly Christian zeal are plainly seen.

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THE American Tract Society has recently published three excellent little books for which we could wish a wide circulation. The first is a reprint of Miss E. J. Whately's *How to answer Objections*

to *Revealed Religion*, (Price, 50 cents.) The author is a daughter of the excellent Archbishop Whately, and she has evidently inherited much of her father's clearness of statement and skill in the discussion of intellectual and moral themes. There is a slight resemblance in the subject between this book and the very useful treatise of Haley on the Alleged Discrepancies of the Bible; yet, in reality, the two books supplement each other; Miss Whately dealing rather with general principles, and Mr. Haley with specific difficulties. Rev. John Hall, D.D., of this city has added to the value of the American edition of Miss Whately's book by furnishing a

brief introduction *Onward; a Humble Attempt to aid the Believer in his Heavenly Progress*. By Jacob Helffenstein, D.D., points out in simple and earnest words the true and Scriptural method of attaining a higher standard of true Christian fidelity and consecration. *Talks about Home Life*, By Rev. George Everard, M.A., consists of a dozen papers, the fruit of twenty-five years' experience in the ministry—practical, earnest, thoughtful. The same society publishes *Doctor Will: The Boy from Down Stairs*, by Jennie Harrison, author of "Up-Stairs," and "From Four to Fourteen." A Sunday School story-book, with a inviting appearance.

R E C E I P T S

In behalf of the American and Foreign Christian Union, for the month ending April 30th, 1880.

MASSACHUSETTS.

Melrose, Thos. D. Dyer, bequest in part	\$2 61 51
Boston, Perry Fund dividend	111 00
	\$2 726 41

CONNECTICUT.

Farmington, Harriet Thompson bequest, by Julius Gay. Ex	\$250 00
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NEW YORK.

Yonkers, 1st Pres. Church	71 13
N. Y. City, Interest on City Bonds ..	70 00
	\$141 13

NEW JERSEY.

Camden, David R. Griffith, \$1, and for C. W. \$1 10	\$2 10
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PENNSYLVANIA.

Sewickley, Presb. Church in part ..	\$4 75
East Buffalo, Presb. Church	4 12
Lawrenceville, " " in part	4 00
	\$12 87

KENTUCKY.

Louisville, A Friend	\$25 00
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ILLINOIS.

Chicago, C. B. Nelson	\$10 00
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OHIO.

Chester, Presb. Church	\$2 75
Pike Station, Presb. Church	4 00
Wooster, " "	3 50
	\$10 25

IOWA.

Sweetland Centre, Friends' Meeting ..	\$10 00
Muscatine " " ..	8 50
Lynnvile, " " ..	12 50
Sugar Creek, " " ..	6 25
West Branch, Thomas Enlow	5 00
Brooklyn Presb. Church, Mrs. M. Deacon, \$5; Others \$5 50	10 50
	\$52 85

Received for the CHRISTIAN WORLD in addition to items specified above:

Mrs E. D. Willey, \$1 10; L. S. Hopkins, \$2; S. H. Pennington, M. D., \$1 10; A. Guy, M. D., \$1; W. P. Clark \$3 30; P. V. Hixson, \$1 12; J. M. Browne, \$2 21; Mrs. L. P. Lewis, \$1 12; Mrs. L. W. Kellogg, \$1 50; Ellen Connor, \$2 20; H. Alling, \$1 10; P. A. Voorhees, \$1 10; L. J. Labounty, \$1 10; Mrs. N. Sammis, \$1 10; L. DeRudder, \$1 15; Jno. Putnana, \$1 10; Other sums, \$7 75	\$31 05
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Total for the Month

\$ 261 46

THE CHRISTIAN WORLD.

Vol. 31.

JULY, 1880.

No. 7.

EDITORIAL NOTES.

MISSION OF REV. W. W. NEWELL, JR., TO FRANCE.—Our readers do not need to be reminded of the interest with which we have long viewed the religious condition of France. That country, as we have more than once remarked, was the original field of our labors. So far as the foreign work of this Society is concerned, it was a deeply settled conviction of the immense importance of evangelizing France that led to the initiation of those measures which found their consummation in the establishment of the American and Foreign Christian Union. However, our sympathies might be enlisted in behalf of other lands, the truth could not be ignored that France is the centre and heart of the Papacy. Spain, Austria, or even Italy may be gained for the Gospel; but so long as the Roman pontiff holds his sway over the French nation, the triumph of truth over error is yet to be won. For from France rather than from Italy emanates that powerful influence, from Paris and Lyons rather than from Rome flow those streams of money for missionary operations, by means of which the Pope still asserts his mighty dominion over the souls and consciences of men.

The belief of forty five years ago has become the full persuasion of to-day. The France of 1835, when, under the auspices of the "French Association" (one of the organizations that were ultimately merged in our present Society) the first tentative efforts in this direction were made, was a very different country from the France of 1880. Then Roman Catholicism was all powerful. While Protestantism was not only tolerated but recognized by the State, its ministers supported by the public treasury, were, for the most part, not only lacking in ardor, but Socinian in theological opinion and lax in practice. The legislation

of the kingdom was hostile to missionary attempts, and the severity of law was supplemented by the illegal zeal of the magistracy to crush Protestant "propagandism." All of the administrative officers, from the "prefects" of the "departments" down to the "maire" of the most insignificant "commune," seemed banded together to interpose every obstacle in the way of the evangelist and the colporteur. In 1880, the Protestants of France for the first time find themselves in the enjoyment of full liberty of action. The Monarchy, the Empire, the reactionary Republic of Marshal MacMahon—after a vain effort on the part of each to strengthen itself by unworthy concessions to the Roman Catholic Church—have successively fallen; and the genuine Republic of to-day, now first deserving the name, has broken the politico-religious yoke of former days. The Word of God can be freely proclaimed in every nook and corner of France; the humble peddler, may without fear of interference on the part of local officials, lay out his Bibles, religious tracts and "almanacs of good counsel" in the village fair, or offer them for sale from door to door. In fact, the "prefect" and the "maire" have, in many cases, from determined enemies become active friends; instead of driving off the Protestant pastor by threats, they invite, they urgently request, and almost compel him to come and preach the truth to the people committed to their control. As for the people themselves, their desire to hear the Gospel is almost incredibly ardent. Dissatisfied and disgusted with the Romish religion, the only religion they have known, and having lost confidence in their priests, many of them have made trial of the barren negations of that scepticism, which has been offered to them in its stead. But they have reaped only a more abiding discontent, and have come to the consciousness that they must have a religion of some kind—the pure religion, if such they may happily find.

No more inviting, no more glorious field of labor could be desired. Unable of themselves to meet the demands which so extended a work makes upon their very limited resources, the French Protestants stretch out their arms toward England and America, and cry, "Come over and help us!" They tell us that the draught is so great that their nets are breaking, and they ask us to lend them our aid in taking advantage of a wonderfully critical moment. Three hundred years ago, a grand opportunity to evangelize France seemed to have arrived; but the bright vision passed away as suddenly as it came. Now another opportunity has presented itself, in no degree inferior to that of the sixteenth century in all its lurking possibilities of great and lasting achievement. God grant that no supineness, no great errors of judgment on the part of the Christians of Europe and America may lead to another disappointment of the world's great hopes!

Convinced of the vast importance of this field, and of the weighty responsibility resting upon the American Church, the Directors of the American and Foreign Christian Union have resolved to enter upon the work with promptness and decision. Led, as we firmly believe by a very distinct providential indication, they have selected the Rev. W. W. Newell, Jr., to inaugurate the movement. Having resigned the pastorate of a very important church (the "Whitefield Church") in Newburyport, Mass., to accept this appointment, Mr. Newell sailed for Europe in the steamer *Italy*, on the 16th of June, and, before these lines meet the eyes of our readers, will, we trust, be in the city of Paris. It will be his duty at once to examine into the present aspects of evangelical work in both capital and country, with the view of ascertaining in what special directions we may lend most efficient assistance: at the same time acquainting himself fully with the gentlemen who are at the head of the great agencies now employed. With the advantage of a personal observation of the field—to which we may add that he is not now altogether a stranger—and enriched by the experience of those who have made the work their life-study, we expect Mr. Newell to return to us within a very few months to lay before our churches the claims of France's regeneration. We need no assurance that the views of so judicious an observer, a gentleman of large experience and ripe Christian culture, will command the attention of the public, and that his appeals will meet with a hearty response. Already though the fact of his proposed visit to France is known as yet to a comparatively narrow circle of persons, Mr. Newell has received many requests on the part of ministers of the Gospel to present the results of his observations to their people, on his return to this country in the autumn, and we doubt not that the same desire will be universally felt.

Meanwhile, we wish, in making this announcement of the Society's action and of Mr. Newell's mission, to solicit the interest and the fervent prayers of God's people that the Divine blessing may rest upon the movement from its very inception, and that thus it may prove a source of incalculable good. We enter upon it with good hope. For not only are we assured that the work is the Lord's, and that He who has opened so wide a door of usefulness means that we should enter it, but we feel confident that He will dispose the hearts of His own children to give all needed support and encouragement.

THE PRESENT OPPORTUNITY IN FRANCE. — What we have said as to the recurrence of a magnificent opportunity in our own days such as was lost in the sixteenth century, recalls an admirable passage in the *Literary World*, of January 3rd, in reference to this same matter. Our readers will thank us for reproducing it.

“The half century, beginning with the accession of Francis I., and ending with the Massacre of the Huguenots, on St. Bartholomew's Day (1515–1572,) is the most important in French history, and one of the most dramatic. We do not except the epoch of the French Revolution, because the overthrow of the hopes of religious liberty of France in the sixteenth century was the cause of the temporary success of infidel license in the eighteenth. ‘Though the mills of God grind slowly, yet they grind exceeding small,’ and the answer of history to the horrible massacres of the Huguenots on St. Bartholomew's Day, is to be found in the equally horrible massacres of the Reign of Terror. The discontent of the people was stifled by Catharine de' Medici and the Guises, but not strangled; and the movement toward freedom which, under the guidance of such men as Condé and Admiral Coligny would have been restrained by conscience and the fear of God, under the guidance of Diderot and Robespierre, and having gathered headway during three centuries of increasing despotism, were restrained by nothing. The true explanation of imperialism in France is to be found in the fact that in the sixteenth century the best blood in France was either shed as a libation to absolutism, or was driven out of the kingdom into exile; and scarcely enough was saved from the sanguinary deluge to furnish the kingdom with the seed of a new race of lovers of liberty even after all these intervening years.

“This epoch has another special interest for the American and Protestant reader, in the curious parallel between the Rise of the Huguenots in the sixteenth century and the Rise of Protestantism going on under our eyes in this nineteenth century. Again, to-day, whole villages are turning toward a larger light and liberty, after three centuries of repression; again, the demand for a liberty of worship is formulated, and when happily there is no Sorbonne to deny it; again, there is a demand for a universal education, when there is no Cardinal Lorraine to scout at the rights of the people to the fruit of the true knowledge of good and evil. It is not altogether true that persecution never succeeds; it has *succeeded in turning back the hands of the clock on the face of France nearly three centuries and they begin to move to-day from almost the exact spot in which they were left at the death of Charles IX.*”

AN APPEAL FROM GENEVA.—Elsewhere we publish an account of the recent labors of the Evangelical Society of Geneva. The valuable statements there given came accompanied by a very pressing letter from our esteemed friend, Rev. Dr. Louis Ruffet, Professor of Church History in the Theological Seminary of the Free Church, in that city. It is, in effect, an appeal to America in behalf of the oldest of the great

Evangelical agencies at work for the regeneration of France. Would to God that we might be instrumental in awakening the lively interest of our American Christians in this most deserving cause! For we know of no way in which they can help more directly and powerfully in forwarding the great hope of so many earnest and intelligent men,—the speedy conversion of the bulwark of the papacy into a citadel of Gospel truth. A few sentences translated from Professor Ruffel's letter will give some idea of the needs of the work. We ought perhaps to remind our readers that the writer is the successor to the chair of the distinguished and lamented Merle d'Aubigne. After an allusion to some recent writings of the editor, touching upon theological education in France and French Switzerland, and upon the history of the Reformed Church in France, Professor Ruffel says: "It is the very interest for poor France evidenced by this work, that leads me to request you to publish some extracts from the enclosed circular in your journal. We have a deficit of 34,000 francs (\$6,800); and we wish to enter, if possible, upon our fiftieth year free of all debt. Would you feel disposed to make an energetic appeal, in our behalf, to call forth a *jubilee subscription*? Our Theological School is doing well. We have applications for admission, but we are so poor that we are continually paralyzed in our work. We cannot give to our personal studies all the pains we could wish, because of the need of finding supplementary resources by outside labors. Nevertheless, God has not forsaken us. The death of Mr. Lenox is a great trial to us. He was a very faithful friend. Will there be found one to take his place in America? Try to find us one, and oblige to be a friend in need. This will be another way of laboring for the Huguenots. Forgive the liberty I take, dear brother; but I know not why, it seems to me, that I may count upon your sympathetic interest."

Our good correspondent has not misjudged us. Nothing could give us greater satisfaction than to be able to send Professor Ruffel some prompt and substantial proof of the deep and abiding interest our people take in the work in which his excellent Society is engaged. And what shall we say respecting the possibility of finding some one to take the place of that noble man, James Lenox, whose praise is in all the churches, not only in America, but in Europe? May God raise one up in His own way and time!

A WESLEYAN MINISTER ON WORK IN FRANCE.—In this connection it may be interesting to read the remarks made on the subject of the evangelization of Europe and of France in particular, by the Rev. E. E. Jenkins, M. A., at the recent "Annual Missionary Breakfast" of the friends of the Wesleyan Missionary Society, held on Saturday, May 1st,

1880 It will be seen that England is awaking in some degree to its duty to the French. He said :

"Our brethren on the continent of Europe are just now in a very singular position. The intellect of Europe has been gradually disengaging itself from the control of monastic institutions ; forbidden light has been let in upon France and Italy by a free press ; and not to mention other rights, the right of private judgment, as to the religious opinions which one may choose to adopt. That light has been discerned and demanded. The late Pope saw in this freedom a dangerous license, and he was right, it is dangerous to popery ; but so far from being dangerous to Christianity, it is her offspring ; and the fact, above all others, that discredits the pretensions of the Roman Church—for it is the Roman Church we are contending against in Europe—that which discredits her pretensions to New Testament authority is her uniform antagonism to freedom. Now, the difficulties of that Church are two : first, to grant her indulgences to intellectual freedom, to make her colleges, her teaching, and her literature travel abreast of the age ; and, secondly, to arrest the atheism which threatens to overwhelm her communities. At present the continent of Europe is in this position ; the Church, a fallen Church, Sir, seems almost powerless in the attempt to grapple with either of these problems, and we believe she has herself to thank for this dilemma of her position. I take the confession of one of her own priests, given in 1878 at the Paris Exhibition when standing in the kiosk where the agents of the Tract Society were selling their publications. 'Yours,' said he, 'is a glorious undertaking ; had we priests opened a similar kiosk, and commenced giving away our books as you are doing, we should have had a revolution by this time ; but we have been faithless to our charge, and now no one trusts us.' We do not need a more effective apology for European Missions than the candid confession of this priest, 'We have been false to our charge and now no one trusts us.' The people had been awakened from their sleep, and they were angry with their priests because those whose duty it was to keep them awake would have allowed them to sleep on. This explains the anti-clerical feeling which pervades all classes in France ; it explains also the growing favor with which the French people are regarding Protestant institutions, Protestant labors, and Protestant literature. The Bible, once hated and dreaded, is now welcomed : in many French families it has taken the place of the missal and the breviary. Last year the Bible Society sold one hundred and ten thousand Bibles and Bible portions. In addition to Christian books which are now being circulated in France there are Christian workers : not, as in former years, a few scattered laborers, but an army of evangelists, representing various Churches and denominations. Much of their success is to be attributed to the fine catholic spirit and labors of Mr. McAll. Let us also pay a tribute of admiration to those Christian ladies who have established medical Missions in one of the low quarters of Paris, who visit the homes of the poor, take medicine to the sick, and the balm of Gilead for the wounded spirit. And also to those colporteurs whose labors cover fifty-eight departments of France, who get among the people and recommend the Word of life by explaining and illustrating it. All these workers move in the fields of one another without jealousy, without confusion, all hastening on by one united force the redemption from superstition and atheism of the mind and life of Europe. But we must mention especially the part which we are taking in this demand of the French people for the freedom with which Christ makes His people free. Time would fail us to dwell upon the excellent work which has been carried on under the direction of the French Conference. M. Hocart in a recent communication, although unable to report very much of positive result, yet says he knows many

earnest ministers in France who have derived spiritual good from Methodist labors. Mr. Gibson is doing a great work in Paris. He is working upon Methodist lines, and yet not perhaps with severe strictness; it may be impossible on the continent of Europe to raise up a Methodism which shall in every line resemble exactly the model of our own Connexion: but the main features of the body are reproduced, among others with special success the Class-meeting. The remarkable circumstance in Mr. Gibson's work is the readiness with which all classes of people listen to him and his colleagues: he has meetings which are largely attended by the working people and their families, and he has a hall in one of the centres of Paris, crowded with well-dressed people, including Roman Catholics and freethinkers. But whatever be the class of audience, the people come in with a fixed purpose to listen; they sit out the services, and many of them accept an invitation to remain for private conversation; there is no disturbance, no symptom of dissent, but an extraordinary thirst to hear the Word of God. There is no doubt the ultimate fruit of this labor will be the formation of societies and self-supporting Churches, but there is no immediate prospect of such remuneration. Humanly speaking, this work does not pay, but we object to put its claims upon that basis. No one who has studied the condition of France will expect evangelical work in Paris to advance suddenly into the form of self-sustaining Churches. Although we have a balance sheet of French accounts with expenditure on one side and a large deficit on the other, we could not stand still and be regardless of the favorable signs which declare that this is the acceptable time for France, and this is the day of salvation. Therefore we have made engagements with Mr. Gibson which commit us to a considerable grant of money for the maintenance of his Mission, a grant which at this time we can ill afford, but which we dare not withdraw. We appeal to you to help on this Mission, and other European Missions, on the far higher ground of a resolve to take our part, however humble, in the regeneration of Europe."

EXPULSION OF THE JESUITS.—At the time of writing the Jesuit problem in France is occupying a large portion of the public attention. According to the ministerial application of laws made long since, the religious houses of the so-called Society of Jesus are to be broken up by the last day of June, and only two months more are allowed for closing the literary and scientific institutions under charge of members of the society. Other unauthorized orders or associations, such as the Franciscans, Dominicans and Redemptorists, may, on application to the government, receive permission to retain their organization and establishments on French soil. What the results of their measures will be, remains to be seen.

CHRISTIAN LITERATURE APPRECIATED IN GREECE.—Our readers will remember that we have more than once called attention to the good work which our friend and former missionary in Athens, Rev. M. D. Kalopothakes, is doing by translating into the Greek language and publishing some of the most useful English and American works on religious science and on science viewed from an evangelical standpoint. To lay the foundations of a sound theological and religious literature in

any country, is one of the noblest services a philanthropist can render. In case it be impracticable to produce a sufficient number of original works of the description required, almost the same results may be reached by translating the choicest books of other lands. This is not an easy task. Not only are competent translators few in number and the funds necessary to pay them and to defray the expenses of publication for the most part very scanty, but the work of selection is difficult, and great judgment is required in recasting the foreign works so as to bring them into a form suitable for their new readers. We believe that Dr. Ka'opothakes has acquitted himself exceedingly well in this matter, and that his labors will prove to be very useful to his native land. That they should at once be appreciated by the Greeks themselves, adherents of another church, can scarcely be expected. It is, therefore, all the more gratifying to find the following remarks on one of the most recent of Dr. K.'s publications—a translation of Rev. Dr. Plumer's *Truths for the People*—in the Athenian journal *Merimna*. They are from the pen of Professor Nestorides, of the National University of Athens:—

“*Truths for the People from the English, by M. D. Kalopothakes.*—Under this title a book has been issued from the “Laconia” Press, on good paper and with clear type, which pleases and attracts the reader and which one does not tire reading. This book was written by a pious man, Dr. Plumer, who is reckoned among the celebrated preachers and authors of America—and it is, in fact, a short theology written for the people. The pious author, in this compendious theology, treats the chief ground-principles of the Christian religion not only practically, as the English and Americans are practical, but also with simplicity and genuine piety, for which the happy peoples of England and America are distinguished. The pious author bases the truths of the Christian religion upon the Scriptures, which is the basis of Christianity, and does not enter into special investigations to prove the truth of Scripture. Whatever is found in Scripture, that which Scripture says, is true and the true Christian must believe it, receiving reverently whatever Scripture says, even its mysteries, without investigation, because the investigation of such matters is a characteristic of vain pretenders.

“This book of Dr. Plumer is ‘truths for the people,’ but, in our opinion, it may be used as a catechism,—a catechism containing all that a Christian ought to and must believe, and as such we recommend it unreservedly to the Orthodox public. At the same time many thanks are due to Dr. Kalopothakes who, by such works both enriches the church literature and affords useful reading to the people. Dr. Kalopothakes, independently of his religious beliefs, from which we differ

by many miles, although we respect them, since everyone is free to believe and receive what he wishes, Dr. K., we say, deserves all praise because, besides this book, he has translated and published other books of great importance, such as: *The Foundations of History*, a book valuable on many accounts; *Practical Sermons*, on some of the most important religious questions, a book most necessary for everybody, especially, however, for preachers of the word of God; *The Universal Literature*, of which, unfortunately, the second volume has not appeared. Perhaps for pecuniary reasons he has published only three parts of the Systematic Theology of the celebrated American theologian, Hodge. We hope that he will not leave these works half-finished and that he will publish the second volume of the Universal Literature and the rest of the Systematic Theology. Besides these he has published many other works, and lately Short Biographies of the famous Men and Authors of Greece with pictures, useful for boys in the Schools and in the Gymnasias."

A SPANISH BIBLE DICTIONARY.—Just as we were writing the above remarks on the literature for which Greece is indebted to the enlightened labors of Dr. Kalopothakes, we received from Seville a small package containing the first pages of a work which will, we doubt not, prove of great utility to all workers in Spanish-speaking countries the world over. It is entitled "*Diccionario Bíblico que comprende la parte histórica, geográfica y etnográfica de las Santas Escrituras*. Ilustrado con grabados y escrito por el Rdo. D. Manrique Alonso Lallave, ministro del Evangelio en la Iglesia de la Santísima Trinidad en Sevilla (Sevilla, 1880)." We trust not only that this work may have a support, but that the pressing wants of the missionaries in the direction of many other suitable works to be placed in the hands of candidates for the Christian ministry may be speedily met.

SHALL FOULQUES, BISHOP OF TOULOUSE, BE MADE A SAINT?

According to the *London Tablet*, as quoted in its New York name sake of May 29th, 1880, there is a good deal of canonization, or, to speak more exactly, of beatification, in prospect for Southern France. Thus, in the single diocese of Rodez, there are two candidates for a place in the calendar. "The first is that of the Venerable Hilarion, Priest of the little village of Espalion, martyred in the eighth century. The second is that of the Venerable François d'Estaing, Bishop of Rodez, who died in 1529." Another diocese—that of Toulouse—is reported as aspiring to an even greater number of honors of this kind. It "

pending three courses of the same nature: first, that the Holy Maidens who buried the body of the martyr, and first Bishop of that See, St. Saturninus: second, that of the chaste Susanna, whose body has lain in the Church of St. Sernin, at Toulouse, since the time of Charlemagne: third, that of the Blessed Foulques, Bishop of Toulouse from 1205 to 1241. He belonged to the Cistercian Order, among whom he has the title of Blessed."

We do not pretend to be perfectly well informed respecting the lives of the four first named personages: we do, however, know quite enough of the last on the list. Foulques, Bishop of Toulouse, is a figure that can scarcely be obliterated from the page of history: for a chronicle of the infamous "Crusade" against the Albigenses, in the beginning of the thirteenth century, would be incomplete without a notice of this crafty, turbulent, and blood thirsty prelate. He it was that organized the celebrated "white confraternity" (*confrerie blanche*) with the double end of extirpating heresy and usury. Every member was a participant in the indulgence of the crusade: he wore a cross, and swore to remain faithful to the church, and to yield implicit obedience to the four chiefs, chosen, two from the nobility and two from the burgesses. It was the same Bishop who, in defiance of the commands of Count Raymond, of Toulouse, furnished five thousand of this irregular and illegal militia to Simon de Montfort, when he laid siege to the unfortunate city of Lavaur. No one seems to have been more delighted than this Bishop, now expelled by Raymond, when, after the capture of Lavaur, four hundred Albigenses were burned alive "with extreme joy," as the fanatical chronicler, Vaux Sernay, informs us. It was Foulques, whom the Cardinal Legate, some time later, when Count Raymond was compelled to submit to the arrogant pretensions of the Pope, sent to take possession of the city of Toulouse, and who turned the Count out of his castle in order to place there a garrison of troops instead. When, in 1216, Toulouse refused to admit Simon de Montfort, it was Foulques who planned the treacherous compact on the faith of which the merciless general was finally admitted, and who thus gave over his episcopal city to endure severities usually inflicted only on towns taken by assault. And in all the subsequent hostilities, in the course of which the liberty and territorial rights of Languedoc and the regions neighboring to the Pyrenees were finally crushed by the arms of the Kings of France, there was no prelate that took a more active part in the unpatriotic work, or more thoroughly deserved the reproach which a contemporary poetic chronicle cast upon the priesthood in general, that "the clergy had left sermons for the purpose of waging war and killing the people: never have such men had any belief in God." At the siege of the castle of Labécède, in Lauragais (1227) the arrival of the Archbishop of Narbonne

and the Bishop of Toulouse, with mercenaries paid from their own purses, gave new vigor to the assailants, and when the castle was taken all the inhabitants were pitilessly slain, with the exception of "Gerard de la Mote, an Albigeusian deacon, and several of his co-religionists, to whom the prelates of Narbonne and Toulouse secured a respite, in order to have time to raise pyres proportioned to the number of the victims, of whom, that evening, a splendid *auto-da-fé* was made." Such, according to Roman Catholic historians, were the exploits of the Foulques, Bishop of Toulouse. Is the Papal Church quite prepared to confirm the title of "Blessed" already given to him by the Order to which he belonged, and to enroll his name among the Saints whose intercessions are believed to be even now prevalent with God?

We dare not say that that Church will shrink from the act. The civilized world has not forgotten that, barely eighteen years ago, another prelate of the same city, the Archbishop of Toulouse, Monseigneur Julian Florian Felix Desprey, issued a pastoral letter, in which he invited the faithful to commemorate the third centenary of a massacre that occurred in 1562, and in which four thousand persons lost their lives. It still remembers that the prelate employed such expressions as these in referring to the atrocious event: "The Catholic Church always makes it a duty to recall, in the succession of the ages, the most remarkable events of its history—particularly those which belong to it in a special manner. It is thus that we are going to celebrate this year the jubilee commemorative of a *glorious act* accomplished among you three hundred years ago." The proposition, however, to "*thank God for four thousand murders*,"—to use Voltaire's *bon-mot* apropos of the celebration of 1762—was received throughout France with disgust and indignation, and the Imperial Government itself, through the *Moniteur*, forbade any procession in "commemoration of a mournful and bloody episode of our ancient religious discords."

The Church which would celebrate such massacres, and that does not hesitate to remind the world of the humiliation of the German Emperor at Canossa, may not refuse to confer the honor of beatification upon Saint Foulques, Bishop of Toulouse.

THE EVANGELICAL SOCIETY OF GENEVA.

This excellent Society is the oldest of all the Evangelical Societies on the Continent of Europe. As it was founded in 1821, it will this year enter upon the fiftieth year of its existence. Although it has its seat in Switzerland, its chief field of activity is France. Upon that country it exerts an influence both directly and indirectly—*directly*, by sending in colporteurs to sell or distribute Bibles, New Testaments, and books and tracts of a religious character, and evangelists to preach the Word of God; *indirectly*, by sustaining in the city of Geneva a most

efficient Theological School, from whose walls yearly go forth young men well qualified for work in all countries where the French language is spoken. Of the most recent labors of the Society, we have the record in a circular, dated May 1st of the present year, from which we take the following.—[ED.]

COLPORTAGE.

During the last severe winter our colporteurs have carried on their hard labor with unabated zeal, though many of them, especially among the older members, have suffered much from exposure to the cold. We have guessed their hardships rather than heard an account of them from their own lips. Their earnestness in the work has been a cause of rejoicing to us, though the sale of Bibles and Testaments has not attained the usual number. The obstacles to the Bible Colportage in France disappears by degrees: liberty has made immense progress in that country, though a colporteur is still liable to be arrested under some false pretense.

The conferences which have lately taken place in many towns, have greatly favored the sale of the Scriptures. The preacher goes away, but the books remain, and the seed takes root, even though no laborer returns for some time to cultivate the ground.

We have great cause for rejoicing: a few years ago we met with nothing but difficulties and impediments; now we have free space on all sides, and it is only laborers that are wanted. No doubt the Master will provide.

We see constantly how much good results from education and the progress of instruction: the children are now fond of reading and the old people listen with pleasure, as it would be rather difficult for them to read themselves. A few extracts from our colporteurs' report will illustrate these facts:—

"At C., in the department of *Isere*, I could find neither a bed at the inn, nor even room in the stable: at length a neighbor agreed to let me sleep in his barn: and when I had read them a chapter, the daughter (about 15 or 16 years old) said it was the first time she had seen a Bible, and begged to be allowed to go on with the reading. Then holding the book in both hands, she cried out: 'Mother, we must buy it!' which was immediately done. At St. Jean, I read a tract to two glovemakers, one of whom borrowed a few sous to buy the book. A woman said that at my next visit she would buy a New Testament, cost what it might."

A woman in *Vaucluse* delayed her departure in order to see me; and her two sisters have left off going to Mass, and, though quite illiterate, they understand the Bible wonderfully well. A good many people are inclined to hear the Word of God, but it is here one and there another; it is sometimes the husband whose heart is touched, and sometimes the wife.

Even where they did not sell much, the colporteurs were well received and could hold meetings. "In the department of du *Gard*, the distress is great on account of the phylloxera; the people are indifferent and the doctrines of rationalism have done much harm. As they are well provided with Bibles, they buy tracts.

At *Marseilles*, the colporteurs sold pretty well, notwithstanding the hard winter and the failure of work; many manufactories have been closed. The meetings are well attended; the same people come every time and new faces too appear. Since the weather is milder, the colporteurs are able to stand at the door of the conference-hall to offer their books.

At *Mentone*, there was very little sold. Now that patents and stamps are no longer necessary, the government officials find other means to prevent the sale. A colporteur was taken to the police, and accused of going about to beg under the pretence of selling books. He asked for proofs and witnesses. They were refused; but he was kept the whole day in a cold, damp place without food. Some days before, a number of children ran after him asking him for books, which he refused, knowing they could not read; yet a few minutes later a priest appeared, accusing him of trying to pervert the children by giving them books.

In the department of *Herault*, the sale was good. The colporteur asked a gentleman who said he knew Latin, whether he had studied the Gospel. The man replied that it was a book written by men just like any other, and said that he believed only in what he could see and that his deity was the sun which warms the earth and ripens the harvest. The colporteur answered by quotations from the Bible whereupon the man asked him how long it was since he had thrown aside his cowl.

Such conversations show how necessary the work of the colporteurs is in this department, and in the neighboring one of *Aude*, where Roman Catholics and Protestants are almost equally ignorant of religion, and where infidelity is constantly on the increase. Formerly the priests opposed the preaching of the Gospel, now its principal adversaries are infidels.

"I want a Bible," said a lady to the colporteur in *Allier*. "I know a little about your religion. As to ours it has come to an end; we have no more confidence in our priests." A watchmaker said, "Your religion is better than ours; I hear that in a few years it will rise on the ruins of popery. But I fear that when Protestants have the majority, they will be as intolerant as Papists."—"I want to see your book," said another man. "I am more of a Protestant than a Roman Catholic, or if I am one I wish to be like the Apostles." "I do not know what books he reads," said his wife, "but since he has joined the Republi

cans he no longer believes in anything." The husband however bought two Almanachs. "Why," said the wife, "the priest has already given us one." "Well, the priest's will be for you."

In another place a father said to his son; "We must buy a Bible: my poor brother used to read it to me in the evening." "But it is a very old book," said the son, "we want something more amusing to make us laugh." "Ah," answered the father, "these are sad times: young people will not hear anything about God. I shall take a Bible and I trust my daughter will read it to me."

A blacksmith said: "Look here, colporteur, they speak of driving away the Jesuits, and I and many others know that we cannot even succeed in driving them out of our homes: they know all that is going on there, if not through our wives at least through our children at confession. I take this Almanach, in less than three days the priest is sure to know it. They are most anxious to maintain their influence over the women, for they foresee what is coming. Things cannot last much longer as they are; there will be a change, and the sooner the better."

In the department of *Oise*, a colporteur followed in M. Réveil-land's footsteps, but he found the people ignorant and most indifferent to religion. More than once on seeing a Bible they said; "What is that?" They are too indifferent even to oppose the colporteurs; in *Marne* they are more decided in refusing or accepting the Gospel.

Our 56 colporteurs have sold, during the year, 2,857 Bibles; 9,043 New Testaments; 3,798 portions of Scripture; 160,478 Almanachs; 69,951 pamphlets and tracts. It is easy to understand how much remains to be done in a country where the Scriptures have been circulated for many years, and where the people still say: What is the Bible?"

EVANGELIZATION.

As our annual Report will soon give a view of our whole field of labor and a complete list of all our workers, we shall here speak only of two of our stations, *Niort* in *les Deux-Sevres*, and *Pertuis* in *Vaucluse*.

At *Niort*, Mr. Deschamps labors on perseveringly. The Gospel is preached in the surrounding country in many different localities, and in the town where he resides the work is gaining strength and solidity. After an evening service a poor woman said to him; "Some of my neighbors would like you to hold a meeting for them. Don't say no; if my room is too small we shall assemble at one of the neighbors." The good woman went about the place asking so many people that we had about fifty hearers. Twelve days later we came for a second meeting, but the poor woman was on her deathbed: she died half an hour after the service was over. She was faithful to the little she had re-

ceived and bore a good testimony. The meetings in the different parts of the town are well attended; besides preaching, I have to teach them the hymns of which they are very fond."

Our brother has to itinerate about a good deal, for there are many new places where the people wish to hear the Gospel. Our missionaries find it very helpful to work with a friend and M. Deschamps is accompanied by one of his brethren in the ministry or by Mr. S., a young man who seems well gifted and who is devoted to the work. "I travelled on foot to C—," writes Mr. Deschamps, "stopping on my way to hold a meeting every night; in one place I was received by a Protestant blacksmith: he had learnt to sing in his native parish church, and now he repeats hymns while blowing his fire or hammering his iron. Some Roman Catholics came to spend the evening and when they were tired of singing I took out my New Testament and expounded a few verses. We were welcomed everywhere and held our meetings mostly in ball-rooms. I am struck with the great use of singing in producing quietness and order; this is especially Mr. S.'s affair; he sings our hymns admirably."

Having had to return to Niort to visit the sick, Mr. Deschamps soon came back to C. bringing candlesticks and a lamp, experience having taught him that it is not of much use to go once to a place, but that it is most important to hold a series of conferences, which may help to form the opinions of the people and to deepen the impression made. At the first meeting there were 150 hearers; at the second 250, which proves how highly useful is a series of discourses on the same subject, but such a work requires the co-operation of the evangelists. "We shall try this mode of action in different places," says Mr. D. "There is a good deal of agitation among the people on our account, some are much opposed: the hearts of others seemed touched. During the two days we spent in a neighboring district, we had a funeral service and a meeting of about 180 persons: the room was crowded and many had to stand outside and listened at the open window." In another tour at a place where they had never heard our hymns before, they sang them immediately with a heartiness and correctness which astonished me: at the conclusion of the meeting we sold all the New Testaments we had. At the small town of V. we arrived quite unexpectedly, our letter having miscarried: the people were much astonished, but we soon obtained the ball-room and then went from house to house to tell them of the intended meeting. At 8½ we were assembled: the audience was large, and I have been there again lately...."

These extracts suffice to show how full is the life of our evangelists, how much activity is required to meet all demands, and also how blessed we are in having so many openings to preach the Gospel.

In the department de *Vaucluse* a visit from Mr. Réveillaud, in November last, at *Pertuis*, seems to have been fruitful; there, while continuing the work of evangelization, it is most important to strengthen the little flock of believers and to fill the places of many who are gone. Mr. Debard has been much engaged in preparing a new place of worship larger and more suitable than the old one and which will be more attractive to Roman Catholics. He writes: "Our new chapel was opened on the 7th of March; our very humble furniture had been put in repair, and I had invited my brethren of the neighborhood and Mr. Saillens of Marseilles, who preached a very good and profitable sermon, and we had another service in the evening. This ceremony has awakened attention, and our new church opening on a large street and being ornamented with texts arrests the eyes of the Roman Catholic passers-by, many of whom seem quite friendly. All *Pertuis* knows now to a certainty there are Protestants in the town, and that they have a place of worship open to all."

Mr. Debard has visited many places in the neighborhood. Of one of them he writes: "As soon as it was known I meant to stop, many Roman Catholics came to ask whether they could attend the meeting; they requested me to explain what a Protestant is, so I turned my discourse into a conference about Protestantism, its origin, motives and doctrine. They seemed pleased, received tracts and begged I would return, which I did; and the next time 150 hearers assembled in another house which was found also too small. I am expected to go again and to speak upon the sufferings and death of our Lord. We shall probably meet in the ball-room: the last time we sang a hymn which seemed to strike them. I think they are truly in earnest about religion. Many Roman Catholic husbands forbid their wives to go to Mass and tell them to come to our meetings with them."

Mr. Réveillaud has taken two missionary journeys under the auspices of our Society. He has had large audiences and scattered abundantly the seed of the Word. A good many New Testaments were sold and we have reasons to hope that the work has really borne fruit in the conversion of some souls and in the strengthening of others.

WORK OF THE FREE CHRISTIAN CHURCH OF ITALY.

We make room for some selections from the Ninth Evangelization Report of the Free Christian Church of Italy additional to those given in the *CHRISTIAN WORLD* for June. As previously, we shall employ so far as possible the very words of the report. We hardly need repeat that we shall be very happy to continue to remit to Rev. J. R. McDougall,

of Florence, Treasurer of the Evangelization Committee, any contributions that may be intrusted to us for this department of benevolence.

"Coming to the city of *Rome* itself, the Committee remarks: How can we give a succinct account of the vast Christian work going on in Church, Schools and College in our noble building over against the Vatican? It is only possible briefly to indicate the leading points. Pius IX. was characterised by bonhomie, and rendered good service to the Papal Church by his genial and bland courtesy, even to Protestants. The present Pope, Leo XIII., is renowned for astuteness, but the adroitness of this Pontiff is too transparent for Italians; in conceding to England, Germany and France things which he persistently refuses to Italy, in order to win over foreign powers, and through them to oppress this young kingdom.

Nevertheless the discerning patriots dread the present regime at the Vatican. This year has been marked by a vigor and subtlety to which the Romans know no parallel. The Pope has formidable advantages. He has a phalanx of priests, an unbounded treasury, and he can count on the ignorance and avarice of the lower classes. To these he has made appeal. He has given of his own money, and taxed the wealthy clergy, and roused the moneyed aristocracy to institute Roman Catholic Schools. When in May last, the month of Mary, the theme was started "The worship of Mary, the supreme heresy," he appealed to his Cardinal Vicar, and processions of reparation of the Virgin's honor, pastorals, three days' Intercession, libels and calumnies of Protestants and other means were vigorously plied. The same Cardinal Vicar, profiting by the series of misfortunes which befell Italy, sent out an edict to the effect that all the inclemency of the weather, the eruptions of Mount Etna, the earthquakes and other dread phenomena were caused by God's wrath against the varied developments of Protestantism! A crusade of this nature only evokes laughter or pity in home lands, but here the voice of the old man venerable is apt to produce a different effect.

Yet, even here, it is not too much to say that these old world stratagems have lost their effect. Never has the Christian Church in Rome made such progress as last year.

No doubt the Pope has established thirty nine popish Schools, and by gifts of shoes, clothes, soup to the children, and food of all kinds to their parents, he has withdrawn 3,800 children from the Communal Schools of Rome, and fifty three children of the 228 in attendance on the Schools of the Free Italian Church. But his success is small, considering that his priests are stationed at our door taking notes, and three of his schools have been specially opened in immediate proximity to our own. This feeding system cannot last for ever, and meanwhile the parents of 260 chil

children dare to send them to the evangelical School, in which, according to the Mauro system, the young are taught rapidly to read. Five qualified teachers have already been trained and placed out in Communal Schools, and the Government continues its annual grant of 300 francs, with every expression of approval.

The Sunday School still maintains an attendance of 100, and thirty-one converted men and women have been added to the Church, and twenty-one are inscribed as catechumens during the year. Signor Gavazzi lectures on the sanctification of the Lord's Day, the Addresses to the Seven Churches and kindred subjects, while every Friday evening the eighteen students in turn preach a sermon, and join with the Evangelist and his elders in a systematic effort to reach the Roman householders with the gospel by visiting from door to door.

The collections of the Church, which form the best thermometer of its spiritual feeling, have reached the sum of francs 1,442 48 for all objects, while the Church register, containing the names of 223 members added these last nine years, still shows 152 Communicants and twenty-eight Catechumens, after making all deductions by reason of death, removal and expulsion.

So many of the members are occupied necessarily on the Lord's Day morning, and even in Government offices, that the Lord's Supper is dispensed in the evening as well as the morning, once a month. And when the want of employment, the increased price of provisions and other causes are taken into account, it will be seen that the Roman, like the Macedonian Christians, "in the abundance of their deep poverty have abounded unto the riches of their liberality."

It is also gratifying to hear that the Saviour in the hearts of His people is more powerful than all the golden temptations of the Papacy. The faith of many of the Roman Christians still deserves to be spoken of throughout the whole world. One remarkable case may be cited. It is that of a young woman, who has been educated in our Schools for the last nine years, and converted to Christ. Her father has tried every means, but in vain, in the house and in the convent, to lead her away from the evangelical faith.

Respecting the College, Signor Gavazzi writes: "Our Roman College consists of two parts, the preparatory and the Theological. Should the Lord continue to us His favor, the preparatory department might better, in my opinion, be carried on in our vast premises at San Jacopo in Florence, retaining only the Theological part in Rome.

"In the present state of learning in Italy, the preparatory class is an absolute necessity, in order to furnish the Free Italian Church with a large and progressive evangelistic work. As almost no one devotes himself to Christian work at the close of public school work, it is our

duty to accept the youths recommended by the Churches, who are found to have the necessary qualifications, in order ourselves to prepare them for the Ministry of the World. In two years at most we shall be able to know what success has attended our efforts in this direction, as regards mind, heart and soul.

At present there are seven students in the undergraduate class. In addition to their studies in order to enter the Theological Hall, the young men are prepared for passing the examinations and taking the Government diploma as teachers, which will be so useful to them in the future, when they are settled in charges to which schools are annexed. In general the young men give good promise. Their progress is visible to all. In mathematics and languages several of them show great proficiency.

Among the ten theological students there is, of course, a diversity of talent; but all of them merit approbation. In addition to the four Theological Professors, there are teachers of Hebrew, Greek and Natural Science. The latter study is meant to prepare them for coping with an insolent rationalism, which presumes to attack the Bible with success on the scientific side.

Though rather overcharged with studies, the students display a commendable alacrity. Rev. Henry Piggott, when in Rome, lectures on Exegesis, Signor Roenneke on Ecclesiastical History and Christian Ethics. Professor Henderson continues his comprehensive Treatise on Man, including Anthropology, Psychology, the Fall and Remedy, in addition to which he gives a daily lesson in English. Signor Gavazzi has lectured on Purgatory and the Worship of Images, in refutation of Bellarmine and the Council of Trent, and has also carried on the class in Rhetoric. There are fixed days on which the students, both orally and in writing, are examined on all the lectures delivered.

In addition, every Friday the students in turn preach in the Church in Rome, and this plan has answered wonderfully well in general, while in the case of several, it has exceeded every expectation; so that the professors are fully of the belief, that the students have the make of excellent workmen for the Lord's Vineyard.

Several of the students will this year be sent into the evangelistic field, and we are confident that they will do honor to the College and to the Free Italian Church.

In March last a young priest of great promise was accepted as student. His moral character was fully attested by his former Superiors. The ability he displayed, as Professor of Latin and Greek in the *Seminario Pio* of Rome led to his being chosen, as one of six Missionaries who were to proceed to the island of Ceylon, under the care of a Bishop, and by orders of the Vatican. A Diodati Bible, which he received from

one of our brethren, first opened his eyes to the truth, in which he was further enlightened by regular attendance on the Church services. The students hailed his admission with delight and we believe that he will turn out an excellent missionary for Christ.

"Thus much may be said about the College, on which the eyes of the Free Italian Church are fixed, both as regards its own future and the enlargement of the work. Our earnest prayers are offered to God, that many of His faithful servants, longing to see Italy evangelized, may be led to help the College, especially with the gift of bursaries, so that the preparation of Evangelists may not be a drain upon the funds destined for the work of evangelisation."

The Rev. Professor Henderson, a colleague of Signor Gavazzi, sends the following statement:

"The Free Italian Church naturally takes a deep interest in her Theological College at Rome; and it gives me much pleasure to be able to present a report for the Session now in the course of completion which will yield satisfaction.

"The students all live on the premises; and there are sixteen of them, nine in theology and seven in the Preparatory Classes. There was also lately admitted, though not as yet as a regular student, a young man who, by private reading of the Scriptures and other religious books, and by attending Evangelical Churches, was led to renounce his office of priest in the Church of Rome and his position of teacher of Latin and Greek in the *Collegio Mastai*.

"In this as in previous sessions the students of the Rev. Mr. Piggott, the head of the Wesleyan Methodist Mission in Italy, have been in attendance on the lectures which do not treat of Dogmatic Theology; and though prevented by onerous duties from aiding us largely in professorial work, Mr. Piggott, besides delivering the inaugural address, has given a number of lectures in Exegetical Theology, which have been much appreciated. This session as last, the Rev. Mr. Roenneke, the chaplain at the German Embassy, has favored us with his most valuable services, devoting four hours a week to Church History and the History of Dogmas. Mr. Gavazzi has been lecturing regularly on Polemical Theology, while I prosecute my course of lectures on Dogmatic Theology, giving besides lessons in English.

"As regards the conduct of the students, there has been nothing which calls for special remark. In that respect, I have reason to be on the whole content. Then in the prosecution of their studies diligence is shown, and good progress is made. The students, it need scarcely be said, vary in capacity; but of some of them, the capacity is very marked. In my last written examination in Theology, one student got 180 marks out of a *maximum* of 200.

"This session the theological students address in turn every Friday evening a meeting of the congregation; and Mr. Gavazzi and I have been much pleased with the appearances made.

"Occasionally we are favored with the visits of those who can form a correct estimate of the work we carry on; and I am glad to say that the opinions expressed have often been very encouraging. Perhaps I may not inappropriately introduce the following sentences from a letter written me last December by Dr. Jschackert, Professor of Church History in the University of Halle: 'I have been long wishing to write you a letter; for I remember with gratitude the days which I was allowed to spend last Easter at Rome. I saw in Italy very many things: the countries and the people, the art and the history of the Italians were very interesting for me; but what I took greatest interest in, was the evangelical resurrection of the peninsula, and the Gospel recently preached at Rome. How many times since then have I told our students, that there are also at Rome students of Protestant Theology, and it afforded them great joy to hear it!... The Lord be with you, dear sir, and with the Italian Free Church!'

"Our College is doing a good work, and merits the support of the friends of the evangelization of Italy. May I not hope that this year, with the prospect of a revival of trade, we shall succeed in effecting something decisive in the way of procuring an endowment for a chair of Exegetical Theology, and that we shall obtain some bursaries for our students! It is much to be desired that the College should be largely independent of the moneys contributed for evangelization generally."

The spiritual interests of the island of *Sardinia* have excited the sympathy of Rev. John Thomas of Wales, and have led to his joining the Free Italian Church and opening a place of Italian worship in *Sassari*. Mr. Thomas had previously spent a year in colportage work, for the purpose of thoroughly acquiring the Italian language, and acquainting himself with the habits of the people. He has had a very auspicious beginning, and is full of hope for the future. "In time," he writes, "the superstitious aspect of Sardinia will be changed by the power of the Gospel. There are doubtless many pearls here to adorn the mediatorial crown of the blessed Saviour. I am fully occupied and am glad to see that many take an interest in the preaching of a pure Gospel." As a railway is being constructed in the neighborhood, Mr. Thomas has already been serviceable to the English laborers, and has obtained sympathy and help for his work from the contractors. We are glad to hear excellent accounts of Mr. Thomas from friends who have visited *Sassari* lately, and who speak with confidence of the future prosperity of the town. We trust that the many friends of this long

neglected Island will remember Mr. Thomas in their prayers and help his work with their generous gifts.

Saona is a well-watered corner of the vineyard, through the labors and prayers and tears of Parodi and the two Elders and two Deacons and all the members of the Church: for they are all workers. There are no drones in this hive of Christian industry. The new and better place of worship is always full, in wet weather as well as dry, and even in the absence of the Evangelist, on his monthly Gospel-tour along the coast. And conversion work goes on, one and another being added from month to month to the earnest band in this rising Ligurian seaport. And the friends of the Gospel cause grow in number, while the ten children in the Sunday School are diligently instructed. The collections among the humble working men, who form the Church, grow in size.

A young couple, who had gone through the civil marriage ceremony and been refused the blessing of the priest, go to the Evangelical Church and are satisfied with the service there and forsake the Church of Rome.

For three years Parodi visits a household. "I know well," said the husband, "that my heart is not right with God. I blame myself for having no religion, but it will not always be so." "How long do you mean to wait for the change," replied Parodi. "What if you had not time granted you by God?" Many a time did the thought occur to Parodi: "Better let the man alone. It is all lost time." But his heart ever answered: "Don't let him alone. The Lord will help you." And so he persevered and the Spirit of God has conquered.

Worldly troubles were vexing the man's heart, but he was enabled to lay these aside and secure the better portion, and now he is a living testimony among the brethren to the truth of Christ's saying: "Seek ye first the kingdom of God and His righteousness and all other things shall be added unto you."

A woman was so struck with the rapid change wrought in her husband by the Word and Spirit of God and the loving and Christian attentions, in a time of severe trouble, of the Evangelist and his worthy wife, that she was forced to exclaim: "Here I see that there is a real Christianity. How different from the artificial show of the Church of Rome." This led to a diligent study of the Bible, to which her husband exhorted her, and to a full conviction of her need of the Saviour, and to her joining the Church. And now this Christian matron, like Timothy's mother, is intent on the scriptural upbringing of her boy, that he may one day be a herald of the glad news of salvation, and signs are not wanting that his tender heart has already been won for Christ.

And here is how humble and faithful missionary tours are carried on:

"I visited this month *Final Pia*, *Final-Marina*, *Final-Borgo*, *Gorra*, *Borgio*, *Pietra Ligure*, and *Loano* and had the pleasure of the company of a dear Christian brother, Colporteur R. On our journey we thought over the many beautiful words of Christ, and especially those which He addressed to His disciples, when He sent them out, two and two, before Him to every town and village, where He meant to go. Cheered by these endearing recollections, and earnest in prayer, we had ground for rejoicing on our journey, because it was given to us to testify of Christ to many who from their demeanor gave proof of appreciating what was said to them. . . . In *Gorra*, my native place, many books were sold, and among these two Bibles. Here the ground is ready for the seed of the Kingdom. There are many already interested in the Scriptures. . . . I would like to visit them often, but as the distance is too great, I make up for it by writing brotherly letters, full of exhortations and encouragements. The priest, of course, is busy discrediting my testimony, but little seems to come of his opposition, so far as I hear. Several persons have expressed their wish to declare their faith in Christ openly, and wish to come and break bread with us at Savona."

Seravalle Sesia is another district in which the Gospel eight years ago made considerable progress, and which shows signs of a revived interest in the cause of Christ. Signori Borgia and Contini have paid several missionary visits of late, while going to *Fara*, and earnest letters have reached the Committee from the eight or ten steadfast Christians of the place, pleading that a hall should be rented and frequent visits paid by the Milan Evangelists, if not a Colporteur Evangelist settled in the town. As many as 150 people came together to hear the word preached. The question is still under the consideration of the Committee. The suitable agent offers himself, when the needed funds are supplied by Christian stewards.

At *Taranto* the priestly domination is very strong, but we are fortunate in having an energetic and laborious missionary. An excellent place of worship has been secured. Though stones are still thrown at the door, the audiences are large, and women attend, expressing their surprise that the Evangelicals should be so evil spoken of, when Christ is so earnestly preached and believed in by them. Soldiers, students of the Gynnasium and Technical School and well-to-do people throng the place of meeting and one lady of the city has cast in her lot with the Evangelicals. Despite all the opposition of the clerical party, there are twenty-five members here and five catechumens. Fifteen children attend the week-day and Sunday School, notwithstanding the wide spread and wicked report that they are taught immorality. Signor Colalti has also been greatly blessed in his evangelistic tours, and *Alberobello* and *Martina Franca* are now holding out their hands earnestly to the Commit-

tee for fixed places of worship, and regular visits of the Evangelist. We ask the prayers of God's people for these dark and bigoted places in the south of Italy.

The city of *Treviso* is visited weekly by Signor Berruato, the Venice Evangelist, and the large hall is crowded at every meeting. The former Evangelist in this city, Signor Musso, showed such aptitude for work among the soldiers and found such an opening among them, that the Committee of Evangelization has now set him apart completely for this work. Probably no more fruitful work could be engaged in, at the present time, in Italy. The recruits, return after a few years' drill to their country parishes, and the Soldier's Missionary has therefore a noble opportunity of diffusing the Gospel far and wide.

At *Turin* Signor Bracchetto was received with enthusiasm, on his return from Naples, by the Church which had sprung up mainly through his labors. The subjects of his discourses continue to be gratuitously inserted in the leading Turin newspaper. The Church has resumed its former prosperous condition, under the ministry of its first pastor, who regularly visits *Rivoli* and *Livorno Vercelese*. Of the flourishing evangelical schools, known as the *De Sanctis Schools*, an account was given in the CHRISTIAN WORLD, for April last, (p. 126.)

A most tempting offer of a central and commodious building at *Venice* was made to our Treasurer in December by the well-known insurance company *La Venezia*. The building is on the old historic Square of San Marco, and the price was about £ 1600 sterling. These are not times for purchasing buildings, but after much prayer, and hoping that many Christians would wish to own a few evangelical "Stones of Venice," Mr. McDougall closed with the order of Signor Bargoni, late Finance Minister of the Kingdom of Italy. A hall has been constructed and service was inaugurated early in March. The meetings have all been crowded hitherto, Signor Berruato's earnest and eloquent style has met with popular favor, and many friends have enlisted under the Gospel banner. It is hoped that a great impulse will thus be given to the good cause in the Venetian territory.

The hall is also used for an evangelical service in English, on Sabbath forenoons, and afternoons, conducted by Ministers of the Free Church of Scotland. We ask the sympathy and prayers and gifts of the Lord's people on behalf of this work in Venice.

FRANCE OF TO-DAY.

(By Rev. E. W. Hitchcock, DD.)

EXPULSION OF THE JESUITS.

The entire Catholic clergy, archbishops, bishops, secular and parish priests, with monks, nuns and novices, in alliance with the monarchical, factions, have made common cause with the condemned Jesuits. The President of the Republic and his Ministers are overwhelmed with arguments and appeals, petitions and protests, and with like weapons before the tribunal of public opinion, are forced to defend their policy and justify their acts.

The *Palais Bourbon* has again been the arena of the conflict. On Monday, the 3d of May, M. Lamy, the eloquent deputy from Jura,—Republican and Catholic, and conscientious as all admit,—contested the legal right of the Government to enforce its “decrees” against the unauthorized congregations. His speech was specious and eloquent, not strong or convincing. The Minister of Justice, M. Cazot, replied; and at the close of the debate, obtained the sanction of the House by a vote of 362 against 137.

The result of this parliamentary contest will be to confirm the Government in its policy, and impel it to the execution of the “decrees.” It is becoming more and more evident that there is no “going back:” and also that there will be no battle with bayonets. The restless masses, with whom revolutions originate, are overwhelmingly Republican and with the Government, and therefore upholders of the law as interpreted by the Keeper of the Seals. With wishes gratified, position legalized and power possessed, they are quite content. The dissatisfied, on the other hand, are the aristocracy and Catholic hierarchy. With larger material interests involved, they will be slow to invoke the arbitrament of open revolution, even if principle and patriotism should not restrain. They will not run the risk of losing churches, revenues, palaces and estates, by an appeal to brute force. They will bluster in the *Salon*, and curse in the clubs, and pray in the cloister, and threaten at the confessional, and mourn in the churches. They will argue in the forum and agitate in the press. They will appeal to courts of law. They will plead at the bar of public opinion. They will strive by all the means in their power to create a popular sentiment in their favor; and, while doing this, we may expect they will put themselves on their good behavior. They will endeavor to carry future elections and control future governments. Defeated, the clerical party will meekly petition for privileges, make the best of circumstances, and await other opportunities for securing their ends.

The Jesuits, some of them, will put on masks, and in disguise work

the work to which they are sworn. Some will emigrate to more hospitable shores. America will receive her full quota; and the worse for her and her free institutions. Neighboring countries will receive theirs. Valuable property is being purchased for Jesuitical uses in Brittany and in the Principality of Monaco. Thither will be removed some of their schools. The Catholic King of Spain, acceding to their requests, has given permission to the self-expatriated to dwell, in limited numbers, in parts of his dominions.

From these retreats they will watch and wait, not idly—for their missionaries, trained in the arts of deception, will go forth and “compass sea and land to make their proselyte, and when he is made will make him, twofold more”—well, at least *equal* to themselves.

THE ATHEISTS AT WORK.

Meanwhile the Protestants of France are not without their solitudes. They admit that some of their most cherished interests are imperiled that they are passing through a veritable crisis, the issue of which they cannot foresee. The *new* danger arises from the bold designs and persistent endeavors of so-called “Free Thought,” under which is disguised the rankest Atheism. I do not affirm, I do not believe, I would not convey the impression by anything I may say or leave unsaid, that the present Government or the mass of the Republican party are in league, or even in sympathy, with this movement. I only affirm that the movement exists, that a Society is organized with anti-religious aims. This Society claims a membership of 15,000 in Paris alone. They have their Conferences to discuss and glorify Atheism and sing the *Marseillaise*. They are Socialists of the worst type. They seek by various means to disseminate their principles and make disciples. The foes of spiritual religion—they do all in their power to bring it into contempt. Their influence is not simply negative. They make aggressive war upon the churches. The municipal councillors of Paris, some of them at least, would be glad to seize all the Church property—cathedrals, churches, temples, synagogues, presbyteries—and sell them for the benefit of the city treasury, and so voted a while ago. They also voted to withhold the usual stipend for the various clergy, but their vote was vetoed by the Minister of Worship.

This Society of Socialistic Free Thinkers is a veritable Propaganda—scarcely less active than the Jesuits themselves, though lacking their self-denial and singleness of purpose. Like them, they are ambitious to obtain control of the educational institutions. They would supplant and suppress all distinctively religious instruction in the schools, and having done that, inculcate their own principles. Our sole sympathy for them is awakened by the thought that they are the fruit, as well as the antagonists, of the superstition, the imposition, the fetichism, the false-

hood, the tyranny—mental, spiritual and political—of the Romish Church.

SECULARIZATION OF THE SCHOOLS.

The movement now being made to *secularize* the schools in France means more than the word would suggest in America. It means not simply the neglect or exclusion of distinctively religious instruction: it means, in too many cases, the teaching of scepticism, infidelity, atheism. It means the denying of the supernatural, the immorality of the soul, the Divinity of our Lord, the personality of the Holy Spirit, the very existence of a personal God. One of my friends has a son in the *College Chaptal*, one of the largest of the boys' colleges in Paris. He was present at a recent commencement, when a member of the Municipal Council presided and made an address, in which the boys were openly taught to despise Christianity and glorify the Gospel of Free Thought. My friend tells me that the speech was so outrageously atheistic, so profanely blasphemous, such an insult to the religious sentiments of the Christian public, that the College authorities were ashamed of it, and took pains to keep it out of the papers, lest it should create prejudice against the college. But the 1,500 boys present heard it, all the same. Can Protestant Christian parents send their sons to such schools? It is the question which at this moment stirs the souls of many to their very depths.

If the public schools could be organized in France as they are in the United States, and the God of the Bible and the religion of Revelation here, as there, be honored at the opening of the school by the reading, without comment, of a few verses of the Scriptures, the singing of a devotional or patriotic hymn, and the repetition of the Lord's Prayer, multitudes of Protestants would hail the secularization of the public schools as a coveted emancipation from the bondage of Rome, and at the same time a protest against atheism and a safeguard against the evils and superstitions of ignorance. Can it be hoped for?

That Mons. Jules Ferry, the much-abused Minister of Public Instruction, is not opposed to religious influences in the schools, has again been made evident by a Ministerial circular in which provision is made for religious instruction under certain limitations.

Hitherto, under the old *régime*, in communities where there were both Catholic and Protestant churches, the Protestants have been allowed to organize free Protestant schools, and in most cases the municipality has subsidized the schools, and, with the help of voluntary offerings and the patronage of the "Society for the Encouragement of Primary Instruction among the Protestants of France," they have prospered and done a good educational work. But, now that the municipalities are withdrawing their help from the Church schools—

Protestant as well as Catholic—and bestowing their patronage and subsidies exclusively upon the communal schools, the Protestants have been busy petitioning to have their Church schools recognized as *Communal schools*, with the privilege of retaining former teachers and maintaining, in all essentials, their religious character.

The reply of the Minister of Public Instruction, just issued in the form of a decree, is to the effect that the Catholic and Protestant schools should *unite* and form *one* school; that these union schools should then have two principals or masters, a first and second—the first a representative of the religious faith of the majority, and the second over the minority, and that each should be charged with the religious instruction of the children of his own creed outside of school hours.

The bearings and probable outgrowth of this accommodation scheme are being actively canvassed. Some applaud and believe that great good will result in the end, that prejudices will be conquered and barriers broken down, and the nation unified by the association of children of various religious faiths. Others doubt, fear, and hesitate.

“We believe, says a writer in *La Paix*, that, reflection aiding, all patriotic Protestants will reach the conclusion that it will be for their advantage to second the very liberal views of the Minister of Public Instruction, and accept propositions which, when examined in detail, appear strictly equitable. We believe, also, that in so doing, Protestants will fulfil a patriotic duty.”

Meanwhile, Protestants are awaking to the importance of thoroughly equipping their *normal* schools and raising up and qualifying an increased number of competent evangelical teachers to occupy places of trust in the public schools of the land, and who shall, by precept and example, mould the character and direct the thoughts and aspirations of the rising generation.

But henceforth, in France, as in America, the *home*, the *Sunday school*, and the *Church* must, more and more, charge themselves with the religious training of the young. And when they do this faithfully, conscientiously, and with a holy zeal, the fruits will be more satisfactory, because the work will be more thoroughly done.—*New York Observer*.

RECEIPTS OF BRITISH MISSIONARY SOCIETIES.

	1879.	1880.
BRITISH AND FOREIGN BIBLE SOCIETY	£213 811 ..	£213 374
PRINCIPAL FOREIGN MISSIONARY SOCIETIES—		
Church Missionary Society.....	232,836 ..	221,723
Wesleyan Missionary Society	133,333 ..	165,498
Society for the Propagation of the Gospel ..	145,236 ..	131,674
London Missionary Society.....	101,100 ..	102,162

Baptist Missionary Society.....	46,092	..	50,351	
Moravian Missions.....	16,871	..	16,909	
South American Missionary Society.....	13,036	..	10,731	
English Presbyterian Missions.....	11,734	..	9,894	
				708,924
COLONIAL, JEWISH, AND OTHER MISSIONS—				
Colonial and Continental Church Society..	40,387	..	39,516	
Primitive Methodist Missions.....	32,280	..	39,175	
Society for Promoting Christianity among the Jews.....	36,264	..	35,204	
United Methodist Free Churches' Missions	17,860	..	17,122	
British Society for the Jews.....	6,663	..	6,805	
Turkish Missions' Aid Society.....	3,832	..	3,758	
Evangelical Continental Society.....	3,144	..	3,194	
Colonial Missionary Society.....	2,747	..	3,087	
Foreign Aid Society.....	2,398	..		
				147,861
HOME MISSIONS—				
Additional Curates Socie'y.....	74,329	..	84,051	
London City Mission.....	53,564	..	52,464	
Church Pastoral-Aid Society.....	56,644	..	45,868	
Wesleyan Home Missions.....	35,631	..	34,543	
Congregational Church-Aid Society.....	30,000	..	33,890	
Bishop of London's Fund.....	21,015	..	20,064	
Irish Church Missions to Roman Catholics,	21,274	..	19,117	
Missions to Seamen.....	13,723	..	15,237	
Curates' Augmentation Fund.....	16,832	..	12,626	
Army Scripture Readers' Society.....	10,535	..	12,306	
Church of England Scripture Readers' Ass'n	10,281	..	11,202	
Incorporated Church Building Society.....	11,282	..	7,713	
London Diocesan Home Mission.....	4,581	..	5,598	
Metropolitan Wesleyan Chapel Build'g Fund	5,966	..	5,064	
British and Irish Baptist Home Missions ..	3,992	..	4,652	
British and Foreign Sailors' Society	4,543	..	4,614	
Protestant Reformation Society.....	4,368	..	3,826	
Royal Naval Scripture Readers' Society....	2,003	..	3,008	
Country Towns Mission.....		..	2,340	
Thames Church Mission.....	2,061	..	2,334	
Irish Evangelical Society.....	2,261	..	2,325	
Midnight Meeting Movement.....	1,368	..	1,294	
				384,136
RELIGIOUS EDUCATIONAL SOCIETIES—				
British and Foreign School Society.....	23,676	..	21,356	
Indian Female Normal School Society.....	15,606	..	16,438	
Christian Vernacular Education Society for India.....	8,910	..	9,803	
British Syrian Schools and Bible Missions.	4,303	..	7,920	
Reformatory and Refuge Union.....	6,876	..	7,690	
Wesleyan Education Committee.....	8,459	..	7,263	
Sunday School Union.....	6,039	..	3,815	
Church of England Sunday School Institute	4,957	..	3,517	
Ragged School Union.....	5,216	..	2,566	
Protestant Educational Institute.....	2,372	..	2,190	
				82,583
MISCELLANEOUS—				
Religious Tract Society.....	149,125	..	172,595	
Church Association.....	7,680	..	7,333	
Young Men's Christian Association.....	5,416	..	4,276	
Monthly Tract Society.....	4,476	..	3,255	
Bible Translation Society.....	5,544	..	2,350	
Christian Evidence Society.....	1,500	..	1,443	
Lord's-day Observance Society.....	1,149	..	1,271	
				192,523
	<u>£1,703,876</u>			<u>£1,729,419</u>

MISSIONARY INTELLIGENCE.

Chelsea, Mass.—Rev. M. Dwight.

Rev. M. Dwight reports for the months of April and May as follows :

“Number of calls made in Roman Catholic and mixed families, 84; number made in Protestant families, 171; total, 255.

Number of Bibles, Testaments, and portions of the Bible distributed, 84; destitute families supplied, 29; individual cases of destitution supplied 20,

I have read and recited the Holy Scriptures and offered vocal prayer in sixty-three families; and I trust that some good results will follow.”

Cincinnati, O.—Misses Purlier and Schiller.

Miss Purlier writes, under date of June 1st :—

“During the month the number of calls on families has varied from six to twenty each day. About three hundred papers, tracts, cards and books have been distributed. The Jail has been visited with its usual results. The inmates listen respectfully and receive eagerly the religious reading offered. Many long and weary walks have been taken to obtain employment for some, and relief for the suffering of others. A number have been cheered by having their necessities in a measure temporarily supplied. In every instance your missionary has urged the impenitent to repentance and faith in Christ. Some unaccustomed to prayer have bowed the knee and heart in their distresses to Him, whose ever watchful eye, marks the sparrows when they fall; others are learning their first lessons of faith in a loving Father's providence.

“A number of persons unable to attend public worship on account of illness, have been made to rejoice by holding prayer meetings in their homes. Children have been gathered into Sabbath Schools, and we hope the good seed sown in their

young hearts may bring forth fruit in their lives.”

From Miss Schiller's report we take a paragraph or two :—

“During the month of May, I made about the usual number of family visits, being in the neighborhood of 100. Many of these were Germans, and the greater part Roman Catholics. I was kindly received everywhere this month, in the home as well as in the City Hospital where I made three visits, besides one visit to Roman Catholic Hospital. ‘Come again, and, ‘Oh please do come soon,’ is repeated again and again. This may seem of small account, but to me it is very comforting to know that the missionary is now welcomed where once she might have met with rebuff, and that hearts are eager to receive the truth brought to them in the reading from God's Words, in the prayers offered with and for the distressed, and even in the small leaflet, to be read at pleasure, we trust also with good results. Others are thankful for aid in relieving their bodily wants. Just a few minutes ago I was stopped on the street by one who has been helped several times, and now he says, ‘Oh if you could get me a situation away from old companions out of the city, I would sign the pledge and hope to keep it, but it is company that holds me down,’ and this is true of many others.

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, Ill., reports for the month of May;

“I have made the usual number of visits this month—about one hundred. As a rule I am cordially received, but I find some Roman Catholics and infidels who will not listen to me.

“The Lord is employing affliction as a means of grace. A respectable Ger-

man family recently lost by death the youngest child, making the sixth who had been taken. I had visited the parents before but could do nothing, as they claimed to be infidels. When the child died they sent for me to preach the funeral sermon. I exhorted them to accept Christ and prepare to meet their children in heaven. They were deeply moved and wept much. When I visited them a few days after, they thanked me for the sermon and promised to begin a new life. On the following Sabbath, though living far from the Chapel, they, with their surviving child, came to the meeting.

"Our service on Sabbath morning and evening is well attended, and the same is true of our Mission School in the afternoon."

Cleveland, Ohio.—Rev. J. Yauch.

Rev. J. Yauch, our German City Missionary in Cleveland, Ohio, thus summarizes his labors during the month of May :

"Although I cannot report anything unusual, yet I have been encouraged in my work. At several sick beds I was permitted to point sinners to Christ. Among them there was one poor man dangerously ill. He seemed to be able to believe the promises of the Gospel more fully than when I visited him for the first time last winter. Another sick man was ready to make preparation for a better world. How much more subdued some men are when afflicted, and how much more ready to listen to some good advice than when in health.

"At the request of one of the donors of the American and Foreign Christian Union I visited the City Hospital, taking magazines and other useful reading matter with me to distribute among the Germans there. They were glad to receive such literature and thanked me for my words of encouragement. I could not spend much time with any one inmate, but I said something to

arrest their attention, and I trust to impress their hearts.

"Between fifty and sixty families were visited during the month, and the good seed of truth sown in many hearts."

Davenport, Iowa.—Rev. C. Hoffman.

Our German Missionary in Davenport, Iowa, and vicinity, Rev. C. Hoffman, makes the following report for the month of May :

"At Rockingham Bluffs I made forty-five visits, and found that the enemy had been sowing tares, but the faithful few stand firm. M. Ford, of Davenport, an earnest lay worker has been assisting me in that neighborhood with good success.

"In the vicinity of Calamus I have organized another Sabbath School. The public congregations are increasing in attendance and interest.

"Having been invited to preach in Cook's chapel in West Davenport, I visited thirty-five German families and asked them to attend meeting the following Sabbath. Only a few responded, but I expect more the next time. It grieved me to see a large crowd passing the chapel on their way to the Schutzen park, to desecrate the Lord's day."

San Francisco, Cal.—Rev. E. Verrue.

Rev. E. Verrue our French Missionary in San Francisco, Cal., sends this report for the month of May :

"Our private visits are growing in interest, and show that the spirit of inquiry is spreading. The questions which are addressed to us are more concerning Jesus—the living way and truth, than about forms and doctrinal controversies.

"One of our assistants says : I found a French family which had never seen a Bible, though they had been in San Francisco eighteen years. Tried by the hand of God, they were in great distress. They received the Bible and

were comforted by some passages which I read to them. I also found an aged Christian lady who had not been able to attend church for three years'.

"We have received in our French church an Italian family. The husband was a member of the Free Italian Church in Pisa. We hope that he and

his wife will be the door to the evangelization of the Italians in this city.

"During the month 105 New Testaments—70 in English, 11 in French, 11 in German, 4 in Swedish, 2 in Danish, 4 in Italian, and 1 each in Spanish, Japanese and Finn—and 6 Bibles; also 1,283 tracts."

R E C E I P T S.

*In behalf of the American and Foreign Christian Union for the month ending
May 31st, 1880.*

MASSACHUSETTS.		Milton, Presb. Church.....	2 50
Royalton, Mrs. E. B. Ripley, \$4.90; and		Gulford, Presb. Church.....	6 00
for C. W., \$1.10.....	\$6 00	Utica, Levi Knowlton	5 00
CONNECTICUT.		Wooster, Rev. J. Black, D. D., \$1; Vari-	
Fairfield, Mrs. C. M. Beers	\$5 00	ous sums, \$15.....	16 00
NEW YORK.		Jersey, Mrs. J. E. Pearson.....	5 00
Trumansburg, R. Tallmadge, M. D.....	\$ 5 00		\$51 30
E. Bloomfield, Bequest of Miss Phebe		IOWA.	
Gauss	86 28	Lynnville, C. Macy.....	\$ 5 00
	\$91 28	Mt. Vernon, Presb. Church, Hon. R.	
PENNSYLVANIA.		Smythe, \$5; Others, \$21.40	26 40
Philadelphia, Individuals in Chambers		Davenport, L. P. Dosh.	5 00
Presb. Church.....	\$36 50	Pedee, Cumb. Presb. Church.....	5 25
Sewickley, W. K. Palmer.....	5 00		\$41 65
St. Petersburg, Thompson Barr	5 00	Received for the Christian World in addi- tion to items specified above.	
	\$46 50		
KENTUCKY.		Miss L. Purlier, \$2; Mrs. R. Converse,	
Louisville, Messrs. B. H. Young & L.		\$1.12; Miss C. A. Hamilton, \$1.12;	
Leonard, \$5 each; G. C. Buchanan,		Miss J. A. Ludlum, \$1.10; Rev. J. G.	
\$10; Thomas Stephens, \$10; Messrs.		Carson, \$5; A. J. Foord, \$1 10; Mrs.	
Brinley, Miles & Hardy, \$10; Lec-		W. Fitch, \$5.50; Goodfellow & Hele,	
ture, \$46.50.....	\$36 50	\$1.13; J. Kinnier, \$1.50; J. Fulmer,	
OHIO.		\$1.10; Smaller sums, 50c.....	\$21 17
Cleveland, D. P. Edl's	\$ 5 00	Total receipts for May.....	
Frederickton, Union Meeting.....	11 50		

THE CHRISTIAN WORLD.

Vol. 31.

AUGUST, 1880.

No. 8.

EDITORIAL NOTES.

WORK IN FRANCE.—We desire to remind our subscribers of what was said in the last number of this magazine respecting our hope to revive the active interest of our churches in work in France, in connection with the agency of the Rev. W. W. Newell, Jr. Mr. Newell will lay before the readers of the CHRISTIAN WORLD his views on this important subject at an early date. In case his first communication shall arrive too late for insertion in the present issue, our friends may confidently expect to hear from him within a few weeks. Meanwhile, may we not solicit on his and the Society's behalf the earnest prayer of all whose eyes may fall upon these lines, and their thoughtful consideration of what they can do to further the great ends we have in view.

THE ITALIAN THEOLOGICAL STUDENTS.—We have had great pleasure in receiving from an old friend of the Society a donation to the Free Church of Italy, called forth by reading an account of the missions of that Church given in the issues of the CHRISTIAN WORLD for June and July. This donation took the form of an annual payment sufficient for the support of one of the young men studying for the Gospel ministry in the College at Rome. We deem the sum—one hundred and fifty dollars—well laid out, and we shall esteem it a privilege if any of our other readers conclude to intrust us with like sums for the same purpose. For their information we state that the theological course proper is of three years' duration, and that some of the candidates, coming insufficiently qualified, are compelled to spend one or two additional years in a preparatory course. In all cases the moderate sum named is sufficient.

to defray the student's necessary expenses for one year, the tuition being, of course, free. We are happy to learn from Rev. Antonio Arri ghi, with whose mission to this country our readers are already familiar, that he has been able to secure pledges for the support of three or four of the students through their theological course. As there were eighteen students last year (see *CHRISTIAN WORLD*, pp. 178, 179), there are yet many whose support is to be provided for.

PERE DIDON IN DISGRACE.—Rome's treatment of freedom of thought has received a new illustration. Not many months ago Père Didon was the favorite Roman Catholic preacher of the French capital. During Lent the rage was for him alone. He exhibited Liberal tendencies, and was almost a Democrat. The circumstance that he had been inhibited last winter in his conferences on the subject of divorce by the Archbishop of Paris, only added to his popularity. It was admitted by his enemies that his doctrinal orthodoxy was unimpeachable; the most they could say was, to use Dr. De Pressensé's expression, that he made too great advances and paid too many compliments to his Liberal opponents. On the other hand, Protestants found no satisfaction in his brilliant discourses, which were ever asserting the possibility of harmonizing Romanism with modern society, and promising to remove the difficulties lying in the way, but which never actually offered a practicable solution. Yet for this very innocent exhibition of irenic tendency, the captivating preacher of the *Chausée d'Antin* has, according to late advices, been removed from Paris and sent into virtual exile on the island of Corsica. Dr. De Pressensé well remarked when Père Didon was in the height of his glory: "Père Didon may call himself a free man if he pleases; but he cannot take a step forward without being guarded like a prisoner, on the right hand and on the left, by the two Encyclicals. His attempted vindication of democratic principles will, therefore, have but little significance, unless he should be suspended from preaching on account of it."

THE EXPULSION OF THE JESUITS from France has begun, but, at the time of writing, is still incomplete. What the result will be, it is impossible to foresee, or whether the action of the government will prove in the long run to be wise. The world has become not only intolerant of persecution, but jealous of its very semblance. The Society of Jesus and the other unauthorized associations which seem to be resolved on sharing its fortunes, will undoubtedly attempt to make great capital out of the enforcement of every restrictive measure. In the capital and in the large cities it is not probable that they will find much sympathy in the

classes which alone can be relied on to make a disturbance. The French *ouvrier* will applaud the expulsion of the hated order, as the embodiment of all that has been most pernicious to France under the guise of religion. In the country it may be to some extent otherwise; yet even there the *men* will not be found the obedient servants of the Romish Church that they were a generation ago. Few are so blind as not to see that the Jesuits are less a religious than a political organization, that zeal for religion constitutes an insignificant element in their plans as compared with the love of intrigue and the thirst for power. Never before would the hue and cry of persecution have proved of so little avail as it is likely to prove at the present moment.

THE STATISTICS OF THE JESUITS are thus given by the New York Tribune:—"The Jesuits have in France fifty-six establishments and 1,480 members, but twenty two of these establishments, with 475 members, are not schools open to the public, and would not, therefore, have been touched by Clause 7, of the Ferry bill: but no distinction is now made between the teaching and the non teaching establishments. At Poyanne (Landes) there are 150 Spanish Jesuits, who devote themselves to training missionaries, and may, therefore, be classed as in the above figure with the non-teaching establishments, inasmuch as they do not take pupils destined for secular pursuits. The aggregate number of these pupils is a little under 10,000. The non-authorized religious communities number 384 for men, with 7,444 members, and 602 for women, with 14,003 members: but the bulk of these are not Jesuits, and will be called upon to submit their statutes to the Government, so as to become authorized orders if those statutes are unobjectionable."

CORPUS CHRISTI DAY IN ITALY.—Every person at all familiar with the history of the struggles of the truth with the Papacy recalls the fruitful source of trouble which has been found in the attempted enforcement of the celebration of the *Corpus Christi*. That festival, observed on the Thursday after Trinity Sunday, was instituted expressly for the purpose of endorsing one of the greatest doctrinal errors of the Romish system—the adoration of the consecrated wafer as the body of the Lord Jesus Christ. The day stands on the calendar as a perpetual memorial of the belief of the Church of Rome in the dogma of transubstantiation. Unfortunately that Church has not been content with commemorating the advent of the day by appropriate services within the walls of its places of worship. It has insisted upon bringing it into public notoriety, in all places where it could claim a majority of the population on its side. It has instituted pompous processions through

the most public streets of the city, in which the host is carried with every mark of reverence by the most distinguished ecclesiastics of the place, under a canopy symbolizing royalty, and escorted by music and often by military parade. At the approach of the host which it is thus designed to honor, every by-stander must kneel. The houses on either side of the thoroughfares must be decked out with festive hangings. Thus, in every Roman Catholic country, the *Corpus Christi* (*Fête Dieu*—"Feast of God"—as it is styled by the French) becomes a public demonstration in behalf of the most debasing superstition. To count the number of inoffensive Protestants that have been either judicially tried and put to death, or murdered by the mob, for simply refusing to comply with the idolatrous worship demanded of them on such occasions, would be an impossibility. The chronicles of the time of the Reformation and of succeeding centuries are full of them. It is only where Rome has found itself impotent in face of Protestant or sceptical populations that it has either abstained from the public displays upon the streets, or winked at the neglect or disrespect of the beholders. In Italy the masses of the people are just now in that transitional state which renders a collision possible at any moment. On the one hand, the priesthood are not as yet willing to renounce so distinctive a feature of the period when their Church ruled supreme from one end of the peninsula to the other. On the other, the Protestants and the far more numerous unbelievers in any form of Christian truth, are indignant at its perpetuation. From recent notices in the Italian press we find that this year's celebration has at several points led to threatened breaches of the peace. In one case a secular journal, the *Gazzetta del popolo*, of Turin, justly complains that in the neighboring town of *Chivasso* the "syndic," or highest municipal officer, permitted the procession to take place, and calls upon him to exhibit his authority for so doing, as well as to state what steps he had previously taken to secure the public from annoyance and disorder. It calls his attention to the fact that, on the part of the persons who carried or followed the canopy, there were outcries of "Protestant!" and the like; adding that, if this provocation led to no serious results, it was because the persons offended were more courteous than the persons that gave the insult.

PROTECTION OF PROTESTANT WORSHIP.—Scarcely less significant than this protest against the tyranny of a hateful religious festival, is the fact that the Italian government shows a determination to protect the rights of Protestant worship. This is particularly noticeable in the immediate vicinity of the capital. A few days since the correctional tribunal of Rome sentenced two persons who had interrupted the

services of the Protestant Church of Ariccia to six days' imprisonment, to a fine of 51 *lire*, and the expenses of trial. In the case of another offender who had indulged in more flagrant disorder, the punishment was a month's imprisonment and 100 *lire* fine.

A ROMAN CATHOLIC BIBLE FOR THE ITALIANS.—We find still greater encouragement in the announcement of the publication of a Roman Catholic edition of the Bible for the Italians. The *Cristiano Evangelico*, of June 18th, 1880, informs us that the prominent publishing house of the brothers Treves, of Milan, brought out, in the first instance, an "edition de luxe" of the translation, made by Monsignor Antonio Martini, "with notes under the revision of Monsignor the Archbishop of Milan, illustrated with 230 large engravings by Gustave Dore, and the text ornamented by Enrico Giacomelli"—so said the publisher's notice. The price was put at 75 Italian lire, or \$15 of our currency. It may readily be understood that in a country where the wages of the laborer probably does not on the average exceed a half a dollar a day, this elegant edition of the Bible in two ponderous quarto volumes was perfectly certain not to find its way into the hands of the people. Unhappily, however, the enterprise did not prove a paying one; and the Treves Brothers have just come to the conclusion to popularize the work by reducing the subscription price to 30 lire, or \$6, and to render its acquisition still easier by selling it in 200 numbers at 15 centesimi, or three cents each. That the work will thus gain a wider circulation we cannot doubt; but that it will be bought for any other object than its fine illustrations is equally certain. It is, indeed, something to rejoice at that the Roman Catholic Church in Italy itself see the constraining necessity to give the people the Bible, even though it give it in a shape and at a price which render the concession well nigh futile. After all, however, it is a cheap and portable edition of the Holy Scriptures that the people must and will have; and perhaps it is best that the priesthood will not consent to put upon the market such an edition. If they did they would, to a great extent, blunt the edge of the truth by means of notes perverting the meaning of the original on all points of controversy between Rome and primitive Christianity. As it is, the Italian people, if it read the word of God at all, must of necessity read it as furnished by Protestants, in a more faithful translation with no note or comment to break the force of its simple and soul-saving teachings.

CALUMNIES AGAINST PROTESTANTISM.—Meantime the Italian priests do not cease to repeat accusations against Protestantism and its advocates of a character so baseless that the majority of Protestants would find

it difficult to bring themselves to believe that they are actually uttered in this age of the world. And yet there is nothing more certain than that they are repeated from a thousand pulpits and ten thousand confessionals every month in the year. Thus, in another issue of the same Italian paper (*Il Cristiano Evangelico*) we find the incident: A pious schoolmaster at Monzambano, having received a package of small books from the Tract Society of Florence, determined to lend one to each of his scholars to take home, and on the morrow inquired of all in turn, how their parents had relished them. Among other replies, he got this answer from one of the boys: "Master, my mother said to me— I have always been told that the Protestants do not believe either in Jesus Christ, or in Our Lady, or in the Saints; but on the contrary, that they always utter blasphemies against them; whilst in the book I see just the opposite. Well, I understand full well now! They are so many lies. Henceforth I shall not believe the word of the priest."

MISS LEIGH'S WORK IN PARIS.—"Christopher Crayon" gives in a recent number of the *London Christian World*, and under the heading "English Girls in Paris," an affecting account of the need there is of Miss Leigh's benevolent work. After perusing the following lines our readers will agree with us that it is a work that amply deserves not only cordial sympathy but active support:

"A drawing-room meeting at the Duke of Westminster's is sure to attract a well-dressed crowd, if only to hear and see his Grace, who seemed to me thinner and more wiry than ever, and to take a hasty glance at the matchless works of art which line the walls of the grand reception rooms of Grosvenor House; and hence, when Miss Leigh invited the polite and fashionable public, even though it was the height of the London season, to hear what she had to say about her home for American and English young women in Paris, there was a ready response—so far as attendance, at any rate, was concerned—and I was glad to see that the audience was chiefly feminine, as it is to ladies Miss Leigh more particularly appeals. It is their own flesh and blood for whom she pleads—the sisters who have been stranded, destitute and friendless, in the gayest city of the world, to whom she has acted the part of a Samaritan, and saved from want and death, and from what is worse than either. Sitting on a chair on the platform, Miss Leigh, who has a kindly sympathetic face, told in a low, musical voice, the sad and simple story of how her work had grown on her, and how it required English help and English prayers. The Duke of Westminster, in introducing

her, said it was enough for him to state that Monsieur Galignani, who was a Roman Catholic, was so impressed with the benefits of Miss Leigh's mission that he had generously presented her with his hospital at Neuilly as a separate home for her children. Many of these children have been placed in schools and homes in England, some adopted, others placed in service or restored to friends. They are being brought up to supply the large demand in England and America for nurses conversant with French, and ladies' maids. But this is but a small part of Miss Leigh's work, and it was not that on which she had originally entered. Her first object was to step in between English girls and ruin, and that is still the chief object of her benevolent mission. It is difficult to exaggerate the dangers to which an English girl is exposed in Paris. They are tempted there by offers of situations, and by a natural desire for change. But the treatment they receive from their French employers is simply inhuman, and such as makes the blood boil. At a fashionable shop in the Boulevards, where more than one young, bright life has been darkened, the question was asked of the calculating French mistress, 'Do you think that these girls can live honestly on what you give them?' 'Honestly?' was the shrill reply. 'I don't expect they will. Mais, Madame, que voulez-vous. C'est la vie.' Another, and perhaps greater danger is the French marriage law. No marriage is legal in France when performed in another country, unless the bridegroom has the authority of the bridegroom's parents, and unless it has been duly advertised in the arrondissement to which he belongs. The wife accompanies her husband to Paris—perhaps he has become tired of her; perhaps he has got all her money—and then he tells her, 'You are no wife of mine; go;' and to many a broken hearted woman in consequence has Miss Leigh been able to offer a word of consolation and a home. Not many weeks ago one who had lived as an honorable wife for ten years in England was left by her husband in Paris with six children, he, as he set out for Marseilles, threatening her with legal proceedings if she attempted to use his name. These are some of the cases which come to Miss Leigh. Clearly, Paris is no place for English women and English girls when unprotected and in want. They are lured over by false pretences often, and then turned out into the streets without a sou. It was the misery to which she was thus a witness that first led Miss Leigh to think of founding in Paris a Home. One day a young English girl was fished out of the Seine dead, and carried to the Morgue. In her pocket was a card with Miss Leigh's name. Miss Leigh visited the spot where the corpse lay, and detected the features of a girl whom she had turned away sadly for want of room. This led to her taking a larger house. This, of course, has added much to her burdens, and, alas! for

the first time, her committee report a deficit of £500. To make up this sum I presume the drawing-room meeting last week was held. Her work may be briefly summed up as a home for daily and unemployed governesses, for young women employed in the shops and working out all day, for ladies' maids, nurses, &c., seeking situations, a sanitarium, a free registry, a *cricche*. Since the Home has been founded it has received over 2,000 inmates, and more than 20,000 visits, chiefly from girls seeking advice and assistance, may be counted in the books. The total number of the household varies from 60 to 70. There is much other Christian work besides, which it is needless to enter on here. It is chiefly the preventive work which is the main consideration. It is well to save a fallen sister undoubtedly, but how much wiser and better to guard her that she may not fall. Ladies can help Miss Leigh, she says, in two ways—first, by forming ladies' associations to raise funds to enable her to wipe off her liabilities and to increase her operations; and, in the second place by saying a seasonable word, when in Paris, to the English girls they find in the shops. Ladies can do much in this way. As Miss Leigh spoke to one of these shop-girls on the love of a Saviour, the reply was, 'English ladies who come to Paris don't believe in such things: only in this,' said the girl, as she took up a piece of lace. In another way also English ladies may help Miss Leigh—in offering her the use of their drawing rooms for meetings. I can assure them, that if they do so, Miss Leigh's sad story will not be told in vain. We all know that in ninety nine cases out of a hundred it is utter folly for an English girl to go to Paris. If Miss Leigh can only succeed in making this fact clear, she will have won hearty thanks in many an English home."

PROGRESS OF THE STRUGGLE IN BELGIUM.—It is not a little remarkable that, with the example of Germany before it, the pontifical court has suffered the dispute between the government and the Roman Catholic hierarchy of Belgium to proceed to such lengths. The latest news is that the ministry, indignant at the persistency of the bishops in maintaining their position in respect to the public schools and at the countenance given to the prelates by the Roman See, has signified its determination to withdraw its diplomatic representation at the court of the Vatican. Meantime, what with the threats of excommunication freely bandied by their priests and the unseemly controversy about a matter unessential to Christian doctrine, the masses of the Belgian people are fast losing what little reverence for religion still lingered in their hearts

CHURCH AND STATE IN GENEVA.—The attempt to solve the difficult question of the day by a complete separation of Church and State in the Canton of Geneva has, according to a despatch from London, July 5th, resulted in a rejection of the measure by a decided majority. Of 17,451 registered voters, 13,370 voted on the question,—4,064 in favor, and 9,306 against. As this is practically a vote to continue the complete servitude of the churches, both Roman Catholic and Protestant, to the State, it can scarcely be regarded as a favorable omen for the progress of true religion in the former city of Calvin and Beza.

A ROMAN CATHOLIC BISHOP ON SABBATH DESECRATION.

The following document seems to us to deserve attention and preservation. It is from a recent circular of the Roman Catholic Bishop of Buffalo, Rev. S. V. Ryan, and deals with a most important and vital topic—that of the proper observance of the Lord's Day. It is a matter of no small moment that the Roman Catholic Church in this country should take a proper ground, or anything like a proper ground on this subject. The future of these United States depends, more than any of us realizes, upon the manner in which we shall, as a nation, treat the Divine ordinance, and set apart the first day of the week as a day of physical rest and of spiritual worship. It is a law of our bodily and moral constitution that what we sow we shall also reap. Whether we shall leave to our descendants a country of free Christian men and women, vigorous in intellect, and with strong and healthy bodies, is a problem the solution of which is principally dependent upon the degree of conformity with the injunction that we remember the Sabbath Day to keep it holy. And we cannot close our eyes to the fact that the national observance of the Lord's Day is imperilled. There is a vast body of more or less avowed infidels in the midst of us, a body daily receiving accessions to its numbers from abroad—which openly seeks to do away with the Day altogether. The struggle with German and French atheism on this point is even now upon us. It would certainly furnish great ground of gratitude to every truly pious heart, if we might count upon the Roman Catholic ministers of religion as faithful allies in the struggle.

There are, it is true, many things in the circular before us which we do not approve or endorse. The repeated references to the "Puritanical Sabbath" smack of cant. The rest enjoined is far from being expressed in the definite and comprehensive form we could wish. The

historical statement with regard to the position of the Roman Catholic Church on the question of the Lord's Day is, unfortunately, far from correct. Were it indeed accurate, the condition of Christendom during the Middle Ages would have been far different from what it was; and Roman Catholic Europe and America would this moment wear a very different aspect from that which they now present. And yet we prefer to waive an inquiry into the truth or falsity of Bishop Ryan's claim, and to congratulate our Roman Catholic citizens and ourselves at the position which some, at least, of the prelates of this Church in this country are disposed to assume. It is a favorable omen for the future of the United States that Romanism here has been and is so affected by contact with Protestantism as to desire to reproduce, even faintly, the reverence of the latter for the Christian Sabbath.—ED. CHRISTIAN WORLD.

'I must again call your attention to a Diocesan regulation, made and published by us in a Pastoral letter read in all the churches of the Diocese, ordaining: That no Catholic Society could have a picnic, excursion, fair, etc., without the express permission of their Pastor and Bishop, which in no case would be given for a Sunday or Holiday of Obligation. "Remember thou keep holy the Sabbath day," is God's own command, and the Christian Church, in transferring its observance to the Sunday, the Lord's day, enforces the obligation of keeping the Sunday holy, and determines for us in what the Christian observance of the day consists. We must not only rest from all unnecessary, servile work, but we must hear Mass, and spend the day, or at least a good part of it, in the service of God, and religious duties. The Christian Church enforces no Jewish or Puritanical Sabbath, much less does she countenance or connive at the desecration of the Lord's day, or allow her children, without reprimand and reproof, to pass the day in sloth in dissipation, in dangerous or sinful pastime. Individuals will have to answer to God, to their own conscience, and to their Confessor in the holy tribunal of Penance, for their individual transgression of the divine and ecclesiastical law, but when a Society, calling itself Catholic, claiming even to be a representative Catholic body, and on that title allowed a leading and prominent position in religious celebrations, publicly disregards our authority, and Diocesan laws, glaringly violates both the letter and the spirit of God's holy law, and the commandments of His holy Church, and scandalizes alike the Catholic and the non-Catholic Christian community, we cannot in conscience keep silence; we must raise our voice in protest against such un-Catholic conduct, and declare that such societies *cannot be regarded as Catholic Societies*. We do

not suppose that men who have set at naught our express prohibitions and official announcements will much regard this, our solemn protest and declaration, yet we lift the responsibility and blame from ourselves and our Catholic people, for this desecration of the Lord's day, and we will take measures, when the fitting time comes, to give practical effect to our declaration that such societies cannot, in our Dioceses, be regarded as Catholic societies, or entitled to any of the privileges as such. Ours is not, as we have said, a Jewish or a Puritanical Sabbath, nor do we measure its obligatory observance by a sectarian standard, or any American or national ideal, yet we would be very sorry to see the respect in which our separated brethren hold the Lord's day weakened or discredited, and God grant that we may never see the Sunday profaned here in our own country as we have seen it in other lands. Falsely is it charged this is the result of Catholic teaching. Not because of, but in spite of the Catholic Church, is the holiness of the Lord's day profaned. It is because infidel principles and infidel governments have been forced upon Catholic peoples and Catholic States. We know how the Church in France, for instance, has grieved over and cried out against this great abuse; how this open insult to the Almighty, in neglecting to keep holy the Sunday, has *brought a curse upon that once Catholic land*, as our Blessed Mother, on various occasions, declared it would. And can Catholic societies expect to prosper by treading in such unhallowed paths? Can they hope to escape the punishment, sooner or later, sure to fall on those who despise the laws of God? No, we would not have our fellow citizens believe that the Catholic Church approves or connives at this abuse. Take heed then, dear brother, lest "through us the name of God be blasphemed," the honor of our holy Church tarnished, our weak brethren scandalized, and our conduct become a stumbling-block in the path of those who seek the truth, as it is in Christ Jesus. "Take heed," says the Apostle St. Paul, "lest, perhaps, your liberty becomes a stumbling-block to the weak: and through thy knowledge shall the weak brother perish, for whom Christ died?" (1 Cor. viii. 9, 11). Rather, in the language of the same Apostle: "Let us follow after the things that are of peace, and keep the things that are of edification one towards another." (Rom. xiv. 19.) Truly, Rev. Dear Sir, the proper Christian, Catholic sanctification of the Lord's day is of the greatest importance. This day of rest, of prayer, of religious worship, must sanctify the whole week, and from the holy Mass fathers and mothers must bring back a blessing to their families and homes, a heavenly grace to lighten and sweeten and make meritorious the hardships and toil of every day life. Teach, then, your good people not to deprive themselves of those graces and blessings by neg.

lect of holy Mass, or the unhallowed profanation of the day which our good God would have us keep holy. Teach, especially the children in the schools and in the church, what the law of God and the commandments of the Church make binding on Christians, and especially warn them against following the example of those who spend the Sunday in sinful indulgence, dissipation and drink, to the destruction of soul and body, and to the scandal of religion."

WAS THE DUKE OF ALVA AN EXEMPLARY CATHOLIC?

The *New York Times*, some time since, asserted in effect that the Duke of Alva was an exemplary Catholic; the *New Zealand Tablet* denies the truth of the statement. The former said: "The Duke of Alva was a military butcher on a colossal scale. By his orders thousands of men were tortured to death, hosts of women violated, and unborn infants ripped from the maternal womb. * * * He boasted that in six years he had caused the execution of 18,000 persons; but his hideous barbarities were approved by the Holy See: he was a most exemplary son of the Church, and breathed his last in the odor of Roman sanctity." To this the latter paper replies by alleging proof that the Duke of Alva was not an exemplary son of the Church, after this fashion: "He was the son of the Church who had commanded in a war against the Pope; who was looked upon as an enemy by the Catholics in the Netherlands; who was appealed against by the Catholic faculty of theology at Louvain. This appeal to the king against him was to the effect that he had harrassed good and faithful subjects, oppressed innocent persons, encroached upon pious foundations, ill-used the poor, and robbed those who were consecrated to the service of God. His impiety was such that he insisted upon being represented at the Provincial Council of Mechlin, and when that city fell afterwards into his hands, he, in revenge for the repulse he had suffered from the justly indignant bishops, gave it up to be sacked for three days by his soldiers; its churches were desecrated by them, its convents and its clergy plundered. For this the Bishop of Ruremonde rebuked the duke severely, and warned him that he had merited the penalties of excommunication. This 'exemplary son of the Church,' moreover, opposed the establishment of the Jesuits in the Netherlands, and showed so great a dislike to them that the fathers became most popular amongst the people; his reputation, in a word, was such amongst churchmen that the Dominican father who was sent to receive his dying confession shrank in horror from the task imposed upon him. We, in short, find nothing that can

show that Alva had anything of the Catholic spirit in him, except that he is known to have been filled at last with terror and remorse." We fear that the question in dispute between the two papers will hardly be settled to their common satisfaction. Certainly, if by an 'exemplary Catholic' we understand a man who in his life exemplified the *moral* virtues commended by any branch of the Christian Church, the *Times* will find it difficult to prove that Alva was such a person; in fact, the *Times*' assertion is based upon the view that, so far from being a pattern of the Christian virtues, he was the very incarnation of their opposites. But the meaning of the American journal is evident enough, and the *Tablet* understands it full well. It is that, despite the butcheries which have rendered his name the synonym of heartless cruelty, or, rather, precisely because of those butcheries, the Duke of Alva's life was such as to meet with the approbation of the pontiff, whose voice the Church of Rome regards as the authoritative expression of its opinions.

It is quite unnecessary to recount the infamous career of Alva in the Netherlands during the six years of his administration (1567-1573). It is recounted in all its ghastly details in the second volume of Motley's masterly "Rise of the Dutch Republic." Just about the close of the first of those terrible years (August 26, 1568), and again four months later (December 12th, 1568), Pope Pius V., since canonized as Saint Pius, addressed to the duke letters of congratulation. The letters, happily preserved, leave us in no doubt as to whether the pontiff regarded Alva as an "exemplary Catholic." The "Blood Council" had been erected; the Netherlanders had been condemned *en masse* to death as heretics by a sentence of the Inquisition, of February 16th, 1568, which excepted only a few persons, especially named. The Duke had gone vigorously to work, causing his victims to be dragged hourly to the stake. In a single letter Alva had coolly signified to his master, the Spanish King, that those who were to be put to death immediately after the expiration of Holy Week would amount to "eight hundred heads." All these things Pius V. heard with delight, but it was the tidings that at length reached him that Counts Horn and Egmont had been beheaded (June 5th, 1568), that led the Pope to put upon the conduct of Alva the special seal of his approbation, as an "exemplary Catholic." Accordingly he wrote him in the most flattering terms, felicitating him upon his past successes, and exhorting him to pursue a course upon which the blessing of heaven so manifestly rested. "For," added Pius, "nothing either more glorious for the dignity of the Church, or more delightful to the disposition of our mind truly paternal toward all men, can occur, than when we learn that military men and very valiant generals, such as we have

always heretofore known you to be, and now find you that you are, in this very perilous war, consult not their own interest nor their own glory merely, but wage war in behalf of that Almighty God who stands ready to crown His soldiers contending for Him and for His glory, not with a corruptible crown, but with one that is eternal and that fadeth not away."

After so frank an endorsement of the main action of his life from the very head of the Roman Catholic Church, it seems puerile to inquire whether or not the Duke of Alva ought to be regarded as an "exemplary Catholic," even if, at certain points, he may have failed to satisfy some inferior representative of that Church. And if his opposition to the establishment of the Jesuits in the Netherlands be accepted as an unfavorable indication, shall we not much more be compelled to admit that Clement XIV., (Ganganelli), who by his Bull "*Dominus ac Redemptor*," published in the month of July, 1773, declared as a permanent and irrevocable decree "the suppression and extinction of the Society of Jesus"—shall we not, we repeat, be compelled to admit that the infallible pontiff Clement XIV. was neither an exemplary Catholic nor a pope above reproach?

A PROTESTANT LECTURING TOUR IN FRANCE.

A most effective mode of doing good in France is by the system of "conferences," or religious lectures, to which the Protestants of that country have, within a few years, resorted with more and more zeal. By these lectures the Protestant orator is able to reach and instruct thousands of his countrymen who until now have been in total ignorance respecting the character and aims of a religion, which the priests have made it their business for centuries to misrepresent and malign. The *Bulletin of the Mission Interieure Evangelique* for June publishes a very interesting account of a tour made in northern France, during the months of April and May, by Rev. Mr. Fourneau, an able and eloquent clergyman. We translate this paper entire.—EDITOR CHRISTIAN WORLD.

I have just closed last evening a series of lectures held at Little Roubaix and Croix, with a digression to Calais and Saint Pierre-lès-Calais. You must have seen the narrative in the *Signal* as far as concerns the three lectures given in the Grand Theatre of Lille, before an audience estimated by the local papers at 2,500 persons. I do not believe that until then I ever saw anything like it as an attendance in a Catholic country. All classes of society were represented, beginning with the

senator, mayor of Lille, the magistrates, the professors of all the faculties. Men and women were crowded in from the orchestra to the highest galleries, in which it was literally stifling. Four hundred and fifty persons had been admitted to an amphitheatre with 260 seats. In the intervals I gave lectures and preached at Croix and Roubaix. In the former of these places, the music-hall, which can easily accommodate 800 persons, was full on the two days on which I gave my lectures on "the Word of Jesus Christ" and on "the Family." The inhabitants of Croix are old acquaintances of mine since last winter, and I have in this village devoted friends, who were the prime movers of this lecture-tour in the matter of organizing. At the close of the lectures at Croix I had about 1,500 tracts distributed.

At Roubaix we at first had a discomfiture. The hall in which I gave my lectures last winter had been gotten away from us by the clerical party, by means of a payment of 1,000 francs (\$200) given by them to the proprietress of the hall (as she herself informed us), in order to prevent our hiring it by hiring it before us. After the first moment of disappointment and some fruitless enquiries, I said to Mr. Lebrat, pastor of Roubaix, and to our friends who had organized the plans for my lectures, "Let us try the Protestant Church and let us announce by hand-bills two lectures, one for Ascension Day at four o'clock, and the other for the next day at half past eight." Blessed be God! Our church was filled by more than 800 persons, that is to say that a needle could not have fallen to the ground either in the body of the building or in the galleries. Friday there was a still greater concourse; there were persons even to the rear of the organ and almost on the steps of the pulpit; as to the little platform on which the communion table stands, I could scarcely find room upon it when the time for the lecture came. The subjects of my two lectures were "True liberty" and "Harmony possible between the religion of Jesus Christ and the 19th century." As at Lille and Croix the great crowd was Catholic and listened to the Gospel with a respect which is not always met with in our churches.

So, at Roubaix these poor clericals have lost their thousand francs completely, and already the pastors of Roubaix note the progress of the Evangelical Church as a consequence of these lectures. A Catholic family of seven persons has asked for admission. I have received a letter from an honest workman, thanking me for having taught him in my lectures of last winter to live according to his duty and to know his Saviour. The clerical ladies of Roubaix asked some Protestant ladies of their society, whether we believe in Jesus Christ, and what we think of the Holy Virgin. They were disturbed by our Christian affirmations of so categorical a character, which henceforth forbid belief in the silly

assertions made by the clergy against the Protestants. Never, before the lectures of last winter, had these subjects been handled. Is it not a sign that this special and altogether missionary work in pagan-catholic countries is absolutely necessary, and that whoever feels his heart inspired by love for the souls of men, ought to interest himself in our work of lectures and give freely for their support? Let it not be imagined that no expense is involved. A great deal of money is required to organize and carry into operation a series of lectures such as those which I have been delivering in this part of the country since the 17th of April. We have spent nearly 3,000 francs (\$600) in the three localities of Lille, Roubaix, and Croix,

At Lille the theatre was gratuitously put at our disposal. Nevertheless those three evenings cost more than 800 francs (for advertising, lighting, etc.); but, as an admission fee was charged we were able, after paying all expenses, to place 363 francs in the hands of the Mayor for the poor of the city.

On Monday after Pentecost (Whitsunday) we got up a popular *fête* for the lay schools of Lille, with *music, poetry, lecture and gymnastic games*. We hired the Hippodrome, a large circus as spacious as the Winter Circus of Paris. The evening programme began at 7 o'clock and ended at 11. For once all your ideas and mine, too, were exceeded. We had at least 4,500 hearers, and perhaps 5,000; for the Hippodrome was filled as it has never been seen to be under any other circumstances, and *there are 5,000 seats*. And it was for the lecture that the people came: for it was only at a quarter of 8 o'clock that they generally came, for the opening of the lecture, which was to begin at eight. The preceding hour was devoted to music and to the declamation of some pieces of poetry. The subject of the lecture was "*The Jesuits and liberty*." There were more than 500 persons of both sexes belonging to the clerical party, among others the young boys of the Catholic schools, who had come expressly to make a noise, which gave a little anxiety. From the very first words, I closed their mouths and took away from them all desire to create a disturbance.

We had throughout the lecture a quiet, a degree of attention, of which I cannot give you an impression. I was interrupted only by applause: but the part which received the most applause was that in which I drew a parallel between the ideas of Loyola and those of Luther. The end of the lecture, which was devoted to the definition of the Christian spirit, was greeted with a very tempest of applause, and when I reached the conclusion, applying what I had said of this Christian spirit to the love of country, the whole hall seemed as though pervaded by a universal thrill, and three-fourths of the audience rose up as

though moved by a spring. Never shall I forget that evening in which I was enabled (which had never before happened to me) to proclaim the truth and to preach the Gospel, without veil or concealment, to nearly 5,000 hearers at once.

What is most curious and at the same time most encouraging, is the attitude taken by many of the free thinkers of Lille, one of whom made me a speech of thanks at the close of the evening. He congratulated me among other things "for having asserted with true boldness ideas so diametrically opposed to theirs, and for having sown *the good word* and *the good seed* which cannot fail to bear fruit!"

May the Lord grant that this prediction be soon fulfilled! May He Himself render fruitful the seed sown in the three meetings in the theatre and in that of the hippodrome among that great number of hearers (about 11,000 in all).

A word further about *Calais*, where I delivered two lectures, one at Saint Pierre, the other in Calais itself. In this last city it was the Mayor, a Catholic, who gave the hall and almost gathered together the hearers. Not a Protestant had spoken in Calais since 1848. There were about 250 hearers, and the Mayor came and invited me with true cordiality to come again as soon as possible.

Here, dear friends, is a little sketch of my trip. But it is not ended. Far from that, I have work for a long time ahead in the solitary Department du Nord, and in Aisne, which I am going soon to enter upon.

[To this account the editor appends a note from an aged lady residing at Croix, in reference to Mr. Fournau's lecture at Lille. "My grandchildren," she wrote, "tell me that Mr. Fournau, at the end of this lecture, was the recipient of a true ovation. Five magnificent crowns of gold and of laurel were offered to him. One of these crowns, the most beautiful, was presented to him by three young girls, dressed one in white, another in blue, and the third in red, the three national colors. It seems that it was a splendid *coup-d'œil*. Mr. Fournau can thus carry off a material proof of the sympathetic reception he found at Lille. May the Lord vouchsafe now to cause the Word that has been sown to germinate, in order that there may not be a *fleeting and sterile impression!*")]

*SPANISH MISSIONS.**From Times of Refreshing.*

THE TROUBLESOME CEMETERY QUESTION IN HUELVA.

What a blessing it would be to the cause in Huelva, would some kind friend undertake to enclose the ground apportioned for a cemetery there, but at present ploughed over, sown, and harvested, and presenting no guarantee to mourning relatives who desire to preserve in the last resting-place of the mortal clay of their loved ones, some sacred memento of those who have gone before ! Though the ground has been set apart and even used for the purpose of a cemetery, they are virtually without one. You may remember of a case which I reported from Huelva, long ago, of a true Christian woman, named Marcelina, who died, and, through the demand and misrepresentation of the priest, was forcibly taken and buried as a Romanist in the Romish cemetery. The priest was thereafter removed from Huelva by the Archbishop, when it came to light that he had contaminated the cemetery with the dust of a heretic. The cemetery was protected from desecration by a wall built round the Protestant's grave and then reconsecrated with ridiculous ceremonies, including the cursing of the heretic, whose bones were, when the hygienic laws of the land permitted it, to be exhumed, and given to the dogs, etc. The time for the exhumation is now drawing near, and, according to the hygienic laws, the remains ought to be deposited in the common charnel house ; but as they would also contaminate this, the priests are now demanding of the Ayuntamiento that they be put anywhere outside of the Romish cemetery. The parents, on the other hand, as there is yet no enclosed Protestant cemetery, are petitioning to be allowed to bury them in a piece of ground that belongs to themselves : a commission has been formed to consider the question, and the result is as yet unknown. But, as may be imagined, the effect of such questions on those who have been accustomed to hold so sacred the resting-places of the dead, and who are only escaping now, little by little, from their errors, is most disheartening, and the continuance of many in the Gospel life which they have begun to enjoy, in spite of such vexatious trials, is a cause for devout thankfulness.

I am happy to be able to report that there is no falling off in the attendance at the church ; indeed the tendency is quite the reverse of this. Some Lord's-days the crowd is so great that there is no room for more, and the attendance is always good. The owner of the chapel has voluntarily, and, he says, from sympathy with the work, laid out a considerable sum which he might have kept in his pocket, on adorning and render-

ing more decent the building. He has put in a coloured window behind the pulpit, and has laid the passages with colored tiles. This and other repairs from a man who is not of us, speaks well for the esteem in which we are held in some quarters.

The clergy, of course, cannot be expected to change their bearing toward us, and they do not. They have, however, got themselves into some trouble probably, just now, by their exigencies. An Englishman from the Rio Tinto mines, happening to be in the street through which the host was being carried, was set upon by the instigation of a priest, ill-treated, and forced on to his knees before the idol. Not content with this, he was forthwith imprisoned. The English vice-consul not being either English or Protestant, is of very little use in defending Protestantism in any way; indeed, I have frequently heard that the Protestants would be better without him. But in this case the persecuted man sent his complaint, it seems, to the Cadiz consulate and there was consequently some hope of investigation and redress.

UTRERA.

We cannot be too grateful to God for the manifest tokens of his favor and blessing in this mission. It is not so visible as yet in the day schools, which have only been opened since the beginning of January, by Senor Calamita and his wife, with the help of an inexperienced girl who was once a Romish bigot, but is now a staunch defender of the Gospel, and, I hope, disciple of the Lamb; and they have not yet got together many children, though the number is slowly growing. But the night school, in which also Senor Calamita takes an active part, is really useful and flourishing; and the congregation is only limited by the capacity of the building. The move to a new building has been in every respect good, though the cost is somewhat greater. The position is much more central, and the chapel is much more spacious: no excuse can now be made on the score of an unsafe and out-of-the-way street for non-attendance, and the rooms upstairs, dedicated to school purposes, are most suitable. Senor Calamita, with such a congregation, with his preaching, teaching, visitations, and meetings in houses, is really hard-worked, and he seems never to spare himself.

As the prosperity of the work increases, so does the opposition to it in high quarters. The Alcalde and a certain Marquis are the two who are waging the most active war against us there, and they have four satellites, cunningly chosen, to do their detailed bidding. The means and the virus are supplied from the two wealthy men. Of course the common tactics of offering to buy the house have been resorted to, for they are particularly vexed that we should have emerged from our comparative obscurity in the outworks, and are fairly established in so excellent a condition in the

heart of the town. But the owner of the house is a man of his word, and rather enjoys baffling the opponents. He has informed them that one condition of the contract is that it must be respected if the house be sold, so that they would find themselves, if they bought it, in the awkward position of having the heretics as their own tenants. So that card is now held in reserve until the time come round for the renewal of the year's lease, when, doubtless, it will reappear backed up by abundance of money. Meanwhile other tactics are called into play. Officials have been sent to order that the texts *inside* the porch disappear. These have been for a time resisted, but at last, under protest, the texts have been covered with paper, which, however, will not remain there long, as the Alcalde has stepped beyond his powers in these orders. Simultaneously with this, the rumor has been sedulously circulated that this Protestant movement was on the point of dying out, and would soon be completely extinguished. All the answer to such rumors has been greater crowding to the services. Then the above mentioned satellites have gone about among the members, trying to persuade them to withdraw, by bribes and by threats. These have been very generally well answered and quite successful.

Our night-school teacher Gutierrez, whose idle brother is one of the four hired instruments, has been plied hard with offers of a good employment under the Ayuntamiento, money, and a position for his brother, and protection from the said Marquis, if he will only cease to have anything to do with us. But he is steadfast and true, and they might as well have made the offers to a stone wall, but for the firm and excellent answers that he gave. Others whose children have been baptized in our church, have been offered money and advantages if they would only let their babes be re-baptized by the Romish Church. They have been told they might even continue attending the Protestant meetings, and by going out of town on the occasion seem as if a march had been stolen on them in their absence, and without their consent: every method and inducement has been placed before them. Only one has vacillated, some say he has fallen, certainly he has for some time kept away from the service, but I have been unable as yet to have the rumor of his fall confirmed. The rest are all the firmer because of these underhand dealings. One man, when he had heard the whole proposal, made as if he had not quite taken it in, and as if to make himself sure of what was said, forced his tempter deliberately to go over the whole ground again. He then looked him full in the face, and replied, "Neither you have shame in proposing to me such infamy, nor have I in listening to it." To say that a person is "sin verguenza (without shame)" in this country, is to use one of the bitterest

of taunts, and the instruments must indeed feel themselves in a very despicable and debased position when they lay themselves open to such a word. The four have been set to search out sick and needy Protestants, and with the money of their employers, send them daily food and help, also bedding where needed, clothes for the children, shoes, etc., and then, after a week or two of such work, to say that this will be continued, and even better things done for them, but that first they must cease all connection with the Protestants. Not a single person or family has been gained in this way ; indeed I do not know whether the instruments have combined knowingly to help some needy families on the false plea of their being Protestants, or whether some facetious friends are making game of them, but so far as Senor Calamita knew, on my last visit there, only spurious Protestants had received any such benefits.

One very notable case caused a good deal of amusement among our people. A poor family that had the misfortune of having its bread-winner laid up with sickness, suddenly found itself helped and patronised. Its members did not know why. A wool mattress, daily food, shoes for the children and little comforts, were showered upon them, and their minds were greatly relieved and their bodies strengthened. As the father got well, the mother took ill, which seemed a very convenient arrangement under the circumstances, and the good things continued to come for a while, till one day, some ten or twelve days after the commencement of this good fortune, the instrument said confidentially to the sick woman : — " Those charitable persons who send me, mean to continue their kind help to you during your sickness, and are inclined to help your husband on ; but there is one indispensable condition, he must never have anything more to do with the Protestants." " The Protestants ! " exclaimed the woman, " you may rest quite satisfied that he has never had anything whatever to do with them." Alas, for the poor family's castles in the air, its daily dinners and little comforts ! Better for her had she never spoken ! The instrument was thunderstruck, and nearly lost his position when the enraged principal discovered that the money had been fooled out of him to no purpose ; but from that day forward the faithful unprotestant family ceased to reap the benefit of the munificent charity. I dare say it may have struck the Alcalde and the Marquis by this time that the plan is an excellent one for sending the loungers within the sound of the preaching of the Gospel.

I have already mentioned the cemetery question in Utrera in a former number. The previous Alcalde, favorably inclined toward the gospel work, had advised Calamita to withdraw the petition of the congregation on the subject, as it might get some of the people into trouble with the Ayuntamiento, and he gave his word of honor that as the place had al-

ready been set off, and estimates were being taken for the building of its enclosures, the work would be set about immediately. But he had to leave office very shortly after that, and the present bitter opponent took his place. He was not likely to favor the dissidents from the State religion in such a way, if he could help it. So the matter was lulled to sleep. But some little time ago a circus troupe came to Utrera. Senor Calamita knew nothing of them but their handbills, till last Sabbath morning, 22d February, when a Spaniard called for him early, to say that the doctor had just informed him of the existence of a Protestant Church there, and that the previous night one of their company, an English gymnast and a Protestant, had died, and the family requested him to undertake the service. He, of course, readily assented, but added that there was one great difficulty, viz., that there was no cemetery for dissidents. He sent him to the Alcalde with the case, giving him minute instructions. The Alcalde refused to allow the heretic to be buried in the existing cemetery. The Spaniard insisted on the right which the law gave him to demand a burial-place for the Protestant. A long debate ensued. At last, finding himself enclosed on every hand, the Alcalde suggested that the body be taken to Seville and buried there. The family objected to this on the score of cost, and at last the Alcalde found himself obliged to pay the whole expenses of the funeral from Utrera to the burial in Seville and back, the family having nothing to pay but the coffin. This opened his eyes somewhat, and on Monday morning early, the masons were at work building up the new cemetery wall. It seems that it is being made very small, only some ten yards square, this, however, is a petty artifice which will only entail additional expense later on. The case has been the talk of the town this week, as being the Alcalde's scandal, and most people have opened their eyes to see that this foolish opposition has not been within but outside of the law. All this tells in favor of our cause.

Before leaving the report on Utrera, I must say a few words on the opening of the new premises. Out of his own pocket as far as possible, Senor Calamita had some suitable alterations made in the chapel and schools of the new house. While these were going on, he had the service upstairs. On Friday, the 26th December, all was ready, and Senor Alonso had agreed to come and help in the service. But, for days before, there was quite a commotion in the town. The opponents were furious and active. They even swore to bring the whole work to the ground. Then it was that the above named plots began to creep into light, and the word was sent round that "this work was concluding now." But early in the evening it became evident that the people would give the lie to the reports. The street began

to fill, and, though eight was the hour of service, the doors had to be thrown open at half-past six, to avoid the possibility of a disorder and the interference of the authorities, as it was said there was some intention to try this plan if possible. Senor Alonso arrived at eight exactly, and could hardly squeeze his way into the house at all. The number present was not counted; Calamita had to desist after reaching 300. Senor Alonso conducted the service, and the people listened in solemn silence. No such disturbance as was expected arose, though the Alcalde had not sent to the chapel the guards that had been asked to keep order. Some were said to have been not far off, but whether to favor the orderly conduct of the service or otherwise, did not transpire. I had been invited also to take part in the proceedings and baptise Senor Calamita's last child. But I was very busy at that time, and was glad to make the work over to Senor Alonso, though very sorry not to have been able to be present on the interesting occasion. The baptism greatly interested the congregation. On the following Sabbath, where there were no such attractions as a baptism and Senor Alonzo's preaching, the chapel was almost full, and the porch was full of middle-class people, who do not yet venture to come inside, and many more were in the street. This month, when I was there, though I had to leave for the train nearly half-an hour before the time of service, already a very fair congregation had assembled, whom I briefly addressed, and I learned afterwards that there had been a large attendance, and the service was conducted by Mr. Viliesid, the only member of Presbytery who could remain over that night. I think that though I might say more, I have said enough to show that this continues a most promising field. May the Lord direct and bless.

AUSTRIA.

By Mrs. Schaffler, in *Life and Light for Woman*.

It is, of course, unnecessary to state where the well-known country of which beautiful and curious old Vienna is the capital, is situated. No American tourist rests content till he has explored this renowned city. The massive buildings and costly equipages, the enormous gardens and public squares, filled with tables and chairs, where crowds spend their evenings and their holidays, and the luxury and gaiety of those who fill the busy streets of Austrian cities, are all very suggestive of the character of the people in general. Civilized to the highest degree, cultivated, learned, proud of their land, their history and their name, sensitive to criticism, jealous of foreigners, impatient at changes, and per-

fectly content to be let alone, all these characteristics can be truthfully affirmed of them. The great mass of them are also superficial, pleasure-seeking, and self-indulgent to an inordinate degree, reminding one of Paul's words,—“Lovers of pleasure, more than lovers of God.”

But you will ask, Was it always so? Where are the followers of Huss, the descendants of the Bohemian and Moravian brethren, known all over the world as earnest followers of Christ? Once there was a living Church here. Faithful followers of the lowly Saviour suffered and died for His name's sake, and gloried in the privilege of bearing His reproach and suffering. But the papal power has attempted to crush and stamp out this blessed life with fire and blood. Next year will be the first centennial anniversary of the time when Protestantism was again tolerated in Austria—not welcomed, but reluctantly tolerated—by those who had long held full sway over their defenceless and despised enemies. When Joseph II., a monarch enlightened far beyond his time, issued the toleration edict, the scattered and long-suffering Protestants crept forth from their places of concealment. Thousands and ten thousands always known as Catholics, for fear of men, showed their true colors. Refugees from other countries returned. Bibles and hymn-books buried for years were unearthed. These weather stained books are still found, while some of the old people, in one province at least, even now keep these, their greatest treasures, under lock and key. But this toleration amounted to little for such Protestants as are not connected with the one or the other of the legally acknowledged Protestant Churches—the Lutheran and the Swiss Reformed. The adherents of all other Protestant denominations are called “*confessionless*” (having no confession or belief), and are popularly considered the off-scouring of all things. The worst libertine or drunkard, if he belongs to a recognized church and occasionally attends the communion, stands well enough: but the most earnest Christian of some other denomination is believed by the mass of the people to be devoid of religion, because the law gives him no place to stand upon. To be a Protestant church-member, or even a pastor, here, does not at all imply that a man is, in our sense of the word, a Christian. In fact, the large majority of the pastors and people resent the idea of a new birth. They combat such truths and the advocates of such principles most vigorously. But, thank God, there is a small number of believing pastors, though few of them can rely upon the aid or sympathy of any considerable number of parishioners who they can hope have “passed from death unto life.” Some have told me, after a pastorate of many years, that they did not know of a converted person in the whole parish. These

few, faithful men, while they mourn over the dead state of the Church, still cherish a faint hope that in time a new life will spring up.

Since the persistent efforts of the Evangelical Alliance, the doors have again been opened a little; but even now, parents belonging either to the Catholic or legally acknowledged Protestant churches who wish to worship with us, are forbidden to bring their children who are between six and fourteen years of age with them. During these years the children are not allowed to leave the Catholic church, and we are obliged to refuse all pleas from Catholic, Protestant or Jewish parents to allow their children admittance to our meetings. For a change in this respect we are praying and longing. It is now possible for a Catholic to leave his church; but such a step is attended with great difficulty, and exposes those who take it, for conscience' sake, to bitter enmity and persecution.

There is a growing class who, since the dogma of infallibility was declared, can no longer remain blind to the errors of their Church, and seeing nothing better in the majority of Protestant churches, and knowing of no other way, turn off to unbelief, to rationalism and materialism, and declare with pride and satisfaction that they believe nothing. These people belong to the more educated class. In fact, it is seldom that one finds an educated man thoroughly believing. It is the boast, the battle cry, as it were, of this class—"Live as you like, no fear of death; once buried, all is over."

As you see, the soil is very hard, but we have always been cheered and upheld by Him who, when He ordered us hither, said, "My grace is sufficient for thee." We need your prayers, your earnest, unfailing, faithful prayers. We have evidence that God has heard and answered prayer here. Oh, help us still more to pray down showers upon this dry and thirsty land!



EVANGELICAL MOVEMENT IN ST. PETERSBURG.

The following account of the spread of the Evangelical truth in Russia, which we quote from a daily journal, will be read with prayerful interest:—

"Not the least interesting among the signs of the times is the new religious movement in St. Petersburg. This movement, which has made a marked advance during the last winter, dates back some seven years, to the summer travels of certain Russian ladies in Switzerland. There they attended Evangelical services conducted by Lord Radstock and other Englishmen, and by the French pastors, M. Monod and M. de Pressensé. Some of these ladies invited Lord Radstock to visit St.

Petersburg during the following winter. He came in the winter of 1874, and renewed his visits in 1875, 1876, and 1877. The Evangelical meetings thus commenced have been well sustained by M. Pashkoff, Count Bobrinsky, and Count Korff. At the house of M. Pashoff and others, meetings of a more or less public characters have been held during the past winter, several times each week, with preaching on Sunday evenings. They terminated for the present season at the end of May. The interest they excited is shown by the fact that at the last meeting upwards of a thousand persons assembled in the mansion of M. Pashkoff on the Gagarin Quay. On this and several occasions overflow meetings were held, and many hundreds were unable to obtain admission.

These services are conducted in a simple, unpretending manner, quite free from excitement and influence. Among the congregation are peasants and members of princely families, army officers, students of the Ecclesiastical Academy, and now and again a priest of the Orthodox Church. The services commence with a hymn, a Russian version of some of the well-known English hymns, one of the popular English or American tunes being arranged in harmony with the spirit of the Russian national melodies, which are always plaintive rather than lively. Madame Pashkoff presides at an American organ, assisted by a choir of her daughters, who troop in from the adjacent rooms, and whose bright yet serious faces, with their home-like appearance, remind one of English family circles rather than of foreign salons. Extempore prayer is offered by M. Pashkoff, and his address is listened to with deep attention, while he earnestly and forcibly sustains his theme by continual references to, and exposition of Scripture passages. Count Bobrinsky speaks with more freedom of style and animation of manner. Count Korff, who, like Count Bobrinsky, is a man of culture, convincingly appeals to the intelligence of his hearers. These meetings have now been held for several winters without let or hindrance, but naturally not without attracting attention in certain high quarters.

The leaders in the new movement have not organized themselves in any way. It is thought that the time for this has not yet arrived. Meanwhile the movement, which has attracted so much interest in the capital during the last winter, is in the summer months carried on in the country, whither the leaders repair to their several estates. Peasants travel in some instances 100 versts (sixty miles) to hear the Gospel thus plainly preached to them. Anything beyond the usual ritual is unknown throughout the country districts of the empire, and even in the capital or chief cities, instruction or appeal by sermons or other public addresses is rarely heard in the Russo-Greek churches. That, amid the general awakening to freer thought and inquiry amongst all

ranks and classes, there is a disposition to support this movement is abundantly evident. I hear that at Moscow, the heart of the empire, Count Bobrinsky experienced the same eagerness to hear him as he recently passed through the city *en route* to his estates. Hundreds flocked to the hotel where he was staying, and in which he addressed them with the fervor and earnestness that specially characterize him, and cause some people to regard him as the Spurgeon of Russia.

P.S.—It appears that Colonel Pashkoff's meetings, which, as already mentioned, had ceased in St. Petersburg for the present, are now forbidden altogether, and Colonel Pashkoff is directed to leave Russia. Ten days are allowed him to visit his estates in the interior and make any necessary arrangements. This order from the highest quarter was communicated through Count Loris Melikoff, who thus, wittingly or unwittingly, becomes the instrument for driving out the good with the evil, and shutting out the light which was beginning to dawn in Russia. Colonel Pashkoff is preparing to leave for England next week.

—*Evangelical Christendom.*

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati, O.—Misses Purlier and Schiller.

MISS PURLIER writes, July 6th :—

"During the past month one hundred and sixty visits have been made to families. Twenty children not attending any Sabbath school have been induced to attend, and seem well pleased and will no doubt continue to do so. Seven persons, five of whom are women, have been urged to attend public service, having absented themselves for years from the churches. It was with much persuasion that your missionary succeeded in having them accompany her, and she prays that they may continue in well-doing.

"Two prayer-meetings have been held each week in the abodes of the sick. The inmates and those attending express their gratitude for the favor and seem to be profited. We are always cordially received by the sick in hospital and in families. Jesus seems very near in these places and it is easy to point the

suffering ones to him their sympathizing Saviour. The majority of those with whom I labor are mostly occupied with the pleasures, or burdened with the cares of this life, and have but little thought of that which is to come. O, that the Lord would give me power to bring them unto Him!

"Five hundred tracts books, papers and cards have been distributed in the work during the month. Food, clothing and other necessities of life have been bestowed according to the means at command. Of conversions during the past month, as far as I know, there have been none. No doubt, some good has been done, some have been profited, encouraged and enlightened. It may be that some of the Sabbath-school children are the Lord's. They promise to love and obey Him, and a few in my class manifest a lovely spirit, and yet I hesitate to make statements, I leave them for further developments."

MISS SCHILLER writes :

"During the month of June I

was permitted to make about 125 visits to families and was received in all with the same kindness and cordiality that I have met with so much of late. I made also two visits to the Cincinnati Hospital, and the Roman Catholic Hospital was visited twice. In the latter named institution I am allowed to go about among the patients and converse with them, of course being careful not to give offence to the Sisters in charge. But I do not find this very difficult as there is so much to be said to enlighten the mind, that is not offensive to the ear. One poor young lady of Protestant faith was very glad to have me talk with her, and the warning word to her was not forgotten and I hope not unheeded by her. In the other hospital, nurses and patients alike hold out the hand of welcome. Some have been brought here from the depths, but, while lying on beds of pain, what fair promise of reformation they are ready and anxious to enter into! We know many of these are broken when health returns, but if only a few are led to new paths of virtue how much we have to be grateful for.

"Monday evening June 14th I closed my sewing-school with a festival for pupils, their parents, and friends of the school. The exercises were chiefly of a religious character. Some five or six of the scholars repeated Psalms which were committed to memory during the last term. Others had scripture verses to repeat and all present seemed well pleased with the occasion while the little ones were delighted. Tracts, papers, and cards, as usual, have been sent abroad where they were calculated to do most good, and all with a desire to achieve much for our blessed Master."

Chicago, Ill.—Rev. A. Miller.

REV. A. MILLER, our German City Missionary, in Chicago Ill., reports for the month of June:

"The work during the month developed no special feature. I pursued my usual methods of visitation and tracts distribution with encouraging results. Among the Roman Catholics I have found hopeful cases, but the priests bitterly oppose my efforts.

"These cunning leaders tell those of their members who attend our meetings that I teach erroneous doctrines, and have no authority to administer the sacraments. But this opposition has only made some of the German Catholics more determined to come and hear for themselves. The result is that they have been favorably impressed.

"Our Sabbath congregations are well attended, and also the Bible and Prayer meetings during the week. The mission school moves along pleasantly and is doing a good work among the children."

Cleveland, Ohio.—Rev. J. Yauch.

OUR German Missionary in Cleveland, Ohio, Rev. J. Yauch, sends these items in his June report:

"In the providence of God I was permitted to visit between 60 and 70 families, supply them with tracts and converse with them on religious subjects. Some of the seed may have fallen upon stony ground and some among thorns, but I am confident that some also fell upon good ground. I have met many who call themselves Christians, and yet deny the doctrines of regeneration.

"I conversed with some who claimed that the Bible was full of contradictions, but when I opened the sacred volume and read the passages correctly they were surprised. I kindly reproved these individuals and exhorted them to study the Holy Scripture in the proper spirit. "A short time ago I called upon an aged man, a Roman Catholic, with whom I had previously prayed. He earnestly begged for some more reading

matter, which I cheerfully gave him, including some tracts and books adopted to awakened Roman Catholics. I promised to visit him again, as he is earnestly seeking the truth."

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. Zvolanek, our Bohemian Missionary in Muscoda, Wis. and vicinity, makes this report for the month of June:

"Among the fifty families visited I found many who were indifferent to religion. All were baptized and raised in the Roman Catholic Church, but they have practically ignored it, and now declare themselves free-thinkers. This is particularly true of the men, as the women still reverence the Romish service, though they do not often attend it.

"The spending of the Sabbath in revelry and dissipation is a great difficulty in the way of the evangelization of our countrymen, while the scarcity of Bohemian Protestant ministers prevents the cultivation of this field. However, I will do the best I can under the circumstances, leaving the results with God.

"Yet I am not without evidences that my labor is not in vain in the Lord, though statistics do not indicate great triumphs. We should not forget the 'handful of corn on the top of the mountains.'"

San Francisco, Cal.—Rev. E. Verruec

Rev. E. Verruec, our French missionary in San Francisco, Cal., reports for the month of June:

"The work in the hospital has been very much blessed this month. Although the convalescent alone are able to attend our Sunday afternoon service, and many are detained by the visits of their friends the audience is growing. Last Sunday quite a number of the visitors were present, and some neighbors begin to attend regularly. A woman of mature age told me that, as a young girl, she

joined the church in the East, but under the influence of her husband, she became lukewarm; and, coming to California, she neglected her Christian duties entirely. She professed still to believe in Christ, and trusted in the prayers of her mother. She had neither Bible nor New Testament with her and accepted one with gratitude. She had become a widow and lost all her property. I reminded her of the third verse of the second Chapter to the Hebrews. "How shall we escape if we neglect so great a salvation?" Her conscience was awakened, and when I told her that Christ was ready in His mercy to restore her to her first love, with tears she begged me to pray for her.

"For the first time I have succeeded in rescuing a young Spanish girl, Roman Catholic, whom I found in the hospital from a lost life. The reading of the New Testament and tracts showed her the sinfulness of her past life, and she entreated me to do all I could to save her from the influence of the woman who had led her to her life of shame, and who was watching to take her back. Unfortunately she had lost her mother when very young, and her father was an accomplice to her fallen condition. I have found a refuge for her in a Christian family.

"I have visited a French woman who has sent her four children to our French Sunday School. She told me that she had been disgusted with the Catholic religion when still in France and that since she went to confession to be married in the Church, she never would return, and that she had found the confessional a place to teach bad things and to encourage to sin. She never went to mass since. Instead of bringing her back to a religious life, the influence of the priests had, by their stupid talk, disgusted her more and more. She said, as she had lost several of her twelve children, when she took her last twins to be baptized, the priest told her that she

was sure to go to heaven, as she had sent so many angels to the good God.

"The assistant colporteur says :

'A few days ago I called at a French restaurant where many Frenchmen were collected, and distributed some tracts among them. I gave the landlady a New Testament which she said she was very glad to receive, as she had for a long time been desirous to have one, but a priest had warned her not to read any Protestant book.

'I met two Frenchmen who were trying to lift up a wagon out of the railroad track. I helped them in their work, and after a brief conversation, I offered to each of them a New Testament, which they received very gratefully; and one of them told me it was the first time that he had one in his hand.'

"During the month I distributed 116 New Testaments, as follows: 87 in English, 9 in French, 5 in German, 5 in Swedish, 4 in Danish, 1 in Italian, 3 in Spanish, and 1 each in Portuguese and Finnish; also 14 Bibles—13 in English and 1 in German; besides 546 tracts and papers."

GREECE.

ENCOURAGING FACTS.

Rev. Mr Sampson, Missionary of the Southern Presbyterian Church at Athens, makes, in a letter to the *Missionary*, some statements which are full of encouragement regarding a field that has hitherto been one of peculiar difficulty. We refer especially to the action taken by the Athenian shopkeepers in respect to the observance of the Christian Sabbath. He says:—

"I do not know whether when I last wrote I said anything about the Bible Work in Thessaly and Epirus, which has been recently put into our hands by the British and Foreign Bible Society. There are to be two depots, one at Jannina and the other at Volos, while colporteurs will undertake the distribution of the Sacred Scriptures in the

villages and other towns. This responsibility imposes a good deal of work upon us, but we feel that we are amply repaid in the increased opportunities thus afforded us of doing good, and the increase of influence attained by having all the work under our control. Thus we at last have an opening to commence a work in Jannina, where we have wished for some time to do something. We determined at the annual meeting to send Mr. Michaelides there this year, while Mr. Aegyptiades will succeed him at Volos and Mr. Liaontsi will probably go with Mr. Phipps to Salonika.

"A few weeks ago we renewed our application for permission to furnish Scriptures to the inmates of the prisons in Athens—this time with more success. The attorney for Attica received the copies for distribution and promised to undertake the same work for other provinces.

"There has been another development in the last ten days which is full of promise so far as it goes. One of the crying evils here is the desecration of the Sabbath. All of the shops have been kept open most of the day, while all the places of popular entertainment are crowded as in most continental cities. On last Sabbath all of the best stores were shut, and the merchants have agreed, in a paper printed and distributed in the streets, to keep open only two Sabbaths in the year—the two immediately before Christmas. This is said to be due to a sermon preached by a priest in one of the larger churches recently. One can only regret that the Greek Church does not use more frequently means which seem to be so efficient. Yesterday one of the most popular papers in the city was full of indignation against another priest for having called the students of the university, in a speech made at the consecration of a school-building, a "band of profane and atheistic young men." This is an appellation which they well deserve, and while it is grat-

ifying to hear of a priest bold enough to state the truth, we must acknowledge that the Greek Church has done almost nothing to remove this stigma from the nation.

"Better observance of the Sabbath, faithful preaching, and the reading of God's Word would make more true Christians among a nation of churchmen.

"But I am writing too much, and must close with the sad intelligence of the death of another of our little company in Thessalonica—Mr. Tetas—a true and faithful witness of the truth and a great loss to our Church. The circumstances of his death and burial are exceedingly sad. He had gone into the interior on business and to visit his relations. His relations refused to receive him; he became ill and died in a khan. The Greek Church authorities telegraphed to know if he was "a Christian or a Protestant." On hearing that he was a Greek Evangelical they refused to bury him. He was left unburied four days, and then the Turks came and buried him. No one was near him who cared for him; even his son could not reach him. This is the sort of Christianity which the Turk has a right to despise. Only last week a member of the Greek Church was buried twice in Crete, once by the Turks and then by the Greeks. From the day that this man Tetas and his son became evangelicals until his death he was persistently persecuted and tormented by the other members of his family and his associates, but he endured his cross and suffered affliction willingly with the people of God.

"The work at the Piraeus continues to encourage us. The Lord bless us more abundantly."

AUSTRIA.

THE NEW LIBERTY AND ITS LIMITATIONS
MR. CLARK, of Prague, writes in the *Missionary Herald*, for July:—

"Those who have never known what it

is to be deprived of religious liberty can but faintly realize the deep joy felt by us and the people here, when the painful restrictions were in part removed, and when those, who for nearly a year had not been allowed to have any invited guests at their domestic worship, could again cordially welcome to house worship (*Hausgottesdienst*) any who wished to come. Our friends in Stupitz and Sibirin (some two hours from here) had suffered much more and much longer than those here in Prague, and their joy in being revealed from police-intrusion and in having from government the conceded right to hold private services with their friends was very great. In the villages mentioned, as well as here, many earnest prayers of gratitude were offered to Him from whom all our mercies come. Not content with special thanksgiving at home and in private meetings, a special Thanksgiving festival was held in a hall. It lasted between two and three hours, and the time was well filled with short speeches, songs of praise, and grateful prayer. A special letter of thanks, with a hundred signatures, was sent to the deputation of the Evangelical Alliance which interceded with the Emperor of Austria in behalf of religious liberty.

"You have read of the persecution in Northeastern Bohemia, experienced by Rev. Mr. Balzar and his people. He is a true and earnest worker, and is supported in part by the American Board. After some years of toleration in his work, until its importance attracted attention, he was forbidden to hold any more meetings. His conscience would not allow him to remain quiet. He conducted meetings as formerly, and he and those who attended them were fined again and again until the amount of fines resting upon them was not less than \$400. The order to stop his work has now been withdrawn, and he goes on unmolested.

"A word now with regard to the restrictions laid upon us. While thank-

ful for that measure of liberty enjoyed, we are pained at every meeting by the order excluding school-children. This restriction is a gross injustice not only to the children who wish to come, but also to the parents who worship with us regularly, and who long to have their children hear the gospel with them. As eminent lawyers regard the order as illegal, the matter will be tested before long in the supreme court. Those parents who attend the service at our house, and who have no one at home with whom to leave the children, bring them with them, and leave them in our kitchen until the service is over. What would American children think of such liberty? And what would parents think if not permitted to take their children with them to hear the gospel they love? One little boy here who heard the people rejoicing over the permission to hold meetings, remarked: 'I do not rejoice, I have no liberty.' We are sure your prayers will not be wanting in beseeching, with us, the throne of grace for the removal of such a painful and unjust limitation."

SUNDAY-SCHOOL WORK IN AUSTRIA.

"The peculiar attitude of the government with regard to children renders it

difficult even in state churches to have anything like a *free* American Sunday-school, open to all. Outside of the acknowledged churches, Sunday-schools in Austria proper (in Hungary there is more liberty) are for the present quit out of question. In direct connection with our work we have had three Sunday-schools, but one after another was stopped so as not to imperil other work. In Vienna, which is by far the most liberal city in the country, there has been, until within a few weeks, quite a flourishing Sunday-school in connection with a young Sunday-school missionary, Mr. Priggin. The parents who sent their children all signed a paper to the effect that they not only permitted their children to attend this Sunday-school, but that they heartily wished it. The fact of having these special permissions from their parents has until recently defeated the attempts of those who hated such a place for the religious instruction of the young. Now this good work has been stopped by the school-board of the city on the ground (a) that Mr. Priggin was a foreigner, (b) that he was not a licenced teacher, and (c) that he had no concession for a school. Alas! for Austrian Sunday-schools if they are to be controlled by the laws for public schools."

RECEIPTS.

In behalf of the American and Foreign Christian Union for the month ending June 30th, 1880.

MASSACHUSETTS.	
Campello, Sarah Packard.....	\$20 00
RHODE ISLAND.	
Bristol, Mrs. M. De W. Rogers.....	\$100 00
CONNECTICUT.	
Norwich, Mrs. S. A. Huntington.....	\$50 00
Plainville, Cong. Ch. & Socy. per T. H. Darrow Treas'r	13 00
New London, A friend in First Church	25 00
NEW YORK.	
Glen's Falls, J. J. Miller 90c; & for C. W. \$1.10.....	\$2 00
Auburn, Mrs. Georgianna Willard.....	100 00
Ilion, A friend, \$1.90; & for C. W. \$1.10	3 00
NEW JERSEY.	
Flemington, Rev. G. L. Mott, \$1.90; & for C. W. \$1.10.....	\$3 00
PENNSYLVANIA.	
Philadelphia, 1st Presb. Church per Miss M. H. Gano	\$15 00
Cintonville, Presb. Church.....	5 35
" M. E. "	2 46
Emmenton, Presb. "	4 32
" M. E. "	3 76
St. Petersburg, Presb. "	3 00
Harrisville, Mary Beard.....	5 00

\$38 50

KENTUCKY.	
Louisville, From a friend, \$25; & for C. W. \$2	\$27 00
ILLINOIS.	
Chicago, D. R. Holt.....	\$10 00
OHIO.	
Mansfield, Rev. D. W. Smith, Bal. of Bequest of Gen. Coher.....	\$320 00
Cincinnati, Miss Schiller's School.....	2 50
WISCONSIN.	
Ontario, O. H. Millard	\$5 00
IOWA.	
Inland, M. E. Church	\$15 25
Mt. Vernon Presb. balance.....	6 25
Lettsville, N. M. Letts	10 00
" M. E. Church	10 25
Wapello, Presb. "	10 50
Long Creek, Ger. M. E. Church.....	15 25
Grand View, M. E. Church.	5 10

\$72 00

Received for the Christian World in addition to items specified above.

Miss S. C. Jewell, \$1.10; J. H. Hubbard, \$1; Miss A. Jones, \$1.10; Samuel Huyghue \$2 12; Smaller sums \$1.50 \$ 7.02

Total for the Month..... \$790.06

THE CHRISTIAN WORLD.

Vol. 31.

SEPTEMBER, 1880.

No. 9.

EDITORIAL NOTES.

THE FRENCH DEPUTATION.—Many of our readers will, before this number reaches them, have seen in the journals a reference to the approaching visit to America of a deputation on behalf of the French Protestants. To them and to those who learn the fact for the first time we are happy to state that M. Réveilland and M. Mouillepie'd may be expected to arrive in New York about the middle of the month of September. They come to present to the Protestants of America, irrespective of religious denomination, the wants of their great and important country. In this matter they can speak with authority. M. Réveilland is an eminent layman, a member of the French Reformed, or Presbyterian communion. M. Mouillepie'd, is a clergyman in connection with the Wesleyan Methodist Church. Moreover, their commission is large and catholic. They are sent by the "Société Evangélique de France," the "Société Centrale d'Evangelisation," and the "Mission Intérieure," which act conjointly in the work and in defraying their expenses. Indeed this generous and judicious co-operation is one of the most pleasant features of the case. In view of the grandness of the field so suddenly thrown upon their hands, the Evangelical Christians of France have for the past few years been drawing closer the bands of their love. Community of labor for the Master has dwarfed every consideration of minor differences in doctrine, polity or plan of operations. Not only do the great missionary agencies above named rejoice in each other's success, and join heartily in working together, but they are themselves to a great extent standing examples of Christian Union. The Société Evangélique is based on the broad principles of the Evan-

gical Alliance, and is a "Union" Society. The Mission Intérieure, calling in largely the direct activity of the lay element in the churches, has in its so-called "groups" of workers, members not only of the established or national Reformed Church of France but of the Union of Free Churches, and of the Wesleyan and Baptist Churches.

The Directors of the American and Foreign Christian Union have extended a most cordial welcome to the deputation, inviting them to a free use of all the appliances at the Society's disposal, including its rooms for the transaction of business, its magazine for the diffusion of information and the acknowledgment of receipts, etc., and have expressed the purpose to do everything in their power to make the visit eminently successful. It is as yet too early to speak in detail of the arrangements that will be made: these will be announced in due time. We may, however, give utterance to our own earnest prayer and expectation that the coming of our French brethren will lead not to a short-lived enthusiasm in behalf of the glorious cause for which they solicit American contributions, but to a permanent, wide-spread and ever-growing interest. For this purpose in great part, the Foreign Evangelical Society, one of the organizations merged in the American and Foreign Christian Union, was originally instituted. To our Society, therefore, the public naturally looks for the prosecution of the work, even after our French brethren shall have completed their mission and returned to their homes. How near to our hearts it lies is evidenced by the fact that we had already sent Rev. W. W. Newell, Jr., to France to examine carefully the field and to bring back a report to our churches of its needs and the best methods to be pursued in meeting them. May God's blessing rest both upon immediate and subsequent efforts

M. EUGENE REVEILLAUD is still a young man, although for several years he has occupied a prominent place in public attention. If we are not mistaken he is now in his thirtieth year. Born in a provincial town, his parents were Roman Catholic—his father a free-thinker, his mother a devout adherent of the Papal Church. By the latter he had been early intended for the priesthood, but his mind soon showed its deep-seated aversion, and, instead of the Brothers' school, he was permitted to attend the schools of the State, with the view of admission to the Bar. Through out his course he distinguished himself for his abilities both as a thinker and a speaker. After carrying off the highest prize as an undergraduate he finished his studies with great honor and was received as a barrister at an age at which many have scarcely made a beginning of serious pursuits. So fluent a pen as his could not long be unemployed, and Eugén-

Réveillaud at once engaged in a brilliant course of journalism in connection with the provincial papers, which has continued almost to the present time. Indeed, so busy has he been with the discussion of the great questions of the day, that he has found no time for the practice of his profession, and the only legal trials in which he has taken part have been those wherein he has been defendant under the illiberal press laws of his country.

How, or precisely when, Réveillaud's attention was first drawn to Protestantism, we cannot say. But he studied it thoroughly, earnestly and to good effect. The result of his studies was a conviction that what France wants, what all Roman Catholic lands want, is the religion of the Bible embodied in what we call Protestantism. His conclusions he gave to the world in a little book of 144 pages, 12mo, entitled "The Religious Question and the Protestant Solution (*La Question Religieuse et la Solution Protestante*)."

This treatise, of which the copy before us bears the imprint of the eighth edition, has been honored with a special condemnation by the "Congregation of the Index," at Rome.

It would take too much space to give an exhaustive account of the argument of M. Réveillaud. Suffice it to say that recognizing the truth that the religious question is the question of paramount importance for France, he first proves that the religion of the Roman priests is not the religion she wants. Its sensuous worship, its unintelligible liturgy, its childish and ostentatious rites, its irrational and dangerous usages, above all its confessional, fruitful source of immorality, all make it the great enemy of the social fabric. But religion man must have; philosophy, masonry, free-thinking will not take its place. But where shall the proper religion be found? The writer turns to the contrast so graphically delineated by Emile de Laveleye, between the fruits of Popery and those of Protestantism, as exhibited in the condition and history of the nations of both hemispheres. He shows what Protestantism is, what it has done for worship, for the family, the school, the sacred ministry. Its very "variations" are no evidence of weakness. Protestantism is the one element of national life for lack of which the French Revolution proved a failure. France must, therefore, embrace the Reformed doctrines, if it be only from motives of self-preservation. This is the goal of the entire discussion: France *ought* to become, France *can* become Protestant.

It will astonish the reader after glancing at these statements to be told that, when M. Réveillaud made them, he was not in the Protestant communion himself! Yet such is the truth. I must translate the first few sentences of the author's original preface. He says: "This is a work of good faith, but it is not a work of faith. The author is not a believer.

He would wish to be one ; but a man can no more command his reason than he can compound with his conscience. Nor does the author belong to any Church. Born and brought up in Catholicism, he early abjured pomps and works ; he is what people have agreed to call a free-thinker, and the truth is, that he belongs, as an obscure soldier, to that happily numerous legion of the fanatical devotees of conscience, of the progress of the human intellect, of the honor and glory of their native land. His testimony in favor of Protestantism will be so much the less suspicious as it is more disinterested and spontaneous. Once again, this book is not a work of religious propagandism, but an attempt at social preservations."

Happily for himself and for France, Eugene Réveillaud did not pause at this stage of moral and religious growth. By a very remarkable spiritual experience, a little over two years since, he was brought into the full light of the Gospel. It would be interesting to many, doubtless if we were to quote his own beautiful and impressive words describing the wonderful baptism of the Holy Ghost receiving which he came to a realization of his precious inheritance of glory as a child of God and a joint-heir with Christ. So striking a revelation—to him a miracle as grand as any ever wrought by the Divine word—has rarely been so touching set forth.

Since that great event in his religious experience, Eugène Réveillaud has been more and more withdrawn from either employments, to devote his splendid abilities to the work of gaining France for Christ. Throwing himself into the movement of the various societies aiming at the evangelization of the ignorant, he has gone through many parts of France, lecturing in theatres and in the largest halls that could be obtained, to the immense gatherings brought together by the fame of his eloquence. No single man in modern times has given so great an impetus to the current of French thought toward the truths of the Bible. In the newspaper *Le Signal*, which he has established for the defence and propagation of the new Reformation, he has done, and is every day doing the most valuable service.

THE AMERICAN CHAPEL IN PARIS has not been idle during the past year. Its annual report of missionary work, to which again we give up a number of pages in our present issue, will be found interesting reading. Under the faithful ministry of the pastor, Rev. E. W. Hitchcock, D. D., the church has not only been built up in spiritual things, but also trained to great liberality in the direction of benevolence and missionary activity. At the present time especially the American Christians resi-

dent in Paris enjoy rare advantages for aiding in the promotion of the cause of the evangelization of the European continent. It will be noticed that the sympathies and benevolence of the association went out so far as even to the kingdom of Greece.

SOME RECENT FACTS OF FRENCH EVANGELIZATION are brought out in a letter from Dr. Hitchcock in the *New York Evangelist*. Referring to an interview he had with M. Réveillant and Pasteur Lorriaux, the General Agent of the *Société Centrale*, who had just returned from a short missionary tour through the provinces, Dr. H. remarks:

"The evening before they were at *Saint Just*, a town of 2,000 inhabitants, on the line of the railroad from Paris to Calais.

Eight months previous this town, like many other Catholic communities in France, was profoundly ignorant of the distinctive tenets, and utterly destitute of the religious ordinances, of Evangelical Protestantism. But there came to be a widespread dissatisfaction with Roman Catholicism, its teachings, and its tyrannies. Mons. Réveillant was invited to visit the town and hold a religious conference. He did so. A few weeks later Dr. de Pressensé responded to a like invitation. Their reception was most cordial. The people desired to hear more. Mons. Dombres, the eloquent pastor of the church of the Saint-Esprit in Paris, went to them, and to an audience of one thousand preached the Gospel of Jesus Christ in its purity and power. The people responded 'It is the truth. We accept it for ourselves and for our households.' The 'Mission Intérieure' sent, at frequent intervals, its most earnest and eloquent preachers. Eight months passed, and the fruits were ripe for the gathering of a Protestant congregation and the organization of an Evangelical church.

"From this delightful harvesting the brethren had just returned, and when they came to me their faces were aglow with satisfaction and thankfulness. Three hundred had assembled, by special invitation, the previous evening—the leading men of the town, the men of wealth, position, and influence, animated with the earnest and devout desire to lay the foundation of a Protestant community and a Gospel church. They needed instruction in all the details of Protestant church organization and worship; but they had the teachableness of children. They were promised a pastor who would 'expound unto them the way of God more perfectly.' They were ready to give of their substances toward the building of the new church, and on the spot made a subscription amounting to 1,300 francs. With expectant and happy hearts

they now await the completion of their 'temple Protestant,' on whose consecrated walls the Lord, we trust, will record His name.

"But this is only half of the report brought me by the brethren that Tuesday morning. On the Sunday before, Mous. Réveillaud was at Warloy, a town of 3,000 inhabitants, near Amiens. He was there by special invitation to inaugurate a Protestant religious movement: and this was the reception accorded him. As no hall in the town could hold the people desirous of attending the conference, a large tent was erected. Two thousand gathered under it. The Maires of six adjacent villages were upon the platform, with a number of the 'Conseillers généraux,' or general counsellors—among them the 'chief,' or leader of the Republican party of the Department—a man of commanding social and political influence. A band of music gave their *concoure*. It was a politico-religious demonstration, but none the less significant for that, as it revealed the breadth and depth of the movement, registered popular judgment against Rome and declared open revolt against her teachings and tyrannies. The argument of the eloquent orator was followed with closest attention throughout his two hours' addresses, and with constant marks of sympathy and assent. Every thing prophesied results similar to those at St. Just; while the leading men from the different communes 'besought that the same words might be preached' in their villages 'on the next Sabbath.'

"Well may Christians in America ask, what means this awakening of the old Huguenot spirit in France—this rekindling of fires so long smothered that they were thought to be dead?"

ROMANISM AND BUDDHISM.—The able author of the treatise on "The Errors of Romanism traced to their Origin in Human Nature," has with singular acuteness developed the fact, that certain innate tendencies of man are certain in the end, if left unchecked, to reproduce those great doctrinal and practical corruptions which, in our ignorance, we are prone to regard as the peculiar offspring of some one system of delusion. He has shown that superstition, the fondness of all men for speculative mysteries, and for the vicarious worship of God, the claim to infallibility, the spirit of persecution, and the confident security in the name of religion, are vices seated far down in our very constitution, and wherever allowed to exert themselves are sure to bring about the same or like results. If Romanism were this moment destroyed, these corrupt tendencies might easily create it over again. It is noticeable that this same tendency of error to take upon it similar forms, has led to some singular coincidences between Romish and pagan forms of worship and objects of reverence. The existence of such coincidences is not a new discovery, although it is

a fact of which we need occasionally to be reminded. The early Jesuit missionaries were startled by finding it out, and had no better way of accounting for it, than by the assertion that Satan—who sometimes takes upon him the form of an angel of light, had exerted his diabolic ingenuity in heathen imitations of Christian prototypes. Bishop Wiley, of the Methodist Episcopal Church, in his recent work, "*China and Japan*," has in a single paragraph summed up very strikingly a number of the resemblances between Romanism and Buddhism, respecting which he would indeed be rash and venturesome who should confidently assert them to be fortuitous. He says, (we quote his words from the *Methodist Quarterly Review* for July):—

"This is one of the first things that arrests the attention of the observing foreigner. He is at once attracted by its great show of temples, monasteries, nunneries, way-side joss-houses, frequent processions, and multiplied festivals. The long-robed and shaven-headed priest, with his slow and measured tread, his pusillanimous air, and his Jesuitical cunning, strikes him as a quite familiar personage. Even when he enters the Buddhist temple or monastery things wear a familiar aspect. The images, the statue of the 'Holy Mother,' or 'Queen of Heaven,' with her babe, the walls adorned with paintings, some exhibiting passages in the life of Buddha, but more displaying the adventures of the Holy Mother, the altar, with its numerous vessels and instruments of service, the burning candles, the smoking incense, the ringing bells, the service in a foreign tongue, the prostrations, the mock solemnity, the muttered prayers, and the monotonous chantings, all forcibly remind him of scenes in Romish chapels. Nor will it aid in dispelling the illusion to find here and there, in the different apartments of the establishment, devout-looking priests counting over their beads, and repeating over and over again the same brief sentences, till he fancies he can almost catch the familiar sounds of '*Ave Marias*' and '*Paternosters*.' A visit to the library will still aid in the delusion, especially when permitted to examine the collection of sacred relics—Buddha's tooth the bones of the saints, the urns containing the ashes of departed priests, etc.; all sacredly kept and looked upon with the profoundest veneration. Nor will the resemblance be less complete by discovering it to be a great ecclesiastical organization extending its authorities through various countries: having its infallible head in the Grand Lama, its pontifical court, its high functionaries, its priests, its monks and nuns of various schools and orders, its ordinances of celibacy, its holy water, its sales of charms, amulets and indulgences, its masses for the dead, its worship of relics and canonization of saints, and its womanolatry in the worship of Kwanyin, 'the Queen of Heaven.' "

A GREAT HINDERANCE TO CHRISTIANIZING CHINA.—The same work refers in more than one place to the impediments thrown by the Roman Catholic Church in the way of the progress of the truth in China. That Church, Bishop Wiley tells us, now reports missions in sixteen provinces, two hundred and fifty-four European missionaries, and one hundred and thirty-eight native priests, and nearly five hundred thousand members. As to the accuracy of these statistics and the character of the conversions claimed, we shall not now stop to inquire. But let us see what Bishop Wiley has to say regarding the prejudice against Christianity which the deportment of the priesthood has engendered:—

“The presence and apparent success of these Romish missionaries is not favorable to the real Christianization of China. As stated in a previous chapter, they are practicing many injustices and much oppression in many parts of China. The priests are assuming official rank and prerogative. They act in the character of magistrates, deciding disputes between the so-called members of their Church and other nations, even taking their followers out of the hands of the native authorities and deciding cases of crime or debt according to their own judgment or prejudice. They even in some places assume to arrest natives who are not members of their Church, but who have committed a crime against their members, or fail to pay debts which they owe them.

“Under a very unrighteous clause in the French treaty, by which they were to receive the lands formerly held by the Jesuits in the seventeenth century, they claim large possessions of land which they undoubtedly never held, and large compensations for grounds which it is impossible for them now to recover. All these things tend greatly to increase and intensify in the minds of the Chinese, and especially of the authorities, what is really the greatest obstacle to more liberal foreign intercourse and trade, and to more generous treatment of missionaries and their work, which is a fear on the part of the government that the final object of all foreigners in China is to get possession of their government and country. If this fear could be removed from the minds of the Chinese, and they could be made to feel that there are no ulterior plots or schemes, looking to the endangering of their country, or the disruption of their government, all other obstacles would soon give way, and we might have free intercourse in all parts of China to live and trade and preach the Gospel.”

JESUIT INTRIGUE IN MADAGASCAR. —The policy of Rome is identical, so far as circumstances will allow, in every part of the globe. *Semper eadem* is no idle boast. What Jesuit missionaries do in China, they will also do in Madagascar. As evidence we only need to compare with what

has just been said, some statements drawn from secular papers for which we are indebted to the *Monthly Letter* of the Protestant Alliance (London), of June, 1880. A correspondent of the *Standard* writes concerning the conduct of the Jesuit missionaries in Madagascar: "A piece of land near the Jesuit Church, at the capital, was, by the late Queen, given for the use of the French Consul, M. Laborde, (since dead), and this land, like the land occupied by Mr. Hastie, British Political Agent to King Radama the First, and land occupied by the late Mr. Cameron, ought to revert to the Queen, in accordance with the native law that foreigners can hold no land; but the Jesuits, wishing to get it, instigated the nephew of the late Consul to sell, or pretend to sell, to them the land in question, and also instigated the envoy to claim the land as belonging to the Jesuits." "The intrigues of the Jesuits to obtain a recognized footing in Madagascar, in defiance of the laws of the country," the *Monthly Letter* remarks, "have been of long standing. The *Daily News* reported last year, Nov. 21:—'The Jesuit priests are resorting to what looks very much like force. They are laying claim for religious purposes to a large and valuable piece of ground in the centre of the capital on doubtful evidence. In one province they dictate to governors and native officers, bind and flog Protestant teachers, break up schools, interrupt the worship of the people in their chapels on the Sabbath, officially complain of the preaching, the hymns, and even the prayers of the native ministers, and in one case at least they have induced a chief to pull down a Protestant chapel. The fear of the French is so great that the Government is afraid to move. The impression is that there is a definite plan to create such complications as will afford a pretext for French interference.' A Mauritius letter in the *Cape Argus* of January 27, conveys a rumor that the French Consul at Madagascar has hauled down his flag, and that the Hova Government, in view of hostilities, had begun to collect troops. It is further reported in the *Standard*, that H. M. ship *Dragon* has been ordered from Mauritius to Madagascar, the unsettled state of affairs in the latter island calling for the protection of British interests."

"WHY DOES THE CHURCH PROHIBIT THE READING OF THE BIBLE?"—This is a question which the *people* in Roman Catholic countries are beginning to ask their priests, and which the priests cannot answer to the popular satisfaction. It is a question which will be propounded with more and more pertinacity and resolution as the people become better instructed and more observant of the fruits of Bible reading upon themselves and upon their neighbors. And those who know what the Bible has done for them in the way of spiritual enlightenment, will confound

the shallow sophistries of the spiritual guide who has not had the same blessed experience. There is something touching in this incident which we find in the number of the Valparaiso (Chili) *Record* that has just reached us.

"At Vina del Mar, a week ago or more, the cura met the colporteur, Mr. Müller, at the station, and threatened him with arrest in case he did not desist from the work of selling Bibles in that place. Mr. M. was not intimidated, and pursued his labors as before, but was followed by a number of men and boys, who, having heard the cura's threat, took pleasure in insulting him in various ways, and in prejudicing the people against the books which he offered for sale. A few days later the same work was attempted by another colporteur of the Bible Society, accompanied by senor Angeli. They placed tracts in the hands of many persons, some of whom thankfully received them, and succeeded in selling one copy of the New Testament. One of the tracts fell into the hands of a Chilian gentleman at the station who, after reading, handed it to the cura who was standing near. The latter made known his sentiments on the subject of tract distribution and Bible work, in a most forcible, though not particularly amiable, style. On hearing these remarks a respectable Chilian woman begged permission to ask the cura why these books were prohibited. The reply was: 'Those who buy them lose their money: many in their ignorance purchase these volumes, then are obliged to deliver them up to us and we destroy them.' 'But, why, sir,' continued the woman, 'does the Church prohibit the reading of the Bible?' The priest gave her a look of surprise and said: 'Do you not know that it is improper for me to *discuss* with a woman?' 'Only a simple question, sir, I asked,' was the reply; 'not for the purpose of discussion. For several years I have read daily in a copy of the Scriptures without notes, and it has done *me* a great deal of good. Why should I not recommend this book to my countrymen?' The priest seemed somewhat puzzled, and turned away rather abruptly when, after a few more words of conversation, the woman informed him quietly that she was trying to serve the Lord Jesus, and was a member of the Chilian Evangelical church of Valparaiso."

We scarcely know why it is, but the simple question and the accompanying Christian testimony of this obscure Chilian woman seem to be a faint echo from a distant land and after the lapse of many a century of the reply of the aged Polycarp to the friendly Roman proconsul who had exhorted him to save his life by reviling the name of Christ: "Four-score and six years have I served Him, and He has never done me wrong. How then can I revile my King and my Saviour?"

**REVIEW OF THE MISSIONARY AND BENEVOLENT
WORK OF THE AMERICAN CHAPEL FOR
THE YEAR 1879.**

Presented Sabbath Morning, May 30, 1880, by the Pastor, REV. E. W. HITCHCOCK, D.D.

It has been our custom, for a number of years, to devote a Sabbath morning to a Review of the Missionary and Benevolent work of the Chapel, for the previous year.

This Review has proved profitable in many ways. It has not unfrequently revealed an amount of work accomplished that has surprised those not actively engaged in it. It has furnished desired facts for those in search of information concerning the work of evangelization in France. It has afforded glimpses of the importance of this work, its aims, its methods, its hinderances, its progress, its present opportunities, its possibilities in the future. To some the successes achieved and the promise of reward for faithful service have furnished stimulus for earnest and enlarged endeavor. Such, we trust, may be the fruits of this year's review.

The outlines of our work will appear from the following

FINANCIAL STATEMENT.

1879.	RECEIPTS.	<i>Frs. c.</i>
Jan. 1. Balance from 1878.....		2,750 80
Dec. 31. From Sunday School, Amherst, Mass.....		302 40
Sunday School, 14th St., Presb. Church, New York.....		125 00
Sunday School, Cong. Church, Homer, New York.....		113 75
Sunday School, Reformed Church, 5th Avenue and 39th Street, New York.....		100 00
Broadway Sunday School, Norwich, Conn.....		500 00
Sunday School, North Mansfield, Conn.....		52 50
Sunday School, 1st Cong. Church, Pittsfield, Mass.....		50 00
Members of Cong. Church, Worcester, Mass.....		125 00
Contributed by the Sunday School.....		212 00
Collections at Missionary Meetings.....		400 50
Collection at Mr. Gough's Lecture.....		125 00
Collection for "Société Evangélique".....		331 00
Collection on Thanksgiving Day.....		190 00
Collections at Communion Services.....		645 35
Individuals Donations.....		5,210 20

Total Receipts 11,233 50

1879.	APPROPRIATIONS	Frs.
Dec 31.	For Rent and Support of the Mission Station "Aux Ternes".....	2,540 0
	" Rent and Support of the Mission Station at " Grenelle".....	1,400
	" Children's Mission and Industrial School "Aux Ternes".....	1,255 0
	" Support of Bible Reader at "Belleville" (Madame Hennequin).....	302
	" Missionary's Salary, 4 months (Miss Beach).....	400 0
	" Miss Beach, for Mission purposes.....	180 0
	" Mission to Boys and Girls of Paris.....	275 0
	" Mission of Pasteur August Fisch.....	100 0
	" " Pasteur N. Weiss.....	100 0
	" " Miss de Bröen.....	270 0
	" " Miss Leigh.....	100 0
	" " Rev. Mr. Gibson.....	80 0
	" " Pasteur Depoids.....	75 0
	" " Dr. Somerville.....	150 0
	" "La Mission Intérieure".....	100 0
	" "La Société Evangélique".....	131 0
	" "Comité d'Evangélisation".....	50 0
	" "La Société Centrale Protestante" etc.....	100 0
	" "L'Eglise a Montargis".....	200 0
	" "L'Eglise a St. Amans".....	20 0
	" "L'Eglise a Vincennes".....	5 0
	" Sunday School Union of France.....	100 0
	" Education of "Institutrice," M. T.....	100 0
	" "Le Refuge et les Bains, a Nismes".....	20 0
	" Miscellaneous Donations for Mission.....	31 0
	" Evangelical Church at Thessalonica.....	100 0
	" Young Men's Christian Association, Anglo-American Branch.....	100 0
	" Advertising Mission Services.....	77 0
	" Printing Missionary Reports.....	325 0
	" Sunday School Papers, etc.....	108 0
	" American Charitable Fund.....	300 0
	" Miscellaneous Charities.....	798 0
	Total Appropriations.....	10,193 0
1880.		
January 1.	Balance on hand.....	1,039 0
		Frs. 11,233 0

The total Receipts since the organization of our Missionary Association, seven years ago, amount to 63,640 frs. 75.

We are glad to be able to present so good a record.

We heartily thank all our helpers—the Sunday Schools named in our list of contributors; friends in America, England and Scotland and

visitors and residents in Paris, who have manifested their interest in a practical way: those who have rendered personal service in the Children's Meetings and Industrial School and homes of the poor: all who have aided the work and the workers either by their sympathy, their counsels, their cooperation, their gifts or their prayers—to all we give sincere thanks and for all invoke the hundredfold recompense.

It will be impossible, this morning, to visit the entire field in which, directly or indirectly, we have been laboring, but I will ask you to go with me a little way and take note of the means and methods employed in this spiritual seed-sowing and see, with your own eyes, some of the garnered fruits.

Early in the year the Sunday School of Amherst, Mass., sent us their annual gift of \$60 (300 frs.) for the support of a

BIBLE READER AT BELLEVILLE.

In last year's Report we spoke of this Bible Reader's special qualifications for her work and her success in it.

The Superintendent of the Juvenile Department of Mr. McAll's Mission, under whose direction she works, recently wrote concerning her:

"Madame Hennequin is proving herself a most invaluable helper. She is not only a devoted Christian and diligent student of her Bible, but also (a gift unhappily rare among mission workers) a most excellent business woman. Everything with which she has to do is always in perfect order, and she can give me at once, every detail I wish concerning people and things.

"She is generally loved by all the children at the three Stations where she works—*Mendémont, Bercy and Endoucy St. Antoine*. The children move around and confide to her their little stories.

"By their kindness and consistency these children, in not a few cases, have overcome the indifference and opposition of their parents and led them to the meetings.

"Others, a little older, have voluntarily foregone their dinner, that they might attend the meetings, and afterwards have made up to their employers the hour or half-hour consumed in going and returning."

That Sunday School in Amherst has made a good investment, I am sure.

The brothers J. and D. Anderson, of Glasgow, for the second time have entrusted us with a generous gift of £50, or 1,250 frs.

The accompanying request that "the money might be appropriated to some department of Mr. McAll's work," received the hearty endorsement of our Missionary Committee.

The amount was so large that we felt authorized to adopt

THE MISSION STATION AT GRENELLE.

and engage to pay the rent of the Hall and its incidental expenses.

Very naturally, we feel a special interest in that Station.

At our request those in charge have furnished us with detailed information concerning it. A few extracts from letters may be introduced here.

"My connection with the mission," writes one, "was of short duration, but long enough to convince me of *four* things :—

"I.—Of the deep spiritual needs of the French people.

"II.—That *now* the "Word of the Lord may have free course";

"III.—That numberless hearts among them are willing and waiting to receive that Word ;

"IV.—That great things have already been accomplished at Grenelle.

"With thankfulness do I testify to what I have seen in these respects. Not only were the Meetings well attended, but truly valued by those who frequented them.

"In England one rarely sees attention to Gospel preachings so riveted and breathless. It was truly a pleasant sight to watch their faces. Their hearty singing was delightful. Many of the *ouvriers* look forward with joy to the Meetings and Bible Classes after their day's toil is over. The "Mothers' Meetings" were interesting and largely attended. During the severe Winter I saw upon many a suffering face a look of patient endurance. Rarely did I hear a murmur.

"In the midst of poverty the women seemed to make every effort to keep themselves and their children tidy. They are miserably paid for the work they do for the shops. I was astonished at the amount of labor which often had to be expended for *one son*.

"I was impressed with the kindness of the extreme poor to each other, their ready sympathy and mutual helpfulness in sickness, bereavement and trouble of any kind. I watched the mental and spiritual experiences of Roman Catholics just emerging from the darkness of error and superstition, saw the light break in upon the souls through the study of God's word, and the peace that came through the promises and the sympathy of the Saviour. I hope," closes the letter, "that I may again have the privilege of visiting my old friends at Grenelle."

In an accompanying letter Rev. Mr. Dodds, who is associated with Mr. McAll in the general direction of the *Mission aux Ouvriers* writes —

"I can fully endorse the statements of Mrs. Moore as I have gone very regularly to Grenelle for more than two years.

"The meetings at Grenelle are :—

"1. For Adults, Sunday Evening ;

"2. For " Tuesday Evening ;

"3. Sunday School, 3 o'clock ;

"4. Children's Meeting, Friday, at 5 o'clock ;

"5. Mothers' Meeting, Wednesday, at 2 o'clock ;

"6. Bible Class, Friday evening, at 8 o'clock ;

"At the *Children's Meetings* from fifty to sixty are in attendance. On Sunday and Tuesday evenings the Hall is well filled.

"The *Bible Class*, recently begun by Pasteur Vallette, was small at first, but has now gone up to fifty and is very successful. A great interest is shown by the people in this meeting, a very satisfactory sign, since an interest in the Word of God is a test of spiritual life.

"In the Library Department, 394 books were read during the year. I often wish we had some money to buy special books for the more serious readers. The books of the Society of Toulouse are so soon read through. There are many good books on Travel, Discovery, Science, History, which would tempt the men to read more regularly.

"Of the *Mothers' Meeting* and what she saw in visiting, and the general results of the work at the Station, Mrs M. has written you."

Here again, I think, is evidence abundant that labor and money have been profitably invested.

THE STATION IN THE BOULEVARD VOLTAIRE.

It does not appear in our Financial Statement this year, because the money was actually paid over last year: but in the Reports of Mr. McAll acknowledgment is made of the receipt through the Missionary Association of the American Chapel, of 1,625 frs., the gift of Mr. Schiefelin and his daughter, for the rent and support of the Station in the Boulevard Voltaire for the year of 1879.

Concerning the work at this Station, I have gathered from the workers the following interesting facts.

There are maintained a Sunday School at 4½ o'clock, a Childrens' Meeting Thursday afternoon at 5 o'clock, and Meetings for Adults Sunday and Friday evenings.

The Station is comparatively new, but successful. The meetings are well attended, especially the one held Sunday evening. It is an interesting fact that the work is carried on largely by converts of the Mission.

The Library is well read. The Children's Meetings are large: the attendance on Sunday reaching often one hundred and eighty: on Thursday it is from one hundred to one hundred and twenty, though the number varies with the season of the year. They are fine children, a little turbulent sometimes.

Members of the Young Men's Christian Association render efficient help at this Station, as also four young ladies from a neighboring Protestant Church.

The same persons attend the various meetings. They come often by families and are more regular than many professed Protestants at their Sunday services.

"A genuine affection," writes one, "exists between us and these regular hearers. Are they converted? We are ignorant, perhaps wrongfully, perhaps through timidity, God knows. Their regularity, at all events, shows an attachment to the Gospel.

"The time has come, we think, for the organization of a Bible Class. We thank God for the progress he has enabled us to make.

"May he put into the hearts of our American benefactors to add to their gifts fervent prayers that the seed scattered may be productive of good to all, to the sowers and to those for whom they labor."

THE MISSION AUX TERNES.

Our Third Mission is at Les Ternes (11, Avenue des Ternes). It is nearest to us. Many of you have visited it. Some of you have taken part in its work.

It was founded by Mr. McAll in 1875, and from the first the expenses have been paid by our Missionary Association.

The old Hall in the Avenue Wagram had been enlarged so as to seat two hundred, but proved unequal to the demands upon it. A new Hall, capable of seating four hundred, was inaugurated on the 18th of April. Upon that occasion the Hall was crowded to its utmost capacity and all available space on the stairs and in the passage-ways was occupied. Addresses were made by Rev. Mr. McAll, Rev. Mr. Gibson, Pasteur Fisch, Pasteur Bersier, General Noyes and the pastor of this church.

The liveliest interest was manifested by the audience, and everything gave promise of good and abundant fruit in the future of the Mission.

If our highest hopes have not been realised, we have still occasion for thankfulness. The Hall has been found most convenient and suitable for English meetings, and bids fair to be utilized more and more in this direction.

For the French, there are held at the Station general meetings on Sunday and Friday evenings; also a Sunday School in the afternoon, at 3 o'clock; a Young People's Meeting, Tuesday evening; a Bible Service, Wednesday evening; and a Children's Meeting and Industrial School, Thursday afternoon. These last named meetings are under the special direction of the ladies of this congregation. More than 250 different children have been connected with them, for a longer or shorter time during the year. Those in regular attendance have given many proofs of improvement. For an hour each week they have been taught Scripture lessons and to repeat and sing the Gospel hymns, and have

been carefully instructed in moral and religious truth. The illustrated papers—*Le Rayon du Soleil* and *L'Ami de la Maison*—have been given them and good books from the Library lent them to read.

In the Industrial School the little girls have been taught to sew. The garments made, together with many articles of clothing donated by friends of the Mission, have at different times, been distributed among the children. During the severe winter weather these garments were greatly needed. To some of the poorer families, work was supplied and paid for in money. The children greatly enjoyed their Christmas fete and their holiday fete at the Bois de Boulogne in the Summer. The ladies of this congregation, and others who have been associated with them, have found much to encourage them in this charitable work. The special devotion of the Directress of the Children's Meeting (Miss Gatliff) and the excellence of her work have been recognized by *La Société d'Encouragement au Bien*; and, at its Annual Meeting, were rewarded with special approval and a "Medal of Honor." Besides the clothing given to the children, 1,255 frs. were expended upon this branch of our Mission work.

THE MISSION TO THE WORKING PEOPLE

under the direction Rev. Mr. McAll, has now been fairly described in the accounts of the *Grenelle*, *Boulevard Voltaire*, and *Les Terres* Stations. Multiply one of these Stations by 23, and you will have the work in Paris. Add 9, and you will include the work at Lyons, Bordeaux and Boulogne-sur-Mer. To summarise, there are now 32 of these preaching Stations, with sittings for 6,652, in Paris and France, under the direction of Mr. McAll. During the year there were held 3,774 meetings for adults and 2,133 for children, 14,413 Bibles, New Testaments and Scripture portions were distributed, and 158,920 tracts were given away.

A noteworthy feature of the Mission that has grown into prominence during the year is the attempt to bring the various Mission Stations into closer relations with the different French Protestant Churches—First, by means of Bible classes, conducted by the several pastors; and Secondly, by the personal influence of these pastors leading those who give evidence of having received the truth in the love of it to attach themselves permanently to the Protestant Communion. A sentence or two from a letter of Prof. Rosseau St. Hilaire, Member of the Institute of France, will show the importance and promise of this movement.

"Let me felicitate you," he writes to Mr. McAll, "and equally our pastors, upon the organization of the Bible Classes which the pastors who aid you have begun to

conduct. They, like you, have perceived that in dealing with a people like ours, so sympathetic, so susceptible, the problem to be solved is not how to excite emotion, but how to cause the impression received to last, and to mature it, by degrees, into an intelligent conviction, into a grounded and vital belief. Now the transient feelings, excited by a public exhortation, are not adequate to accomplish this; the requisite is rather a regular and consecutive study of the Bible, in which those who have lived in ignorance of its truths for perhaps fifty years shall study it as pupils in a school. What a noble and difficult task for the pastors, and for Christian laymen qualified to take part in it, to lead, step by step, up to God those minds which are already seeking to become His, to enter with them afresh, as it were, the school of Jesus Christ! It rests now with the pastors to complete the work commenced by your missionaries and to garner the fruits from your faithful seed sowing."

THE BELLEVILLE MISSION.

In previous reports we have given at length the history of the founding, growth and success of the *Belleville Mission*, directed by Miss de Broen. We will not repeat that. A deeply-interesting letter, addressed to us by Miss de Broen, was recently read at our Monthly Missionary Meeting. From it we learn that every department of the work has been successful during the past year. There were in attendance at the *Medical Mission* during the year 19,376, of whom 5,569 were new patients. 408 visits were made by the doctor, and 1,713 by the evangelist at the homes of the sick and the poor: besides many hundreds of visits were made by the lady helpers, who have sought, in personal conversation, to give counsel and encouragement and deepen the good impressions made at the Mission services. Crowded audiences have attended these services, especially those addressed by *pasteur* Monod and the eloquent Réveillaud, who have frequently given their help.

The *Sunday School* for boys and girls and women and men has been well attended, as also the *Night Schools* for young men and women who work in the shops by day.

An *Asile*, or day school for very small children, has been opened with promise of usefulness. As many as 70, under the age of ten, have been brought under religious influences, as well as carefully taught and trained by means of it.

At the *Training Home* there are 15 older girls who are being fitted for useful employment.

A small *Hospital* is in contemplation in connection with the *Medical Mission*.

The *Sewing Classes* for destitute women have been continued and attended by 200. The half-franc given for the three hours' work was of help in the purchase of bread. The religious address, the singing,

and prayer furnished, we trust, spiritual food for the hungry soul. Such is the character and the fruits of a work we are always glad to recommend and to aid.

And now I confess to an embarrassment as I go on with this narrative. We have made contributions during the year to 30 different objects, and about them all have something special we would like to say. But evidently this is impossible. Many of them we must group, and of none of them can we speak at length.

We have taken pleasure in contributing, as in former years, to the *English Mission Home*, founded by Miss Leigh (77 Avenue Wagram), and to the *American Charitable Association* (15 Rue de la Paix), organized for the assistance of Americans in need of pecuniary help.

We have given to *Le Refuge*, at Nismes, a French institution, eleemosynary and reformatory in its character; to the *Young Men's Christian Association* of this city; to the *Sunday School Union of France*; to the *Evangelical Church at Thessalonica*, of which our brother Sampson gave us the interesting history at one of our Missionary Meetings; and to the *Comité d'Évangélisation* for the aid of the faithful band of Free Churches, who are striving to uphold in France the principles of a Free Church in a Free State.

We were glad to aid Dr. Somerville, of Glasgow, in meeting the local expenses of his mission to the English-speaking people in this city.

To the *Baptist Missions* in France, and to the *Westeyan Missions*, similar to Mr. McAll's, and directed by our esteemed brother, Rev. Mr. Gibson, we gave what was left in our Missionary Treasury at the end of the year, and wished that the amount had been ten times larger.

We have responded to special requests for aid from five individual churches in France—viz., that at *Vincennes*, at *St. Amand*, at *Batignolles*, at *Boulogne-sur-Seine*, and at *Montargis*.

To the first four we had previously contributed. The special claims of the latter were brought before us by Madame la Countess de Castries, the mother of the wife of Marechal MacMahon, ex President of the Republic.

It was my privilege last Autumn to visit this church at Montargis and the neighboring *Chateau, La Forest*, as the guest of the Comtesse de Castries, who, whatever may be the religious faith of other members of her family, is herself a devout and zealous Protestant.

Montargis itself I found to be an old town of 10,000 inhabitants, midway between Paris and Orleans. It was formerly renowned in all the country as the residence of the Duchesse de Ferrare, daughter of Louis XII., King of France. This princess, who was a disciple and

friend of Calvin, was famed for her virtues and piety. Her hospitality was so free and her charities so generous that her castle, a part of which still stands, was called *Hôtel Dieu*. The Protestants, secure in her protection, flocked around her, but were scattered after her death. The church she had erected was burned, and the whole country round was scourged to force those of Protestant faith to renounce their belief.

Near Montargis, and belonging to the same district, is Chatillon-sur-Loing, birth-place of the far-famed Admiral de Coligny, and where, in 1854, his remains were given a burial-place.

The whole country round Montargis and Chatillon had been deprived of Protestant churches and resident pastors since the revocation of the Edict of Nantes: but the seeds of the old Huguenot faith were in the very soil—not *dead*, only *dormant*—and the quickening time came, and now we see visions and promise of golden harvests from that seed sown in tears and blood centuries ago.

This Protestant movement at Montargis began to develop itself about three years ago. There was opposition to it, at first, from the local Catholic authorities, especially from the parish priest; but opposition was firmly met, and obstacles overcome.

A part of the old Convent Chapel has been transformed into a Protestant temple, and a *presbytere*, or parsonage, built, all at a cost of 45,000 frs. A Protestant community has been enrolled; a church has been organized; a pastor has been installed; a congregation gathered, half of whom are, or were, Roman Catholics, or those seeking clearer light and knowledge of the truth. On the church records are inscribed the names of fifty children, who are being educated in the Sunday School and by the pastor and his helpers in the principles and doctrine of the Christian faith. The ordinances of the church are administered, and souls are won to Christ and saved for His Kingdom.

The history of this church at Montargis is the history, with variations of many a Protestant movement these latter days in this fair land of France.

By the appropriation of a small sum, we enabled Miss Beach, a member of our church, to give much of her time, the first month of the year to Mission work in this city. Upon her return to America in the Autumn, with soul kindled into a glowing zeal by what she had witnessed of the need of and opportunities for Evangelization in Paris, she devoted herself to the organization of "Ladies Auxiliary Mission Societies" in many of our principal cities. We hear of her visits to Chicago, Cincinnati, Cleveland, Detroit, Pittsburg, Philadelphia, Newark, Brooklyn, New Haven, Norwich, Hartford, and we know no

how many more. And that her efforts have been successful, we infer from the fact that *cheques* for 5,000 frs. and upwards are beginning to come in directly to Mr. McAll from single cities, with the pleasant intimation that "it is only the first year's contribution."

Our only regret—if regret we are allowed to have over such good results—is that these "Missionary Societies" have not been organized on a broader basis, with the object of aiding, *not one Mission only*, but of helping on, in the best possible way, the grand work of Evangelization in France. There are many Missionary organizations of national breadth, as the *Mission Intérieure*, the *Société Évangélique*, the *Société Centrale*, the *Sunday School Union*, the *Bible and Tract Societies*—organizations thoroughly tested and wisely adjusted to the *entire* French field. Then there are new and struggling churches, like that of Montargis, which need encouragement and help. In a hundred places in France—in the provinces as well as the cities—could be gathered, are being gathered, Protestant communities; and men and women, hungry for the truth, are longing and praying for Evangelical pastors and churches more and speedier than the French, unaided, can furnish them. And they ask for *our* help. And, my friends, it is the golden moment to give it.

An authorised "Commission," consisting of Mons. Réveillaud and an associate (I think it will be *pasteur* de Mouillepie'd of the Wesleyan Church) is now preparing to visit the United States, to tell our Churches and our great Missionary Societies what France needs and is ready for, and what American Christians can do to help on the work of Evangelization in the land of the Huguenots.

That reinforcements will be secured such as will inspire new hope and courage and zeal in the hearts of the French brethren, I do not doubt. Neither do I doubt that, with the help of God, great things will be done in France in the years immediately before us.

The nation is traversing a veritable crisis in her religious as well as political history; and there is, without question, a strong movement towards Protestantism, though patriotism, and politics, and prejudice, and passion are factors and forces in it. Clericalism, another name to-day for Ultramontanism, in alliance with the monarchical factions, has set itself in active opposition to the Republic, its principles and its policy. The Catholic adherents to the Republic are forced into antagonism to their Church. Hence the wide-spread revolt from Rome. In too many cases this revolt takes the form of opposition to all churches and all religions, the Protestant as well as Catholic. The revolted masses sway quite over into infidelity or atheism.

"Oh my dearly-beloved country," cries Paul Bouchard, "could I but see rekindled in thee the fire of a living faith, that element so indispensable to the life of nations, and which is threatened with complete annihilation through the monstrous alliance of Scepticism and Ultramontanism!"

But even this fact, so far from excusing or discouraging Christian effort, should stimulate it into intensest activity. At the same time, alongside of and underneath the tendency to free thought, to indifferentism, to infidelity, to atheism, is a strong counter-current of religious thought, and feeling, and aspiration. It has been deepening, and broadening and strengthening during these last years.

There are opportunities for preaching the Gospel such as have not before existed for centuries. The masses are disposed to listen to Protestant teachers. The religious question has entered largely into politics. Anti-clericalism is popular. The education of the masses on a broad and national basis occupies the attention of the Government. The Syllabus, with its profane dogma of Papal infallibility, has opened a gulf between the Church of Rome and thinking, patriotic and conscientious men which can never be filled up or bridged over.

The religious regeneration of France must be expected and toiled for and prayed for, even as it is demanded by the exigencies of her condition and prophesied by the march of events.

This regeneration, so far as human agency is concerned, will be wrought out chiefly through the native churches rebaptised with the Holy Ghost and with fire. They alone are competent to deal with the masses of their own countrymen and lead them out of their spiritual bondage.

The French have no lack of self-assurance. Their national pride is a passion. They do not fancy foreign masters. They claim themselves to lead the nations in the essentials of modern civilization; and judged by their own standards, they are behind none.

And so, when, as is now constantly occurring, whole villages and communes, under the inspiration of some political leader, break away from the Romish Church in which they were born and seek an alliance with the Protestant Church, because they must have *some* religion, this popular movement must be organized and directed by the native church, by men conversant with the language, tastes, prejudices and genius of the people.

And so I convince myself, that, while fostering outside efforts, which promise good, our most *efficient aid* can be rendered in co-operation with the Evangelical Churches and Societies of France,—provided al-

ways they address themselves to the work with intelligent and consecrated zeal.

The French Churches are not, as yet, doing all they could do, or should do, or shall do. In respect to plans and methods of working, liberality, courage, holy boldness and enthusiasm which will devise and attempt great things for Christ, the French Protestants have many things to learn.

They have lived so long in intrenchments and fortifications, content to possess in safety the little allowed them, they can scarcely realize that their besiegers have withdrawn, that an open field is before them, and that they, the feeble, persecuted bands of other days, are actually, in the providence of God, summoned to bold aggressive action: are commanded to go forward and possess the promised land. But such is the case: and the descendants of the Huguenots and inheritors of their faith and history and glory are slowly waking to the consciousness that they have a future and a glorious mission to fulfill for themselves, their country and their God. They are hampered by their league with the State, and weakened by enervating liberalism and internal and distracting feuds; still, we believe they are fast loosing the bands from their neck and shaking off the dust from their garments.

When, at length, they stand forth clothed in the beauties of holiness, the glory of the Lord having risen upon them, they will go forth "fair as the moon, clear as the sun, and," as against their spiritual foes, "terrible as an army with banners."

The Lord give to them the victory and take to Himself the glory.
AMEN.

A WEEK OF SAINTS' DAYS. *

THE FOOD UPON WHICH ROMISH DEVOTION IS FED.

There is much to be gained by attempting to obtain a distinct notion of the real character and influence of the teaching imparted by their religious teachers to the Roman Catholic laity. In no other way can we understand so clearly the difficulties which are experienced by those born and brought up in the Church of Rome when first struggling into the light of the Gospel. A little examination will probably demonstrate to our satisfaction that we have had little idea of the intellectual and moral *pabulum* with which the people are provided in the

pulpits, in the schools and by the press of this church even in our own favored land.

We have before us a copy of the latest issue of the *Catholic Review*, published weekly in New York and Brooklyn. As is its custom, whole page of four columns is devoted to an "Ecclesiastical Calendar of the coming week, and to "Seven histories of Catholics suggested as examples to men of this age." The seven personages to whom the honor of a half column sketch is accorded are taken from among the saints whose feast-days fall on the successive days of the week in question. The sketches are prefaced by these observations: "Every day in the week there is commemorated a multitude of illustrious Catholics whose sanctity of life justified the Holy Church in numbering them among the saints, setting them before us as examples to be imitated and as intercessors for us before God. The blessed no man can number. From those selected by the Church for a place in her martyrologies for the coming week, the seven whose histories are given below will be found to suggest lessons which can make our lives sublime, by making them Catholic."

Let us examine in detail the stories of these seven worthies, impiously styled, "intercessors for us before God." Let us see what incidents in their lives are selected for recital, and what are presented as their imitable virtues.

The first is *St. Anne*, the mother of the Virgin Mary. With respect to this, perhaps the most noticeable point is that it illustrates well the tendency of Romish superstition to enlarge the field of its devotion. Not satisfied with the worship due to our Blessed Lord and Redeemer, the Church of Rome has invested his mother, the most highly favored among women with a radiance rivalling that of her divine Son. She has become the mother not of his humanity alone, but of his divinity. She is styled "Mother of God," and enjoys queenly honors. Next Joseph, her spouse, is affected by the same influence, and is exalted to kingly rank. He becomes in heaven the counterpart of Joseph, the favorite at Pharaoh's court, and whoever would succeed in his petitions is bidden "Go to Joseph!" The devotion stops not here. As Mary is worshipped because she bore the Messiah, so St. Anne is next worshipped because she bore Mary. Why the devotion should cease at this degree rather than another, we are not told. But we are told that St. Anne was childless until, in her old age, as an answer to her prayers, "Mary was given to her, rather of grace than of nature, and the child more of God than of man." This "immaculate" child had been consecrated to God by her mother, and God took her in the manner here described: "Mary was but three years old when Ann

and Joachim led her up the temple steps, saw her pass by herself into the inner sanctuary, and then saw her no more. Thus was Anne left childless in her lone old age, and deprived of her purest earthly joy just when she needed it most. She humbly adored the Divine Will and began again to watch and pray, till God called her to unending rest with the Father and the spouse of Mary in the home of Mary's Child."

The lesson drawn from this myth is to reverence a divine vocation as the highest privilege, and to sacrifice every natural tie, however holy, at the call of God. And the devotion to St. Anne is enforced by the example of St. Hugh of Lincoln, who in his last illness was crossing from France to England. "He invoked," says his biographer, "the mother of the great Mother of God, St. Anne, and the breeze which had died away suddenly filled the sails. For all who cross the sea look to Mary as the Star of the Sea, to direct their course and to pray to Mary's mother to obtain a favorable breeze. To St. Anne next after her daughter, St. Hugh was most devout, and she in turn repaid him by speedy help." "So," adds the *Reverie*, "does she still assist her faithful clients to follow the calls of God."

The second saint, *Veronica Giuliani*, is the subject of a panegyric because of her wonderful devotion to the Passion of our Lord. Her story as here given, is both incredible and repulsive. "*In the cradle* she refused food thrice a week, on Wednesday, Friday and Saturday; and *when only three years old*, in imitation of the martyrs, *she thrust her hands into the fire and kept them there till the smell of the burning flesh brought the inmates of the house to her side.*" If this fable could be substantiated, what would it show but that the poor child had lost the mind which its Creator had at the first conferred upon it, since it turned its puerile energies to the destruction of that very body which is God's handiwork, and which has been so wonderfully and fearfully made? And what is added goes to make the insanity of this mythical saint still more distinct. We say "mythical," for the very name Veronica is evidently an invention, derived from the true image (*verus*, Latin for "true," and *icon*, Greek for "image" or "likeness") of himself which Christ is said to have given her. Where in the records of mental and moral hallucination can a more deplorable state of the human soul be found than that which is pictured in the following description of Saint Veronica's vagaries here related as sober fact? Where unless in the history of Mary Alaccque, can be found so striking exemplification of the tendency of the Roman Catholic system towards the substitution of gross and sensual forms in place of the most spiritual of truths? "After she had taken the habit of St. Clare, *she underwent a mysterious ceremony of espon-*

sals with our Lord, and ever afterwards there floated continually before her a mythical overflowing chalice, of which she had to drink, and which filled her with anguish as she drank it. Our Lord crowned her with a crown of thorns, which seemed to pierce into her brain, but of which nought was visible but the scars. Lastly, in his love, he stamped her with the marks of His five blessed wounds. Often in an ecstasy she went through and suffered the Agony of the Cross, her body writhing and her bones cracking with the fearful torments. Through all the pain her only love was the Cross. 'Satisfy me with the Cross,' was her cry; and she embraced the very trees in the garden because they reminded her of it. An agony of three hours closed her long but beloved martyrdom, her very death being, like her Lord's, an act of obedience, for she could not die until her superiors had given her leave."

Of the third saint, *Saint Guthlake*, we need not speak in much detail, although his adventures were of the most remarkable. After having been nine years a member of a band of robbers, he was suddenly converted. "One night, as he lay awake in the forest, new thoughts of death, the vanity of the earth, and the joys of heaven stirred his heart." Tearing himself away from his companions, he did penance for two years in an abbey, then imitating the saints of the desert, withdrew to the marshes of Lincolnshire to lead a hermit's life. We are told that in these solitudes, he became the object of the most terrible assaults of evil spirits, that they cast him into foul swamps, reproached him incessantly with the sins of his youth, and once seemed to have brought him into the mouth of hell itself. On the other hand, the dreary waste became to him before he died, a holy and refreshing sanctuary. "Morning and night an angel visited him, and whispered the secrets of heaven to him as he knelt in prayer. The lower creatures obeyed him. The birds and the fishes came at his call and ate out of his hand, while the swallows would perch on his head and knees, and let him help them to build their nests. To one who expressed surprise he said, 'Know ye not that all created beings unite themselves with him who unites himself with God?'"

The fourth day's saint is *Martha*, the sister of Mary and of Lazarus. After a summary of the few facts given by the Evangelists, a marvelous account is given, with equal positiveness, of her sail to southern France. "And then we find the tomb of St. Martha at Tarascon in Provence. When the storm of persecution came, the family of Bethany, with a few companions, were put into a boat, without oars or sail, and borne to the coast of France. St. Mary's tomb is at St. Baume: St. Lazarus is venerated as the founder of the Church of Marseilles; and the memory

of the virtues and labors of St. Martha is still fragrant at Avignon and Tarascon."

St. Mary Magdalen of Pazzi, of an illustrious Florentine family, who figures as the fifth saint on the list, was a Carmelite nun. She rose to be the head of her convent, and died in 1607. The chief facts recorded are that God raised her to high states of prayer, and gave her rare gifts, enabling her to read the thoughts of her novices, and filling her with wisdom to direct them aright," and that "her body was incorrupt."

The sixth saint held up for Christian imitation is *Ignatius Loyola*, founder of the order of Jesus. Nothing new or strange is told of this famous character. If we might believe the writer, his was a signal illustration of the motto chosen for the society; for in all his actions he lived simply "Ad majorem Dei gloriam—To the greater glory of God." Those, however, who are familiar with what the Jesuits have been and have done, from the very hour of their institution, to create disorder and insubordination, corrupting the very fountain of morality by teaching that the end of human conduct justifies the means, and rendering themselves by their reckless ambition so odious as to have been at some time or other expelled from almost every Roman Catholic state of Europe, will regard as profane and blasphemous the application made to St. Ignatius Loyola of the words of our Lord: "I have glorified Thee on earth; I have finished the work which thou gavest Me to do."

The blessed Giovanni Colombini, the last saint held up for the admiration of the faithful was chief magistrate of Siena, in the fourteenth century, and is said to have been converted by reading the story of St. Mary of Egypt. Thereupon in the very palace where he had lived he became the lowest kitchen servant for a time equal to that during which he had held office meanwhile begging his food in the streets.

Such is a specimen of the stories in which the laity are instructed, and which take the place of the Holy Scriptures in their religious instruction.

"THE HOUSE OF ROLAND."

A MEMENTO OF THE CAMISARDS.

A pamphlet bearing the title "*La maison de Roland*," has reached us, with the name of M. Jules Bonnet, Secretary of the French Protestant Historical Society, on the title-page, as author. From a perusal of it we gain some interesting facts. It will be remembered by most

readers conversant with European history, that the earlier years of last century witnessed a strange conflict in the Cevennes Mountains of Southern France. Fifteen years before the close of the seventeenth century, the repressive measures of Louis XIV. directed against the Protestants had culminated in the iniquitous Revocation of the Edict of Nantes. The revocation was based upon the lying assertion that the king's efforts had been so blessed of God that the kingdom had been purged of heresy—the Protestants had ceased to exist. The fact was that, besides the multitudes that fled from France, estimated by some writers as high as 800,000 persons, large numbers of Protestants still remained, especially in the south, and, above all, in the recesses of the Cevennes Mountains. What persecutions these mountaineers endured during the remaining years of that century, it would be impossible to narrate within a brief compass: suffice it to say, that finding that there was no hope of regaining peaceably the right which they claimed as their most precious heritage, the Cevenols in 1702 rose in open revolt against their oppressors. Their ancestors for about a century and a half had borne the name, first given in derision, of "Huguenots;" now these Protestant warriors were nicknamed "Camisards." This name, as obscure in its derivation as the other, soon became famous. For a mere handful of people, poor, scantily clothed, and at first destitute both of arms and of experience, rendered themselves formidable to the armies of the most puissant monarch of Christendom. The Camisards again and again routed forces many times their own number. The Royal generals sent to crush them, including a Marshal of France, were successively withdrawn because of failure. The troops came to dread the very sound of the metrical version of the 68th Psalm, the old Huguenot battle song: so that one of their officers used to admit that when the Camisards raised it he lost all control of his men "who ran as if all the devils were at their heels." Even the savage proscription of the entire region, in accordance with which not less than four hundred and sixty-six towns, villages and hamlets were deliberately marked out for destruction, succeeded in pacifying the district. Greater success attended the efforts of negotiation, and after the lapse of two years, when the most prominent leader had been induced to make with the government a compact, (which savored, in the estimation of many, not a little of treachery) and when most of the rest had been slain, peace was at last restored. But Protestantism even then was not destroyed, though forced to conceal itself. The moment that toleration returned it raised its head again, and now, as we are assured by Mr. R. L. Stevenson, in his sprightly little volume "*Travels with a donkey in the Cevennes*,"

it seems almost to claim the majority of the people. Accosting a dark, military looking wayfarer, carrying a gamebag on a baldric, the solitary human being he met on the mountains one forenoon, and happening to ask him if he were Protestant or Catholic—"O," said the man, "I make no shame of my religion. I am a Catholic." Whereupon Mr. Steven-son well remarks: "He made no shame of it! The phrase is a piece of natural statistics: for it is the language of one in a minority. I thought with a smile of Bavière and his Dragoons, and how you may ride rough-shod over a religion for a century, and leave it only the more lively for the friction. *Ireland* is still Catholic: the *Cevennes* still Protestant. It is not a basketful of law-papers, nor the hoofs and pistol-butts of a regiment of horse, that can change one tittle of a ploughman's thoughts."

Of the half-a-dozen or dozen names of Camisard leaders, the name of Roland—at once military head and eloquent and enthusiastic preacher—is entitled to rank among the very foremost. With Laporte and Castanet he was one of the original commanders, to whom an inimical chronicler does the honor to say that the famous Roman triumvirate did not in ancient times make such a noise in Italy as they in the *Cevennes*. In fact the fall of Roland, betrayed by a companion for a considerable sum of money, constituted virtually the end of the war of the Camisards.

An interesting memento of these scenes still remains in the house which the old hero of the *Cevennes* lived in, at *Mus-Soubeyran*. It was recently visited by M. Jules Bonnet, who found it occupied by M. Laporte, the last representative of Roland's family, and a worthy deacon in the neighboring church of Malet. It is a building of modest appearance and of no great dimensions. Of the four rooms, that which is most remote from the entrance, is provided with a generous fireplace, a symbol of patriarchial hospitality. In the same room an antique closet conceals a mysterious excavation improperly called "*Roland's hiding-place*." The Camisard chieftain had no retreat but the inaccessible tops of the mountains and the grottoes of the wilderness. A Bible of the sixteenth century, preserved with pious respect, and bearing marks of having been handled by successive generations, bears the name of *Roland's Bible*. A double pointed halberd stands in the corner, like the lance of Achilles: the weapon of battle near the book of prayer! Such are the relics of this humble abode, great by its recollections.

The French Protestant Historical Society has, at the suggestion of its president, Baron Schickler, set on foot a subscription to purchase

this historical spot, which will thus be preserved intact to future generations. A sum of ten thousand francs (\$2,000) will be required. It would be pleasant if some American descendants of the Huguenots should think proper to contribute to the undertaking.

MISSIONARY INTELLIGENCE.

HOME WORK.

Chelsea, Mass.—Rev. M. Dwight.

Our Missionary in Chelsea, Rev. M. Dwight, reports for the two months of June and July :—

“Number of calls made upon Roman Catholic and mixed families.....	320
Number of calls made upon Protestant families.....	121
Number of calls made where intoxicating liquors are sold....	21

Total 462

Number of Bibles, Tracts, and portions of the Bible distributed..... 142

Number of destitute families supplied, all Roman Catholic and mixed families..... 81

“I have supplied, with a cheap copy of the Bible, an unusually large number of Protestant families, who were inadequately supplied with the Word of God. Some of them had only small and tattered New Testaments. Others had Bibles of so fine print they found it difficult to read them, and were very thankful to receive a new copy of print so large that they could easily read their favorite Book. It has given me great satisfaction to gladden many Christian hearts in this way. Quite a number of these persons are colored.

“I have read, or recited portions of the Word of God, and offered oral prayer in 80 families; namely, 45 Protestant and 42 Roman Catholic families. Many Roman Catholics appear to listen to

prayer from Protestant lips and hearts with great interest and satisfaction. This kind of seed sowing, under the blessings of the Holy Spirit, will not, I am quite confident, be wholly unproductive of returns. Some 4,000 pages of carefully selected Tracts, Christian, and Christian *Temperance* have been distributed to Protestants and Catholics, and to liquor sellers and drinkers, with prayer and hope. May God make them powerful for good.”

Cincinnati, O.—Misses Purlier and Schiller.

Miss Schiller writes, under date of August 2nd :—

“I report during the month of July about 125 family visits. I held conversations in fully one half of these, the import of which was to urge non church goers to attend some sanctuary on the Sabbath. Out of the many that promised only a very few have as yet redeemed their word, the common excuses just now are the intense heat of the weather and the want of suitable clothing. With the aid of kind friends, one poor woman will be supplied with an outfit, and will then attend church services regularly and thus exert an influence for good over her numerous family. This was a case of urgent need, but there are others who have every need supplied as well as many luxuries, who will only promise to come when the weather gets cooler; but God's grace can take hold of such and use them for His glory.

“In a Roman Catholic family two brothers were approached on the subject

and invited to come to the church where I attend. One of them readily promised. The other said: "Oh, I can't go to the church. Every one would look at me. But I will go to Music Hall. I like to go where there is a crowd." Knowing that the Gospel is faithfully preached to thousands at that place on the Sabbath, I encouraged him to go, trusting that some good word might enter his heart and show him the folly of being ashamed to be seen by the people of God. Some time ago I gave to the mother of these young men a large print Testament. Calling to see her twice I found the book on the table with her spectacles between the leaves to mark the place where she had just been reading. She said to me: "Do you see how I use the Bible you gave me? I love to read it, especially Sunday afternoons." I endeavor to give Bibles only where they will be fully appreciated. In my visits, one afternoon recently, three different families voluntarily spoke with gratitude of the bibles they had received through my hands.

"I secured two new scholars for the Sabbath School. The little girls called for me Sabbath afternoon, by appointment, and were introduced into our Sabbath School, where they were enrolled as members. There is promise of more when the weather cools. My work in house and hospital is chiefly devoted to Germans, but no one is overlooked, when opportunity offers. I made three visits to the Cincinnati Hospital, when the usual welcome is extended. One poor woman was suffering intensely, but she struggled to say, 'O yes, pray for me. Pray with me now, and pray for me at your home.' She has not many hours to live.

"Cards, tracts, and papers have been distributed with care and with the hope that much good may result from the printed pages."

Chicago, Ills.—Rev. A. Miller.

Rev. A. Miller, our German City Missionary in Chicago, Ill., writes of his work during the month of July:—

"On account of the hot weather I did not visit as many families as usual, and people were so much depressed by the heat that few were inclined to converse on religious subjects. The prevalence of sickness among the poor imposed on me additional duties, and much of my time has been spent in securing temporal supplies. The 'Aid and Relief Society' is closed from May until October, and hence I have many calls during the summer. I attended a funeral a few days ago and collected in the neighborhood a sufficient amount to defray the expenses.

"This work of charity bears spiritual fruit, as many of the persons whom I aid come to our chapel and worship on the Sabbath. Among these are Roman Catholics, who are thus won by our kindness. Even when the weather was extremely warm, our chapel was nearly full, and, at times, crowded. I can report several hopeful conversions, and others are deeply awakened. I trust that the Lord will save all who attend our meetings.

"The heated term has affected the mission school, and the attendance during the past month was not as large as usual, ranging between 50 and 100. The German picnics on the Sabbath also interfere, whole families being attracted to these gatherings. May the Lord open the eyes of these worldly parents!"

Davenport, Iowa.—Rev. C. Hoffman.

Our German Missionary in Davenport, Iowa, and vicinity, Rev. C. Hoffman, presents this statement for the month of July:—

"In the neighborhood of Calamus I made about 30 visits and found much to encourage me. It is difficult to get the

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EDITORIAL NOTES.

THE FRENCH DEPUTATION. Before this number of the CHRISTIAN WORLD reaches the hands of its readers, it is hoped that both M. Réveillaud and Mr. Newell will be in this country. In place of Rev. Mr. Mouillepie, it is probable that the Rev. Mr. Dodds, a son-in-law of Rev. Horatius Bonar and a chief helper of Rev. Mr. McAll, will accompany M. Réveillaud as his fellow laborer and, should occasion require, as his interpreter. The plan for the movements of the deputation, in forming which they will be assisted by the counsel of a commission acting under the auspices of the American and Foreign Christian Union, cannot as yet be definitely announced. We may, however, say that they will in the first instance attend the sessions of the Presbyterian General Council appointed to meet September 23d, and those of the American Board and of the American Missionary Association, to be held in Lowell and Norwich respectively, in the early part of October. We would bespeak in behalf of the movement the most hearty prayers and sympathy of all Christian men and women, that it may be made eminently successful, and that the Protestants of America may come up with true enthusiasm to the support of their brethren in France who, in the abundant opportunities presented to them for the evangelization of their great country, find themselves embarrassed and almost crushed by the very magnitude of the work. It is needless for us to say, after what we have said in a previous number that we shall gladly welcome as well the gifts of God's people that may be sent directly to this office in answer to our appeal, as those which shall come in response to M. Réveillaud's presentation of the demands of the work. All sums sent for the French Deputation will be received as a special deposit, and remitted to France without deduction, save for the deputation's own expenses.

RETURN OF REV. MR. NEWELL.—We are happy to say that the Rev. W. W. Newell, Jr., is expected to return to this country, after a very interesting tour of inspection through various parts of France, about the same time as M. Réveillaud. We feel sure that the views which he will be able to present will be such as to awaken a very deep interest in every Christian heart. In another part of the present number of this Magazine will be found a letter from Mr Newell, as well as an account of missionary work in Marseilles prepared at his request.

THE CONVERSION OF M. REVEILLAUD.—Much attention has been awakened by the account given in last month's CHRISTIAN WORLD of this remarkable man and the work to which he seems in the Providence of God to be called. A respected friend writes to us: "In your interesting article on Réveillaud you allude to the character of his experience at the time of his conversion. If you have the facts in hand respecting that conversion you would gratify a large number of readers by giving a recital of them. I have seen many allusions to his conversion as very remarkable, but I have never seen anything specific." In accordance with this request we take pleasure in reproducing the statement made by Professor W. G. Blaikie, D. D., in a letter to the *Family Treasury* about two years since. After sketching M. Réveillaud's past history and describing his "Question Religieuse," from which it is evident that the brilliant writer was as yet no Protestant, Professor Blaikie says: "But many things have happened since then. From trustworthy sources we have learned that trial has entered the young journalist's household, and death carried away a little child. M. Réveillaud has become a member of the Reformed Church of France. More than that, and most interesting of all, he has undergone, we believe, a most striking spiritual change. While we were engaged in reading his book, a friend of his called at the house where we were, and answered our inquiries regarding him in a most interesting way. He placed in our hands a magazine entitled *L'Ami Chrétien des Familles*, for August 3, 1878. He bade us read the first paper—a communication from a pastor in the north of France, giving a brief account of a sermon preached by him on the martyrdom of Stephen, and of the striking commentary offered on it by a young man in the congregation a fortnight before the date of the journal. No names were given; but our friend, whose information we could thoroughly rely on, assured us that the young man was the author of the book we had been reading. We subjoin a literal translation of the paper.

"After speaking of his sermon, the author says a young man rose in the church, and came towards him, and thus proceeds:—

"I turned quickly, and guessed at once that the intelligent and well-educated young man who came towards me, and whom I knew well, desired to make some statement. "Would you allow me," said he "to bear witness to the Holy Ghost!" I gave him leave, and before the communion-table, at the foot of the pulpit, he made his statement nearly as follows:—

"My brethren, I desire to bear witness to the Holy Ghost, and proclaim with our excellent pastor that there is an invisible and supernatural world, which does not come under our senses, but is apprehended by faith and heavenly grace. Last night it pleased the Holy Spirit to reveal Himself to me, and give me that baptism in which, according to the promise of the Scriptures, we become the children of the Father, and joint-heirs with Jesus Christ. By this baptism I have been born again, and have put off the old man, with the lusts of the flesh and perdition. I feel the grace, the power, and the love of God. I have become a member of the invisible Church of Christ. I am converted. I am saved!

"I was the most unworthy amongst the children of sin and the world; and when I think of my old life, so corrupt and impure under all sorts of iniquity. I wonder how God has deigned to make choice of my soul in order to turn it into a temple of the Holy Ghost. Formerly I had nothing but a wish for good, a lively feeling of my misery, with a vague, indefinite desire to make my peace with God, and enjoy His favor. I remember that some days ago I expressed in prayer the desire that God would bestow on me the grace of the Holy Spirit. I have been answered a hundred-fold more than I should have dared to hope. Yes: God is great! He is the Lord of the visible and the invisible, and to His almighty power nothing is impossible. Who are we that we should dare to set limits to His omnipotence, and to dispute with Him the power of working miracles within us or without?

"A miracle! Is not my conversion a miracle? I fell asleep yesterday in an atmosphere of worldly thoughts, and I do not remember that during the whole day I ever lifted up my heart to God. In the night, perhaps about one in the morning, I had a dream. I thought that I was disputing with a Catholic lady. We talked of Protestantism, when she said to me, "Yours is no religion; you believe nothing." "What!" replied I, still in my dream, "believe nothing! On the contrary, we have the same creed as the Catholics." To convince her of this, I repeated the Apostles' Creed—"I believe in God the Father Almighty,

Maker of heaven and earth, and in Jesus Christ, His only Son, our Lord." &c. I continued thus in my dream, making an effort sometimes to remember the words, and my conviction of their truth became stronger as I proceeded. I came to that part of the Creed—"From thence He will come to judge the quick and the dead," when it seemed as if the earth quaked, and a gulf opened, and the stars fell from heaven, as if the 1st day had come. The impression was instantaneous, and I expected to be swallowed up in the universal convulsion, when I remembered the part of the Creed which I had recited the moment before the catastrophe—"I believe in the Holy Spirit." At this moment it seemed to me that I was set beyond the abyss, and that the Holy Spirit took possession of me. "Saved!" I thought to myself; and I repeated with the tone of profound conviction, as if to assure myself of my salvation, and not lose it just as I received it. "I believe—yes, I believe in the Holy Ghost."

"From that moment I had the assurance of being no longer in a dream, and that which followed might have appeared a hallucination, had I not tested it thoroughly, and found that it was the hallucination of a waking man, whose pulse was quite calm (as I found by counting it several times), and perfectly conscious of his personality, knowing himself to be in bed in his own room, and perceiving, when he opened his eyes, the light of the dawn coming through the windows.

"Then as I reflected, still under the influence of the dream and the vision which I had just had, "I believe—I believe in the Holy Spirit," I felt a soft emotion passing through my bones, and filling my whole being. I had from this moment the persuasion that the Holy Spirit had entered me. I had, at the same time, a most perfect feeling of happiness, and a most lively impression of the infinity of the divine love. I repeated the Apostles' Creed from the beginning, and a new meaning seemed to shine out from it, and to make all its assertions self-evidencing. I was full of warm and lively emotions. I was filled with a rushing current of divine love. It is impossible to express in words my experience and the happiness which it brought.

"This baptism of fire lasted several hours. I had wakened my wife, and told her of my extraordinary experience. When she had become sure that I was not in a fever, she entered from the bottom of her heart into my joy and prayers; for my heart could do nothing but pray, and words of prayer, adoration, and love poured themselves spontaneously and unceasingly from my lips. Some other persons who were in the house came to me likewise while I was in this state of divine ecstasy. I prayed earnestly to Heaven for their conversion, and if they were not all converted

at first, they were at least greatly concerned and impressed by what they heard.

“ ‘At five o’clock, I had a Bible brought to me, and I read a passage from it. Oh, how full of force, of light, and of irresistible evidence the verses of the Holy Book appeared to me for the first time in my life. All my old objections had fallen to the ground, as I took in the doctrines of the divine Saviour, of gratuitous pardon, of salvation, of eternal blessedness promised to the elect.

“ ‘I owe to you, my brethren, members with me of this Christian Church, the first expression of my new-born and living faith. I should doubtless have shrunk from this public declaration at this hour, and contrary to all ecclesiastical custom —and I did not come with any such intention; but when our beloved pastor spoke to us of Stephen, and the gift of the Holy Spirit which he enjoyed, and of the witness which he bore to the glory of God, it seemed to me that the same Spirit prompted me to speak and bear him this testimony, and heedless of other considerations and of the risk of appearing to you a madman, I have obeyed.

“ ‘And to you my brethren, I say, “Glory to God in the highest heavens, and peace on earth to men of good will!” (*Louange à Dieu au plus haut des cieux, et paix sur la terre aux hommes de bonne volonté.*) I tell you: Christ has come to redeem us, to save us, to bear the burden of our sins, to be our ransom before the Father! Christ reigns, and communicates Himself to us by the Holy Spirit. Oh, love the Lord Jesus; love God, that God may perform his work in you as he has done in me, that you may be flooded with the grace of the Spirit, and that you thus may have peace and communion with the Holy Ghost, joy of heart, and assurance of eternal salvation. Amen!”

“ ‘If we are correctly informed on the subject of this paper, “adds Professor Blackie,” we need have little fear that M. Réveillaud’s efforts to advance Protestantism in France will be based on too narrow and feeble a foundation. New light has been given him, and it will not be in vain. The leadings of Divine Providence in regard to him have been most remarkable, and we trust a blessed career is in reserve for him. Notwithstanding all that has been vouchsafed to him, he needs to be much upheld in prayer. Such an ecstatic experience as his needs to be somewhat tempered, and yet not so toned down as to lose its burning power. God grant him all needful blessing and guidance in the great work that seems to be laid to his hand!”

THE NEUCHÂTEL SOCIETY.—About a year ago the friends of the good cause in France were much distressed by the prospect that this excellent organization would see itself compelled to give up its work to other hands to carry on. We are glad to learn that the decision to this effect which had been reluctantly adopted has been reversed; or, rather, the step has been deferred, in hope that its necessity may be obviated. The difficulty was solely a difficulty of obtaining the necessary funds. It is true that the operations were conducted on no very large scale, and every possible economy was practised, but various circumstances, probably traceable to the financial condition of Switzerland, had led to a serious diminution of income. Now there is every reason to believe that the Neuchâtel Society will be able to maintain at least two out of its three stations for a term of four years, some large annual sums having been pledged for that time. The stations in question are *Monlucon*, with its sub-stations of *Commentry* and *Bézant*, in the department of Allier, near the geographical centre of France; *Le Puy* on the Upper Loire; and *Gap*, in the Higher Alps. Of these, Gap, which has hitherto offered less promise than either of the others, possesses to a native of Neuchâtel in particular rare attractiveness. For Gap was the birthplace of William Farel—that great reformer to whose efforts Neuchâtel is indebted for a knowledge of the pure gospel. In its neighborhood a hamlet yet bears the name of Farel of whom it might be said with as much truth as it was said of John Knox, that he never feared the face of mortal man. It is not strange that the Neuchâtelais are anxious to repay the debt under which Gap laid their fathers three centuries ago. Monlucon, and Commentry, manufacturing centres, present more active encouragement. Here flourishing churches and schools have arisen, among very poor populations and despite every inimical effort of the priests and the wealthy manufacturers whom they influence. To some of the devoted converts the trial is a sore one. At Commentry the heads of the factories' relentlessly dismiss from their employ any person suspected of attachment to the gospel. Thus a father of a family of seven children was recently thrown out of work after a faithful service of twenty-two years. A person who declares himself a Protestant risks losing his daily bread from the very moment the fact of his conversion is known.

THE BIBLE CARRIAGE has been kept upon its round of beneficence by the Neuchâtel Society (of which the distinguished theologian and commentator, Professor F. Godet, is president) for the past nine years. We have more than once alluded to the good work it does and to the remarkable providence that led to the institution of this and other operations of the society. Let it suffice to remind our readers that in the course of the disastrous Franco-Prussian war, rather by the incompetence of its superiors, it is maintained, than by any want of bravery of its own, a whole division of the French army, numbering eighty or ninety thousand men, was cut off on the eastern border of the country and compelled to cross into Switzerland. Here they remained until the close of the war, *internés*, that is, deprived of their arms and prevented from engaging in hostilities. The Christians of Switzerland did not lose their opportunity. The poor French soldiers were not only treated with the greatest kindness, but were instructed in the truths of the Bible. When, at length, they were permitted to return home, they went with copies of the New Testament in their hands, and with lively gratitude to their Swiss benefactors in their hearts. Henceforth the Swiss colporteur or evangelist who visited any part of France was pretty sure to meet with some of these returned veterans, and, when recognized to be greeted with joy. In the autumn of 1871 a Bible carriage started out from Neuchâtel, and its peregrinations have scarcely intermitted from that time to this. M. Pointet and his wife took charge of it, rode upon it, slept in it, sold from it Bibles and Testaments and 'Almanacs of Good Counsel,' and distributed from it copies of single books of the Sacred Scriptures. From the autumn of 1871 to the end of 1879, or in a little more than eight years, they sold 848 Bibles, 32,661 New Testaments, and 100,659 Almanacs and pictures, and gave away 401,151 portions of the word of God. In 1879 alone the sales were 75 Bibles, and 4,151 New Testaments, besides a gratuitous distribution of 61,800 portions of the Sacred Scriptures.

In the support of this Bible Carriage the Neuchâtel Society has had assistance from England. Now that it feels unable to provide for it, the "Committee of the Bible Stand" has assumed the entire responsibility. It is pleasant, however, to know that M. Pointet and his wife, though both of them a good deal broken in health through exposure to hardships and dangers of every kind, will still be in charge.

THE RELIGIOUS PULSE OF FRANCE can perhaps be felt by no one better than by M. Pointet. Certainly no one can better judge of the tem-

per of the lower classes of the population of the towns and villages. The Bible Carriage has during the past eight or nine years traversed a very large part of France. From July 1879 to June 1880 it has visited, very thoroughly as we judge, the *six* departments of Aisne, Nord, Pas-de-Calais, Seine-Inférieure, Seine et Marne, Saône et Loire. The first four are north of Paris, the fifth is in the immediate vicinity of the capital toward the east, and the sixth is a little north of Lyons. How were the Bible-venders received? Not, indeed, without occasional marks of hostility such as was encountered from time to time in previous years. For instance, at B., after several hours spent in successful talk and sale M. Pointet found himself surrounded by a band of evil-minded persons. Suddenly the carriage is shaken violently. All around him copies of the Gospels and Almanacs are torn. Balls made of them are hurled at him, together with cigar ends and handfuls of tobacco. It was only by a calm and quiet remonstrance that at last he was able to quiet these furious persons. "My friends," he told them, "you will never throw me as many as I had thrown at me at Lourdes." From C., in the Department of Seine et Marne, M. Pointet wrote: "I am sad at heart. What hatred for the truth! The name of God and of Jesus Christ seems to transport them into rage. A man with a cultivated appearance, to whom I sold a calendar, adding a handsome copy of St. Luke's Gospel, brought me back the latter, saying, 'I want none of this filth (*cette saleté*).'" But it is far otherwise in the majority of cases. At one place, on arriving on the grand square, the carriage was soon quite surrounded, distribution was almost impossible, the people crowded on the vehicle till it was almost crushed. At the market of H., all the copies of the Sacred Scriptures brought to the place were soon exhausted, then the almanacs, and lastly the tracts. And the people were as anxious to hear as to buy. At Creusot, a manufacturing centre, 3,000 portions of the Bible was soon placed in the hands of the people, and not one was torn. In one place 80 New Testaments were sold in a few hours, in another a hundred or so. At A. a man came up with tears in his eyes and shaking M. Pointet's hand, said to him: "Sir, I have been these two days listening to what you have said to everybody. But I have not heard enough. Tell me, if you please, something more of what Jesus Christ is willing to do in our hearts." In H., alone 600 Bibles and New Testaments were sold in a single month. Yet in this same place the enmity of a band of free thinkers was aroused, who endeavored to induce the police to interpose obstacles in M. Pointet's way. "The French people," he writes, "is passing through a strange phase of transition. The great

endure the *calotte* (priest's cap); and I am often called

"calotin." And yet this people still likes religion; but they cannot

conceive that religion is what Jesus Christ and the apostles said and did, and not that religion of which they understand nothing."

THE SPANISH CHRISTIAN CHURCH, which held its General Assembly in Madrid in May last, is steadily, if not rapidly, growing in the number of its congregations. It now numbers fifteen churches, and four fixed missions. The churches are Leguinitos, Calatrava, and Las Peñuelas, in Madrid, and those of Salamanca, Cartagena, Cordoba, Jerez, San Fernando, Huelva, Raus, Sevilla, Cádiz, Cármas, Granada, and Utrera; the missions are at Villaseusa, Mecerén, Escornar and La Linea. The majority of these were represented in the General Assembly. In this body a spirit of perfect concord seems to have prevailed. A new feature was the adoption of a resolution, offered by Rev. Henry R. Duncan, looking to a closer brotherly union and co-operation with other Christian workers, who, though not receiving the polity of the Presbyterian Church agree with it in doctrine. The movement is so interesting in its bearing upon the subject of Christian Union, that we give the last part of the preamble and the resolution itself:—

"Whereas it is right that each one should be guided by the voice of the Lord as he hears it in his conscience enlightened by the Word and Spirit, in all matters of the Church polity, and should not consider the question of order as unimportant, but should adhere to and uphold that which he believes to be Scriptural and right for the government and edification of the Church, while conceding to others the privilege and liberty which he himself practises;

"And whereas there are in Spain some true servants of the Lord who do not see eye to eye with the members of the Spanish Christian Church in the matter of her ecclesiastical system, but are at one with her in faith, doctrine and zeal for the salvation of souls, the overthrow of error, and the setting up of the kingdom of Christ:

"Therefore, the General Assembly of this Church, while adhering to and upholding as in their eyes pure and scriptural her accepted standards, and desirous of maintaining them in practice as heretofore, do recognize the duty of providing for practical union with the brethren in the Lord who are vigorously and effectively fighting the same battle as they, in other parts of Spain, but who, while desirous of co-operating and taking counsel with this Church, cannot in conscience unite in her organization and discipline:—

"And they decree that henceforward the Spanish Christian Church, while continuing in all things unchanged in her relation to those who accept standards, do receive as brethren and fellow counsellors, on their

regular application and admission, all those recognized laborers in the Lord's vineyard in Spain, who are at one with her in faith and doctrine, taking counsel with them in all matters pertaining to the advancement of the cause of Christ in Spain and in their own individual spheres of labor, inviting them as members with all the privileges, excepting that of voting on matters on which they do not submit to be governed to all ordinary and extraordinary meetings of the Presbyteries within their districts, and to the General Assemblies. And the United Council reserves to itself the power of suspending or excluding from membership any one who may be proved unworthy of fellowship with the body."

The next session of the General Assembly was appointed for May 1882.

LETTER FROM MR. NEWELL.

Although the following letter is a of somewhat early date, having unfortunately been so detained in the mails as to reach us too late for publication in the September number of the *CHRISTIAN WORLD*, we cannot forego the pleasure of giving it a place in these columns. As will be noticed elsewhere, Mr. Newell, who at the time of our writing is already upon the ocean on his way to this country, in company with Mr. Réveillaud and other French friends, is expected to arrive before the appearance of the present issue.

To the Readers of the *CHRISTIAN WORLD* :

Paris, July 16, 1880.

Having but too lately arrived in France to give clear information concerning the Protestant Church of this country, I may yet follow my inclination, and send to you a message of greeting.

As God has brought us together for the assistance of the French Protestants in this day of their opportunity and need, I cannot but recall that sixteen years ago I left Union Seminary under engagement with the "American and Foreign Christian Union," to labor for them in Italy. Circumstances changed my plans, and prevented my entering its service. You may well imagine, however, that, during these years of pastoral work the affairs of the "American and Foreign Christian Union" have awakened in me the deepest interest. And now, it is with peculiar emotion that I write to you as its agent, really at the work on this foreign field.

Whether God may have seen these years of toil at home essential as

preparatory for more successful service abroad, we cannot tell. One thing we know, *God is in no hurry*. He can wait the fitting of His instruments. He can wait the preparing of His nations. But His time shall come, as, after ages of longing and suffering, it has come in France to day. And we are but too happy to enlist in His service, leaving the where and the when with Him who makes no mistakes.

The way in which God brings us to some peculiar service is often mysterious and interesting.

In his story of Mr. McAll's mission to the working men of Paris and Lyons, Dr. Bonar writes: "It is on our *journeys* that God so often meets us, and gives us new directions, or intrusts us unexpectedly with a new commission, deranging all our plans, and sending us on an errand, perhaps the very last that we could have expected to be sent upon. Of many others besides Paul it may be told how they had *seen the Lord in the way* and that He had spoken to them. This thought was suggested because Mr. McAll was led to his work in Paris by means of a visit to this city during a vacation. And how forcibly have these words spoken to me, called to this same work because of a journey to this same city. While I thought it was only for health, God now shows me that it was but the giving a new direction to my life and the speaking of a new commission, the very last that might have been expected.

And just at this time, in His own best way, God has put also into the heart of the "American and Foreign Christian Union" to renew their assistance to the Protestant church of France.

I am glad for this. There seems a peculiar fitness in undertaking this mission: first, because of your history, first formed, under the name of "*The French Association*" for work in France, where the beloved Robert Baird, D. D. did such glorious service, and concerning which he so stirred the heart of the American Church on his return visits.

And to-day your better name declares you worthy of the more hearty response of the Protestant church of America. "*Christian*" in the true sense of faith on the Lord Jesus Christ, and devotion to His cause. A "*Christian Union*," free from denominational restrictions or sectarian bigotry. An "*AMERICAN Christian Union*" for the evangelization of America by America, and also a "*FOREIGN Christian Union*" whose love to men begins at home; yet, in the spirit of the Divine Master stays not there, but on the old as well as the new continent labors to bring the people to Christ. Whose reports of the kingdom of our Lord are not confined to one little enterprise, but are rightly called "*The Christian World*."

Our coming together just at this juncture has seemed of divine guidance. Such a society, whose sole and sublime aim is *The World for Christ*, organized on such evangelical and Catholic basis, with such history of God's favor, with such adaptation to this peculiar field, and with such leading of God in this direction at this time, seems eminently qualified to be a medium of assistance from the Church of America to the Church of France.

The pastors and Christian workers already seem to have most cordially welcomed your purpose on their behalf, and feel greatly cheered thereby. Noble men like Pasteur Monod, Pasteur Bersier, Pasteur Vernes, President of the Consistory of the Reformed Church, Pasteur Lorriaux, Secretary of the "Société Centrale," Pasteur Mouillepieu, of the Methodist church, and M. Révillaud, the eloquent writer and orator, whose conversion to Christ made such impression on the Protestant Church, and whose labors for Christ are being blessed so signally throughout France; who is hoping to come to America this fall, and tell you of the needs and hopes of his beloved country; all these and others have received me with hearty goodwill.

Some whom I hope to meet are now absent on their vacation. In a letter of welcome from Mr. McAll, who is resting for a few weeks, he writes: "The work to be attempted in this land, is immense; and He who has put it into your heart to bear a part in it, can, and in answer to supplication will attend you in it with great blessing."

Such is my welcome, and I ask the prayers of the readers of "The Christian World," as those of my countrymen most interested, that God may indeed bless our mission, making it the means of great good in the name of His holy child Jesus.

Your "laborer together with God,"

WILLIAM W. NEWELL, JR.

MISSION WORK IN MARSEILLES.

We commend to the careful perusal of our readers the following letter of Rev. R. Saillens, of Marseilles, written at the special request of Mr. Newell, who in sending it us for publication in the *CHRISTIAN WORLD*, remarks: "Of all the evangelistic efforts in France none have interested me more than that of M. Saillens, at Marseilles. That I might send you some account of this work, I asked M. Saillens to write to me a statement of what he was doing. I find the letter so much more satisfactory than anything that I could write that I send it to you

entire. Let me only add the hope that as your heart is moved at the account of such a wonderful work, you will obey your best impulse, and really send something to assist in carrying it on. Any amount sent to Rev. H. M. Baird, D. D., 45 Bible House, New York, will be forwarded to the workers."

MARSEILLES, August 18th, 1880.

MY DEAR SIR:

You have asked me to give you some details concerning our mission in Marseilles, in view of our brethren in America, who may be led by the Lord to take a special interest in our work. I now come to fulfill my promise.

The work here was begun in November, 1878. I was then an agent of Mr. McAll's mission in Paris; but having been brought up in Marseilles, I had very much at heart that the Gospel should be preached here. So, after much prayer and consideration, I decided upon leaving Paris to come here, relying upon God for support.

I was converted through the means of the Young Men Christian Associations, and I have among those who compose the Central Board of those associations, very dear acquaintances. When they knew of my decision, they proposed that the Y. M. C. A. of France should patronize the work, that is to say, advocate it in their periodical and find among themselves as much money as possible to support it. Of course, I gladly accepted the proposal, and in a few months our Y. M. C. A., which are very weak and poor, yet succeeded in collecting about 4,000 francs for the work. They still continue their sympathy and prayers for us, although they are not able to renew yearly their pecuniary help, nor to take the responsibility of the work, which now rests on me.

Another society, the Société de Mission Intérieure, of Nismes, has also from the beginning given us good help, by making known the work and voting from time to time small sums.

The first hall, *Boulevard National*, 59, was opened in November, 1878. It held 250 sittings. But so crowded was the place for the first five or six weeks, that we could no longer wait for enlarging it. We hired the back part, and by taking away the partition, we had a hall which now holds 400 people, and is often full in winter time.

We have had much encouragement in this place. We may say that now the whole congregation is sympathetic to the Gospel, and that at least 100 of them may be considered as having abandoned the Catholic church. Yet the number of converts through faith in Christ is of

about 30—at least of such as have made some profession. Many, we trust, are Christians, who do not yet show themselves out, either from timidity or impossibility on our part of looking sufficiently after them.

The second hall, *Rue Vincent*, 35, at Mempti, was opened February, 1879. Here also it was soon too small, and a few weeks after, we hired from the same landlord the hall adjoining, which was used as a theatre and dancing saloon. This place holds 800 people; but we have there 600 sittings only: during the winter, we have it full oftentimes; the average attendance however is 450.

3. *Endoume*, 150, *Chemin d' Endoume*: up on the hill leading to the renowned sanctuary *Notre Dame de la Garde*. In this place we had much difficulty at first. Young men of the lowest class came to interrupt the meeting; yet one of them was converted, and the Lord has shown us here many tokens of his approval. Several families have been brought to the saving knowledge of Christ. The average attendance here is about 80.

4. *Rue de la Darse*, 71. This hall we hire once a week at the rate of 250 francs per year to Mr. Faithfull, an English missionary for seamen. He has opened there a reading room which seems to be successful. Although in full sympathy with Mr. Faithfull, our works are separated: here the meetings are well attended: numbers about 150.

5. *Avenue d' Arcne*, 344. A hall for Italian and French meetings. The Italian meeting, on Sunday night, is attended by about 120 of the workingmen, and conducted by Signor Pierralini, who has been sent us by the Society of Geneva. The French meeting on Tuesday night gathers about the same number of French people. Cheering results have also been obtained here.

6. *Rue du Chevalier Roze*, 5, in the old part of the town. Opened only three months ago: this hall has been more than full, and even now, although exceedingly hot, is well attended. A special work for young girls is needed in that quarter, where vice and corruption have their seat. Average attendance 130.

BIBLE CLASSES

are held weekly:—1. At the *Boulevard National*, on Sunday afternoon; they are attended by 80 to 100 people. A New Testament is given to every person who attends ten times. A list of names is called out every time; in that way we are able to visit in their homes those who cease to attend. 2. At *Rue Vincent*, 35, on Monday night, attended by 120 to 150. The same plan is followed.—These Bible classes are conducted by pastors of the various churches. Questions are put and answered by the people.

We have not been able to open other like classes, on account of the scarcity of workers.

House-meetings, that is to say, meetings in the afternoon, at the house of one or the other of the converts, are held in two quarters they are attended mostly by women. They are experience meetings where prayer and reading of the Bible are practised by the people themselves.

CHILDREN'S WORK

is very interesting here. At *Boulevard National* and *Rue Vincent* there are two children's meetings per week: on Sunday and Thursday, which is the schools' holiday in France. At *Endoume*, only one meeting on Thursday; also *Rue de la Darse*; at the *Crottes* and *Rue du Chevalier Roze*, only one on Sunday. The largest school is *Rue Vincent*, 180 children: then *Boulevard National*, 120; *Rue du Chevalier Roze*, 60; *Endoume*, 50; *Crottes*, 45; *Rue de la Darse*, 30. About 500 children; counting the double meetings, we have an average attendance of 700 children per week.

SINGING CLASSES AND NIGHT-SCHOOLS

for young people are held in several places. The singing is generally good; a choir has been formed out of several stations. The people are very enthusiastic for singing; they sometimes form themselves into bands and return to their homes singing hymns in the streets.

SPECIAL MEETINGS

have been held during the past winter in theatres; when Dr. Somerville, of Glasgow, and Mons. Eug. Réveillaud visited Marseilles. The meetings of Dr. Somerville reached 2500 people. There was much attention, and we trust, much blessing in those meetings.

SEWING-CLASSES OR MOTHERS' MEETINGS

are held during the winter in two stations. They are attended by about 50 women.

WORKERS.

The staff of workers is composed as follows:

M. R. Saillens, director.

Pastor J. B. Dubus,	} paid agents.
M. Chaigüe,	
M. Clavel,	

Mr. Isaac P. Dickerson,	} voluntary helpers, superintendents of the
M. F. Roux,	

Sunday schools.

Mlle. C. Perret,	} Bible women.
Mlle. Stahlecker,	

We have, moreover, the voluntary help of all the Christian ministers,

whose aid is invaluable. A good staff of young ladies, and the partial aid of colporteurs acting as door-keepers, secures the service of the halls.

A WEEKLY PRAYER-MEETING

for the workers is held every Saturday afternoon.

FREE LENDING LIBRARIES

have been formed in four of the stations. The number of books loaned out weekly from shelves is about 60.

TRACT DISTRIBUTION

is practised on a large scale either at the door of the meetings, or in the city, specially in times of fêtes and fairs. About 40,000 tracts and gospels a year are given in that way.

A MEDICAL MISSION

will, D. V., begin on the 1st of Sept., in connection with our work. An excellent Christian doctor has consented for a small remuneration to give two consultations per week, and we hope the Lord will send us the means to give freely the needed medicines.

TRAINING INSTITUTION FOR EVANGELISTS,

We specially call the attention of our brethren of America, of the Y. M. C. A. here to this *very important* branch of our work. Five young men have already been admitted; we should be anxious to receive all those who apply for admittance, but as yet 4,000 francs have been subscribed towards this institution, and we have calculated that the cost of each student per year will be 1,000 francs. —The pastors, who are all able men, have consented to act as teachers, without any salary. When it is remembered, that mission work being entirely new in France, there is as yet, no native institution for preparing home missionaries, the importance of this work will appear.

Our plan for the future, if God gives us grace to fulfill it, is to extend the work not only to the various parts of Marseilles, which, as a city of 350,000 inhabitants, deserves the exertions of a good missionary staff, but also to the numerous and important cities which surround it, and which are utterly destitute of the gospel; Avignon, Arles, Aix, Cote, Toulouse, Narbonne, Carcassonne, etc., all within an easy reach from Marseilles, have as yet not been evangelized.

We also earnestly desire that Marseilles and its mission should become the centre of Christian work for the Mediterranean Sea, of which this is the most important port. Corsica, an island of about 450,000 inhabitants, has always been neglected; Algeria, with its 4,000,000 of people, contains a dozen of pastors, but I believe not *one* missionary. Those places are near Marseilles by sea; and French is spoken in both

of them. This training institution has been founded with the view of supplying workers for these fields. Every one will understand how essential it is that there may be a good number of them, and that they may be properly educated.

I earnestly hope the Christian young men of America will consider how much they could do for us with what would be for them a comparatively small sacrifice. They will so much more take interest in this work, that it was started by the initiative of a member of the Y. M. C. A. assisted by his brethren, poor as they are.

FINANCES.

It remains for me to give a few details about the financial question. The work, including six stations, workers' salaries, gas, furniture of the halls, door-keeping, etc., but excluding the training institution, costs 20,000 francs a year. Each station, therefore, costs about 3,300 francs per year, but if you exclude salaries, whose amount is 10,000 francs, there remains for the real expense of each station an average sum of 1,650 francs.

The expenses are met by subscriptions from France, Switzerland and Great Britain. America, as yet, has not sent us anything. The largest amount comes from our English brethren. The French people themselves do something, but of course they are not able to do all.

I think, dear sir, I have told you what is most important in our work. I hope and pray that our honored brethren of America may feel that, small as it is, it is a promising one. *Never has any difficulty arisen but for want of funds.* The field is large, fertile, pleasing; liberty is now perfect in France; the people, specially in these parts, are well disposed. No rhetoric, no human skill is needed to win them; some of our speakers are indeed, very plain ones, yet they find a ready ear.

If the society you represented among us would bear in mind that, far as we are from the centre and from Paris, we are in the risk of being rather neglected for the metropolis, which centralizes all the interest and sympathy, I am sure they would undertake, according to their means, to help us by supporting some special branch of our work, and thus allowing us to extend it to other parts.

I know, dear sir, I can rely upon you for advocating our cause now that you have seen the work, and I feel very thankful for the interest you have shown. May the Lord bless and prosper you and bring you back to us, after a successful campaign for France, in America.

Believe me, dear sir and brother,

Yours faithfully in Christ,

To Rev. W. W. Newell, Jr.

R. SAILLENS.

HOW TO EMBRACE PROTESTANTISM.

The present anomalous condition of things in France has naturally led to the discussion of some novel questions. One of the enquiries forcing itself just now upon the attention of our brethren is this: How shall one become a Protestant? A great proportion of Frenchmen are openly dissatisfied with the prevalent religion. They are set down in the statistical records of the country as Roman Catholics, but they are such only in name. They are Roman Catholics only because they belong to families that have for centuries belonged to the Roman Catholic Church. As for themselves, they have no sort of belief in the doctrine, no respect for the practices of a religion whose services they do not even pretend to honor by attending upon them. Numbers of men and women, too, have drifted into avowed infidelity. They have repudiated Romanism, and knowing no other form of Christianity they reject Christianity itself. But in the case of many the attempt to live without religion has proved conclusively to them that skepticism is disastrous to personal peace of mind not less than to personal morality. And when it has happened in the good providence of God, that Protestantism, the religion of the Bible, has been presented to them, and they have been taught God's mode of justification, the truth has been eagerly accepted. Whole communities have at once declared themselves ready to apply for admission to the Protestant ranks.

But how shall such cases, whether of individuals, of families, or of entire villages be met? If there were clear evidences of sufficient spiritual discernment of the truth and of a regenerated heart, the answer would be easy; and all would be unhesitatingly admitted to the membership of the Church and to the Lord's Table. Unfortunately this is the exception, not the rule. The life-long Romanist, whether a former devotee or skeptic, needs no little teaching, and cannot safely be accepted save after considerable probation. It is thus that both his own best interest and the protection of the Church can best be consulted. Yet we cannot underrate the importance of the step taken by the man or woman who professes his desire to become a Protestant. It is not a final step, but it is a first step, nevertheless. If anything can be done to encourage those disposed to take it, much is gained. If anything can be devised to recognize the status of a former Roman Catholic who, seeing the excellence of the Gospel plan of salvation, wishes to be and to be looked upon by the world as a *seeker* for fuller knowledge and for ultimate admission to the Church and its ordinances, the problem becomes an easier one to solve.

In an article in the *Signal*, of June 19th last, M. Réveillaud made some suggestions on this practical subject. He takes it for granted that error may be committed in two opposite directions. It is imagined by some that a mere renunciation of Rome is sufficient: as the well-known M. Bonchard gave formal notice to the Romish authorities that he no longer belonged to their jurisdiction. Others would insist upon prayer, a profession of faith in Christ and of obedience to his commandments, &c. One class demands too little—a mere negation; the other too much—the marks of a regenerate heart. But the persons in whose behalf provision is to be made are more than merely non-Romanists, while, on the other hand they ask not for the privilege of church membership, but for a favorable opportunity to receive instruction at the hands of one whom they would like to have as their recognized pastor and teacher. M. Réveillaud's suggestion, then, is expressed: "My idea is that those who make this request should be informed of a sort of ceremony which shall mark for them and for the public the passage from the religion of which they have received the mark to the religion which they have adopted. And my idea is that it would be well to give it to them. This ceremony is not provided for, it is true, in the liturgies, but it would be easy to improvise, according to the cases and the persons, a short, simple and touching solemnity. It might take place on Sunday, after the ordinary worship and in the presence of the yet congregated church.

"Mr. A. or B., the pastor might say, 'has notified me of his desire to attach himself to our Protestant Church. While admonishing him that this altogether external conversion ought to be for him only a preliminary step to the conversion of the heart, which alone is truly effectual in the eyes of God, we cheerfully admit him to the ranks of our brethren to whom our spiritual ministry is guaranteed,' &c. Some words of exhortation would follow, according to circumstances, and this short service of admission might be closed by a prayer and by the presentation of a Bible, the gift of the church, in which would be inscribed the names of the recipient and of those of the members of his family who might be willing to follow him."

The plan suggested in its leading features has, we believe, met with general approbation: and, if not adopted in all its details, is not unlikely to lead to the maturing of some definite scheme to meet the requirements of the situation, possibly by the semi-official Synod of the Reformed Church of France which is to meet not long hence. Rev. Mr. Babut in the *Bulletin of the Mission Interne* endorses the project heartily, and calls attention to the fact that persons thus coming from

Roman Catholicism would occupy a place not unlike that of the catechumans in the Primitive Church.

THE WALDENSES AND THEIR MISSIONS.

The friends of the Waldensian missions publish quarterly in Edinburgh and London a little pamphlet, entitled "*A voice from Italy*," which we should be glad to see in every Protestant family in our land. It is devoted to notices of the work of the Waldenses or Vandois, both at home in their mountain valleys and in other parts of the peninsula. The last number contains much food for reflection and many facts of great encouragement. We shall give a few extracts. The first is part of a letter from Angrogne, or Angrogna, not far from La Tour, and gives some valuable information both as to the present condition of the churches in the valleys, and the petty insolence which is all that their former enemies and persecutors can now practise against them

THE PRESEBYTERY OF VAL PELICE held a conference on the 13th and 14th of this month, on which occasion all the ministers in the valley, several lay delegates, and a number of other people met together at Lucerne St. Jean. The important subject of our privileges and duties as members of the church was discussed during three long sittings. The *duty* of contributing to the schemes of the church was particularly dwelt on, and we are pleased to see some congregations which have hitherto contributed little, now making an effort to increase their subscriptions. We must not, however, expect too much from these churches! They have passed through great trouble, they are poor, and have not been accustomed to give liberally, and it will take some little time before the mass of the people can be brought to see their duty in this matter. Our recent collections have been on the whole satisfactory, especially the one destined to increase the meagre salaries of our ministers. Most of the congregations contributed more than we expected, and those that have fallen short will have another chance of giving offered them. If the local committees are only assiduous in expounding the wants, and in making the *duty* of giving very clear, no doubt the money will be forthcoming. The peasantry are very willing to give the fruits of the earth and the labor of their hands, but it is a different thing when it comes to giving their hard-earned savings. I will give you an instance! The people have hardly contributed any money towards the alterations which are being made in the church at Angrogne, but they came daily in bands of fifteen or twenty to assist in carrying stones and in doing other hard work. They have now given 420 days' work gratis,

which is equivalent to 840 francs, but they will not contribute towards the 1,000 francs which are still wanting in order to secure a suitable place of worship at Angrogne.

“PETTY INSULTS.

The church at Angrogne was built in 1555, and is the oldest in these Valleys. It stands on public ground, so that any one has the right of amusing himself there and making as much noise as he pleases, and even of letting his cattle feed. Those, however, are not our worst grievances. The priests who formerly burned the church and held their services in it still keep up the habit of walking in procession round the church during the hours of service. Their singing becomes louder as they approach the church and, in spite of closed doors, our service is sadly disturbed. It even went so far in the days of one of our predecessors, M. Pierre Marestier, that by order of the municipal agents, the service was stopped, while the procession was passing. In these days of liberty, silence can no longer be imposed, but the procession still continues: that also will, however, soon come to an end, as a wall which will defy the Roman clergy is being built round our church: the ground was obtained by a contract between the Mayor and myself: some kind friends helped, and the parishioners did good service with their labor. The work progresses: but £40 are still wanting in order to complete it and to secure to the four or five hundred worshippers the tranquillity which God's service demands. The parish numbers between four or five hundred Roman Catholics, and about two thousand Protestants. From time to time we have Roman Catholics joining our service, and there are about twenty Papist children being taught the Bible in our schools. These continue to attend notwithstanding the frequent threats of excommunication from the priests. In March we had the happiness of publicly admitting a Roman Catholic into our church. He is the head of a family, had attended our meetings and read the Bible, and God so completely opened his heart to receive the message of salvation that he was willing to make public profession of his faith in Jesus Christ. He is an intelligent man, and of a high moral character. He has already suffered much at the hand of his former co-religionists: but God has given him intellectual gifts by which he can refute and silence them, also the firmness necessary to resist their persuasions.

About 100 persons joined in the Easter communion, when the services were very refreshing and helpful. Our five Sunday-schools are flourishing this year, and number nearly three hundred children and thirty teachers.

At the parish school during winter there were rather over four hun-

hired children, of whom twenty were Roman Catholics. The examinations have been very satisfactory."

WORK IN SICILY.

Rev. A. Malan, whose labors have been so much blessed upon the island of Sicily, writes about a much neglected part of Europe:

"I am quite alone in a room of the inn in Vittoria, province of Syracuse; I have preached the word of God this evening to about sixty peasants, who have listened with the greatest attention. Although the night is far spent, I am not sleepy yet, and my bed has no attractions for me, by reason of the colony which has already taken up its abode there! My thoughts are turned to absent and far-distant friends, among others to you, and I write to tell you a little of what has been accomplished in these remote parts of Sicily.

"I arrived here five days ago, sent by Sig. Prochet to examine an unusual number of catechumens, whom our evangelist here, Sig. Giardina, had instructed. My journey from Messina was as usual most fatiguing. Seven hours by rail and eighteen by coach, without interruption, brought me here in a half-broken condition. But I set myself at once to the work on hand, held meetings every evening, examined the catechumens during the day, and spoke much with our friends here about the Lord Jesus. I have had the satisfaction of admitting to membership eighteen new brethren, forming a small nucleus round whom other brethren will gather when the right moment comes when they have been better instructed.

"The Lord has prepared a fine field of labor in this large district. The ground is different from what we are seeking to break up elsewhere, the brethren and catechumens here being all peasants and vine-dressers, whilst elsewhere the field-labouring class are more opposed to the truth than in favour of it.

"The work was begun a year ago by Sig. Giardina, who, seeing that in Modica, his native place, he was unsuccessful, and did not obtain the results which he desired, thought he would pay a visit to Vittoria. There he made the acquaintance of some tradesmen, who invited him to speak in the Hall of Association for Mutual Help, and then begged him to come to establish himself among them as teacher of their evening school, granting him at the same time the free use of their hall for meetings. And now our friend the evangelist has rented another locale, has organized a new Association for Mutual Help among the peasants, and is at the head of a hundred and ten persons, inscribed on his roll-book, who have promised henceforth to attend his Bible-readings and services, which he conducts on Sundays and Wednesdays. Out of these he had already set

apart fifty-one, whom the good man believed to be far enough advanced to be admitted to the Lord's Supper, but on conversing with them and examining them as to their faith, I found he was hurrying matters on too quickly for the greater part, and only eighteen out of the large number were approved of. It is already a beginning, although a small one, and if God will, I shall return about the end of the year to Vittoria, when I hope that all those who have been now sent back will be admitted. To speak frankly, there is a great want yet of spirituality in these poor peasants, but they are well disposed, and, the Lord giving the blessing, they will become good and faithful servants of Jesus. With some the feeling of opposition to the priests is strong, and these were not approved on examination; but with others there is already the good foundation, that is conviction, of sins, and the need of redemption, which they have not found with men on the earth. Yes, it is with these stones that the Lord will build His house in this land, so sunk in the depths of ignorance and superstition."

CHRISTIAN TACT

is necessary in gaining access to the Italians. Prof. Emilio Comba, of Florence, possesses it. He says:

"I have been looking out for some years for a hall in which popular lectures might be given, and I have only now succeeded in securing one. The Marquis Albi Maccarani, our member of Parliament, has allowed me the use of a room belonging to the Academy Resoluti, and which is part of the outbuildings of the theatre. When I begged him to lower the price (for I could not ask help from our poor committee for a scheme of this kind), he inquired on what subject the first lecture would be. I replied, that as the hall was in the Via Michel Angelo, we might as well begin by discussing the character of Michel Angelo. 'Quite right,' said the Marquis. 'Then I will lower the rent still further, and I beg you will advertise the lectures as under the patronage of the Academy Resoluti, of which I am President.'

"I was quite willing to do so for the sake of making the lectures more popular, and you may be sure that Michel Angelo and such subjects will not engross all our attention. We very soon passed on to Bible subjects, such as, 'The Italians of the Gospel,' under whom were ranged *The believing Centurion*—an example to us: *Pilate*, an infidel, and without moral conviction—a warning to us: *The Centurion convinced*, he who exclaimed at Calvary, "Truly this was the Son of God."

"Then we took up the Acts of the Apostles, when we discussed Cornelius, Gallio the Deputy, Claudius Lysias, etc. There was always a large and attentive audience, and we hope to resume those lectures in

the autumn. Again I say *we*, for those meetings are a new attempt in evangelization, and have no connection with any particular religious denomination. I therefore invited all ministers, missionaries, and any one able and willing to speak, to give us their help. Mr. Théophile Gay, of the American Methodist Church, accepted gladly, and we held the meetings together. His co-operation proved amply sufficient, as his powers are equal to those of four ordinary men."

MIRACLES HINDERED BY THE PRESENCE OF PROTESTANTS.

As in early Christian times the wonder-working powers of pagan shrines were supposed to be temporarily abated by the presence in their neighborhood of members of that sect which was everywhere spoken against, so is it in Sicily in the midst of the nineteenth century. Madonnas and statues of St. John the Baptist have no healing virtues to dispense when the unbelieving "evangelici" are preaching the Gospel.

"There is truly room for wonder and sorrow on seeing how ~~low~~ these poor Roman Catholics have fallen. Yesterday, Sunday, the festival of St. John the Baptist, the patron saint of Vittoria, was celebrated. There were illuminations, fireworks, bands of music, and an immense crowd gathered from all the district round. This did not astonish me, for all through Italy grand displays and ceremonies are much thought of. But it vexed me deeply to see the statue of the saint carried through the streets of the town accompanied by the priests singing its praises, the people applauding and worshipping the image. Behind came various sick people, such as children carried by their mothers, and a poor man, paralyzed in all his limbs, stretched on a car; the people looking on, expecting to see them healed. It was a spectacle truly to excite compassion! On seeing these things, I thought on the mistaken faith of these poor ignorant ones, and I prayed God might in His goodness open their eyes. Of course, these poor unhappy people were not healed. But do you know why the saint did not perform his miracles? Because there are now 'evangelici' at Vittoria, and the indignant saint has withdrawn his favors from the people that tolerates them. These things are openly said in the streets and in the houses, and it would not at all surprise me if, one time or other, some of our brethren were insulted and ill treated by these ignorant fanatics."

TRIAL AND ENCOURAGEMENT IN IRELAND.

The annual Report of the excellent Society for Irish Church Missions is always a document that deserves a careful reading. There is one thing which the faithful workers of this organization long since demon-

strated, and that is, that the conversion of Romanists, even Irish Romanists, is a hopeful undertaking. God's blessing has rested upon the work during the past year, and yet it has been a year of not a little difficulty. It is not merely that the receipts of the Society were considerably less than those of the year before—some £19,117 (\$95,000), instead of £21,274 (\$105,000). We refer chiefly to the downright persecution with which the missions had to cope. This is set well forth in the following extract, which also exhibits some of the countervailing encouragements.

"During the year that is now past, every power of the adversary has been in turn exercised to overthrow the work of the Irish Church Missions. First, statements were freely circulated that the Missions were a hollow sham, and that no converts were to be found in Ireland. Next, came violent persecutions. Two churches were injured, eight Mission schools were wrecked, a school-house and teacher's residence were burned to the ground by night, the inmates—a blind coast-guard pensioner, his wife, and four young children—barely escaping with their lives. Two other school-houses were set on fire; innumerable assaults were made upon the persons and property of the very converts who were said not to have existed; their cattle were killed, their crops destroyed and their winter's supply of fuel burnt or thrown into the sea. Ample evidence of these facts can be obtained from the police returns of the district, and from the letter of the late Chief Secretary for Ireland, dated July 17, 1879, which was published in the *Times* and other papers.

"Yet, notwithstanding all this, the work continues. The converts remain firm; wrecked and burnt school-houses have been rebuilt and restored, and are now attended by children who are daily instructed in these Holy Scriptures which alone are able to make them (like the child Timothy) wise unto salvation.

"A reaction has set in. The poor people of Connemara, easily excited by their priests to acts of violence, began afterwards to ask themselves whether those who preached hatred and practised persecution could really be the follower of Him who taught love and good will to men. Very little reflection led them to be ashamed of themselves and of their leaders, especially when they saw that these despised converts returned good for evil, and blessing for cursing. Consequently, the persecutions have almost ceased, and in some cases (notably in one) the people have turned against their priests, and refuse to obey their commands.

"At Errismore, about four miles from the town of Clifden, not only

did the people turn against the priests : they further proceeded to shut up the Roman Catholic chapel. Walls of solid masonry were built across the chapel doors, and a band of some fifty men guarded the premises night and day for about three weeks, thus effectually preventing the priest from officiating in his own chapel. During this time attempts were made almost daily by several priests (singly and in parties of four or five) to gain admission, but in vain. The command of the Bishop—the anathemas of the Church—the earnest entreaties of the curate—were alike disregarded, and every effort to gain admission to the sacred precincts was unavailing. At last the people, wearied of their incessant watch, which had been carefully maintained, night and day, for three weeks, in wintry weather, left the chapel in disgust, and said:—“the priests may do what they like now, we will not trouble them or their chapel any more.” Accordingly the chapel was reopened on the following Sunday, but the congregation was almost nil. We have never looked on this movement as purely religious, and have no sympathy with acts of violence, by whomsoever committed. But the facts stated above are a very remarkable proof of the loss of power by the priests and serve to prove how widely the door of access to Roman Catholics is now extended in Ireland. Thus another great effort of the adversary to crush these Missions by persecution failed.

“After that the cry of famine was raised, and generous benefactors hastened to contribute liberally to the funds of the various committees formed for the relief of destitution. The practical result being that almost unlimited sums of money passed through the hands of the Roman Catholic priests. How these funds were distributed it is not for us to say, but in many cases the poor people were plainly told that they would get no assistance from the Public Relief Funds while they sent their children to Irish Church Mission Schools. And Relief Committees voted large sums of money without hesitation to patrons of schools in which religious instruction was given by priests and nuns. The attempt to teach the word of God was called Proselytism. Teaching the dogmas of the Church of Rome was but commendable zeal. And this was in effect the verdict of Protestant England. No? Not of all England. Some were found to defend the Protestant Mission, and kind friends voluntarily contributed about £2,000 (in the beginning of this year 1880), through your Committee, thus enabling the Protestant clergy to relieve the wants of their poor people, many of whom were in distress chiefly on account of the persecutions they endured during the previous summer.

"Another weapon of the adversary—viz., slanders and misrepresentations, indiscriminately made—has but recoiled on the heads of those who freely made use of them, before inquiring whether they could be substantiated. On the other hand—

The Great Mission work in Dublin has steadily advanced in extent and importance during the past year.

"The Mission Services have been crowded, often to excess.

"Attendance at Sunday and Day Schools has steadily increased.

"Controversial classes numerous attended by inquiring Roman Catholics, have been admirably conducted.

"Roman Catholic Priests have been led to renounce the errors of their system. Some have gone to America, while others reside in the Home for Converted Priests in Dublin.

"Many others have been brought out of the Church of Rome who can give an intelligent reason for that faith in the Lord Jesus Christ as their only Saviour and Mediator, which they now profess.

"The present state of affairs then is simply this.—Repeated and violent attacks on the Mission have signally failed, and in failing have left greater opportunities for successful work and more free access to Roman Catholics than have ever before been enjoyed in Ireland: nay, farther—large numbers of the people are now searching for truth, and earnestly desiring to read the Word of God. This is the unanimous testimony of all who are engaged in Missionary work among Roman Catholics in that country. Surely we may ask all our friends and supporters to join us in most earnest heartfelt Thanksgiving to our heavenly Father for having mercifully guided us in the past, and for so graciously setting such an open door before us in Ireland at present."

ROME ON RELIGIOUS EQUALITY.

From the Monthly Letter of the Protestant Alliance.

Upon publication of the notices convening the meeting to protest against the appointment of a Roman Catholic Viceroy in India, the committee received numerous letters from Roman Catholics and others deprecating the action taken by the Alliance, as infringing upon the principles of religious equality. But this argument comes badly from those who uphold the doctrines of the Church of Rome, which denounce equality and demand supremacy. Cardinal Manning, in his sermon on the Syllabus, describes the late Pope as saying to those who urge him "to be reconciled to Liberalism":—"In His (Christ's) right I am sovereign. I acknowledge no civil superior; and I claim more than this, I claim to be supreme judge on earth, and director of the consciences of men—of the peasant that tills

the field, and the prince that sits on the throne ; of the household that lives in the shade of privacy, and the legislature that makes laws for kingdoms. I am the last supreme judge on earth of what is right and wrong.

--*Sermons on Religious Subjects.* (Burns, Oates, & Co.) 1873.

The Bull, "*Unam Sanctam*," is equally explicit. It proclaims as follows : -- "It is necessary that one sword should be under another, and that the temporal authority should be subject to the spiritual power. And thus the prophecy of Jeremiah is fulfilled in the Church and the ecclesiastical power, 'Behold I have set thee over the kingdoms, to root out and to pull down, and to destroy, and to throw down, to build and to plant.' Therefore if the earthly power go astray, it must be judged by the spiritual power ; but if the spiritual power go astray, it must be judged by God alone. Moreover, we declare, say, define, and pronounce it to be altogether necessary to salvation that every human creature should be subject to the Roman pontiff." *Corpus Juris Canonici*, tom. ii. p. 394, Paris, 1657. This Bull, *Unam Sanctam*, and the *Syllabus*, Cardinal Manning has declared contain the doctrines of "Ultramontanism and Christianity." (*Times*, Dec. 24, 1873). The late Pope in the *Syllabus* (Art. 45) denounces as a "false and monstrous error" that "every man is free to embrace and profess the religion which, guided by the light of reason, he shall believe true," or (Arts. 16 and 17) that it is possible for "men who have embraced any other religion to find and obtain eternal salvation." And in the 18th Art. he pronounces equally false the opinion that Protestantism is but another form of the same true religion, in which it is equally possible to be pleasing to God as in the Catholic Church." The late Pope has also, in the *Syllabus*, as clearly shown by Mr. Gladstone in his pamphlet *Vaticana Decrees* denounced and condemned, "with fearfully energetic epithets, free speech, free writing, a free press, toleration of nonconformity, liberty of conscience, the study of civil and philosophical matters in independence of the ecclesiastical authority, marriage unless sacramentally contracted, and the definition by the State of the civil rights of the Church : he has demanded for the Church the title to define its own civil rights, together with a Divine right to civil immunities, and a right to use physical force." In considering these utterances, it is well to ask, In what position is Lord Ripon placed ? It is to be presumed that he owes implicit obedience to the teachings of his adopted church. If he be the conscientious, honorable man that Mr. Gladstone states he is, he is bound to carry out this teaching in its integrity ; whilst, if he be not, is he a fitting representative of the Queen in her empire of India ?

The rights and liberties of the subjects of the Crown are placed in jeopardy, and have been materially affected by the proclamation of the *Syllabus*.

lous, and the promulgation of the Decrees of the Vatican Council. In a pamphlet on Civil Liberty, published by Sir A. T. Galt, late Minister of Federal Government, and the present High Commissioner for Canada, in this country, the author proves "from their own official utterances, that the Romish Hierarchy in Canada seek to rivet the most extreme pretensions of the *Syllabus* on the consciences of this people." He shows that already "free thought and free speech have been anathematized, that the Press has been placed under ecclesiastical ban. The clergy have succeeded in drawing under their own control the expenditure of most of the public money voted for Charities, Reformatories, Asylums, and for Colonization, and have obtained the entire management of Education, as regards Roman Catholics. The power is now given to the R. C. Bishops to divide the whole Province into ecclesiastical parishes. That legislation has been obtained, giving full control of burials to the clergy. And probably for the first time within any British Province, the authority of a foreign potentate is cited as necessary for the due execution of the law." (*Vide* the Quebec Act, 38 Vic., cap. 29.)

MISSIONARY INTELLIGENCE.

San Francisco, Cal. —Rev. E. Verrue.

Rev. E. Verrue, our French City Missionary in San Francisco, Cal., reports for the month of July:

"Although in our work we are seldom called to see the fruits of our labors, still God, in his mercy, has condescended to show that our labors are not in vain. I have been enabled to place in a Christian home the young girl, of whom I spoke in one of my last reports, and who in her illness at the hospital had been pressed by a priest to confess when thought to be in her dying moments. She rallied and I have visited her for several weeks. Before I left for a few days, vacation in the country, I visited the house where she lives, and had the pleasure of receiving the best accounts of her. She is considered a true child of God, and in all her dealings shows that she is a consistent Christian.

"I thank God for another brand plucked out of the fire. A young girl of Mexican descent has given up her

bad life. Under the influence of God's word and the tracts we gave her, she has repented of her lost condition and hates the sin, of which she has been a slave for several years. She has been admitted in a Christian house of refuge, and I have received the best accounts of her growth in grace. She shows that she is truly converted and has become a child of God.

"Leaving the hospital, I met a young woman who thanked me for my visits while she was a patient there. She told me that God had blessed the instructions she received and that since she returned to her home she and her husband had attended regularly divine service in the M. E. Church on Powell street every Sabbath. I urged her to side with God's people and to join the church.

"Our assistant reports: 'A few days ago a Catholic Frenchman refused a New Testament I presented to him, saying that he would certainly go to hell i

such a book were in his house; the priest would never give him absolution. This man was very fanatical; however, I endeavored to show him that only faith in Christ will bring pardon and peace.

"I talked also with another Frenchman, an old soldier, who was quite destitute of religion. I tried to persuade him to accept God's gracious offer of mercy, and although he would not at first accept anything from me, I left in his hand a few tracts, which, with God's grace, may be the means of his salvation.

"In my visits on board the ships I have met generally with a kind reception from the captains and crew, and only in few instances my offers of New Testaments have been received with jests or bad words. An American sailor, who opposed me strongly in my endeavors to distribute New Testaments amongst his comrades, met me on the wharf the day after. He was ashamed of what he had done, begged my pardon, and asked me if I would give him one of my books.

"Another sailor, an old man, thanked me with tears in his eyes, and prayed with me that the blessing of God be upon our work.

"A young novice was very thankful for a Bible. Before leaving Liverpool his mother had given him her own Bible with instant prayer to read it every day. He had lost it, and was very grieved not to be able to follow the last instructions of his mother.

"A captain, to whom I had given a Bible, was kind enough to introduce me to two other captains, and these gentlemen told me that my work should have their entire co-operation; the said crews composed of Christian men are not only more orderly, more obedient, but above all more reliable in time of peril. I am now certain that my mission has the approbation of many shipmasters, and

that a great deal of good can be done among the mariners visiting this port.

"During the month of July 272 New Testaments were distributed, of which 129 were circulated on ships. Of these New Testaments 180 were in English, 16 in French, 14 in German, 8 in Swedish, 12 in Danish, 19 in Spanish, 10 in Portuguese, 8 in Italian, 2 in Finnish, 4 in Russ, and 1 in Dutch. There were 31 Bibles and 14 portions of the Bible distributed in the city and on the ships, and also 580 papers and tracts."

Chicago, Ill.—Rev. A. Miller.

Our German City Missionary in Chicago, Ill., Rev. A. Miller, sends the following statement for the month of August;

"The usual mission work has been performed, and several souls have been converted to God. I visited 90 families, many of which were poor and sick, and was kindly received. During the two visits, which I made to the country Hospital, I had a good opportunity to converse with the inmates. While conversing with them, they were much affected, and after praying with them, I distributed suitable tracts.

"The attendance at our mission chapel Sabbath morning and evening has been about the same as during the previous month, although the weather had been intensely hot. The Sunday School continues to flourish, and many children of Roman Catholic, and infidel families are being instructed. Indeed our mission was never in a more prosperous condition."

Cleveland, Ohio.—Rev. J. Yauch.

Rev. J. Yauch, our German City Missionary in Cleveland, Ohio, reports for the month of August:

"Between 50 and 60 families were visited, of which many belonged to the Roman Catholic Church. To convince

such of the errors of Popery, and of the reality of true religion, requires more than human wisdom or strength. While I may not be able to show many immediate conversions, yet the heaven is working

"On last Sabbath I found a Bohemian at work and I kindly conversed with him about his violation of God's law. He endeavored to defend himself on

the ground that he was poor and must labor. I preached the truth to him, and I trust not in vain. An aged Roman Catholic has twice read a tract which I gave him, and another, a young man, regularly attends Protestant services and seems to be deeply interested. These and other cases greatly encourage me."

LITERARY NOTICES.

Publications of the *American Tract Society*.

Two of the latest publications of this excellent society are peculiarly instructive. *From Hong Keng to the Himalayas* is a duodecimo of about 350 pages, containing in a dozen chapters as many sketches of places on a journey of three thousand miles through India. These sketches are from the pen of E. Warren Clark, with the story of whose consistent Christian course in Japan our readers are doubtless familiar. His style is clear and crisp, and he is never dull, while he is ever more intent upon giving information than upon gratifying the ear. There are over thirty well executed engravings, from original photographs. A still more important volume (387 pp., 12mo) bears this comprehensive title: "*Africa, past and present; a Concise Account of the Country, its History, Geography, Explorations, Climates, Productions, Resources, Population, Tribes, Manners, Customs, Languages, Colonization, and Christian Missions. By an Old Resident. (W. Moister, of Sedburgh, Yorkshire) with Map and Illustrations.*" This is a much needed and valuable book, not only for a cursory perusal but for reference. The map is admirable, incorporating all the results of the most recent discoveries. There is full index of names and subjects. And, as for the text itself, the information given is so exact and detailed that we could heartily wish that the book might find a place in every Sunday School and every home where the work of missions is prized. The Tract Society also publishes *Father's House*, by Howe Benning, — a story for young people.

Harper's Periodicals. It is almost superfluous to repeat the praise of the *Monthly* and *Weekly* whose merits are so generally recognized and applauded. The principles upon which they are edited cannot be too highly commended. On all the great moral and religious questions of the day they speak in no doubtful tones. If their advocacy of the cause of our unsectarian public schools, and their defence of our common heritage in the great Reformation of the sixteenth century, to have alienated from them a certain class of our foreign population, this fearless course has also endeared these periodicals to the genuine Protestant element of our people.

As works of art the illustrations of the Monthly always deserve attention. One needs only to compare the wood engravings of the October number with those of the same Magazine twenty years ago, to discover the immense progress made in this direction in this country during a comparatively brief space of time. While the *Register* cannot rank in importance with the two other issues, it occupies in the household a well fixed and important place from which its absence would be greatly missed.

R E C E I P T S .

In behalf of the American and Foreign Christian Union for the month ending

August 31st, 1880.

NEW HAMPSHIRE.

Milford, Cong. Church and Society, per Geo. Swain.....	\$5.84
Wilton, Cong. Church and Society, per Geo. Swain.....	8.00
	<u>13.84</u>

MASSACHUSETTS.

Tolland, Rev. C. S. Jones.....	\$1.00
Everett, Mrs. E. H. Evans.....	5.00
Fitchburg, Bequest of Mrs. Deborah Thurston, per Jos. Baldwin, Exr....	50.00
Oakham, Perley Ayers, per Rev. A. Morton.....	5.00
	<u>\$61.00</u>

NEW YORK.

Brentwood, E. F. Richardson.....	\$3.00
Albany, Mrs. Maurice E. Viele.....	10.00
Troy, G. B. Kellog, Esq., in part Dr. Be- man's Legacy.....	211.00
Coxsackie, Hon. P. H. Silvester.....	10.00
	<u>\$234.00</u>

NEW JERSEY.

Hamburg, Mrs. M. T. H.....	\$25.00
Trenton, Mrs. Dr. C. C. Abbott.....	5.00
	<u>\$30.00</u>

IOWA.

York Prairie, M. E. Church, bal. which constitutes Rev. W. N. Chaffee a L. M.....	\$3.7
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CONNECTICUT.

Greenwich, Oliver Mead.....	\$20.00
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PENNSYLVANIA.

Honeybrook, Miss M. Buchanan.....	\$10.00
and for C. W. \$1.10.....	\$11.10
Saltsburg, Presb. Church, per J. C. Moore, Treas.....	24.35
Venice, U. Presb. Church.....	14.05
Deary Station, U. Presb. Church.....	7.79
Mount Prospect, Presb. Church, bal.....	2.50
Wilkinsburg, Presb. Church.....	10.24
Long Run, " ".....	17.29
Cross Creek, Presb. Church, S. D. White, \$5.00, other sums, \$25.00 to consti- tute Rev. W. H. McCaughey a L. M.....	\$30.00
Chartiers, Presb. Church.....	5.50
Bethel, Presb. Church, in part, to consti- tute Rev. C. W. Wyckoff a L. M.....	30.00
	<u>\$152.77</u>

WISCONSIN.

Ontario, O. H. Millard.....	\$5.00
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CALIFORNIA.

San Francisco, Rev. E. Verrue for C. W.....	\$7.70
<i>Received for the Christian World in addi- tion to items specified above.</i>	
Rev. J. Bolton, \$1.10; A. F. Kell, \$1.10; Mrs. A. Dodge, \$2.00; Rev. J. Wynn- koop, \$10.00; N. Savage, \$1.10; Mrs. H. S. Davis, \$1.10; Mrs. W. F. An- derson, \$2.00.....	\$18.40

Total Receipts for the month..... \$516.46

THE CHRISTIAN WORLD.

Vol. 31.

NOVEMBER, 1880.

No. 11.

EDITORIAL NOTES.

TO OUR FRIENDS.—As the close of the present volume of the *CHRISTIAN WORLD* approaches, we would remind our friends that they can manifest their appreciation of the work which it undertakes to do by an early renewal of their subscriptions for the ensuing year. The importance of the spread of correct views respecting the condition of the Church of Rome, and respecting the hopefulness of Protestant missions for the conversion of Romanists, was never more apparent than at the present moment. We are convinced that did the Christians of the United States and of England really appreciate the wonderful doors of usefulness thrown open to them within the last few years, in countries until lately hermetically sealed to Evangelical influences, they would at once enter with heartiness and determination upon a most promising department of labor. What is lacking is in reality not so much the readiness to make sacrifice as a knowledge of the true state of things. And the *CHRISTIAN WORLD* has for one of its chief objects to disseminate the latest and most authentic information about the work in Roman Catholic lands. May we not, therefore, request our friends to rally to the support of this magazine by contributions even beyond the small sum asked of subscribers, and to remember that every donation to insure the permanence of this publication is a substantial gift to the cause of missions. It will be noticed that, as the present law requires the prepayment of postage, even those who are entitled to receive the magazine free should remit at least *ten cents* to cover this additional expense entailed upon us.

We cannot avoid taking this opportunity to press upon all our readers the great claims of that interesting country which, perhaps, in a religious point of view, is entitled just now to the largest share of our Christian

sympathy. What shall we do for *France*—for that land whose thirty-eight millions of inhabitants seem to stretch out their arms with one accord for the Gospel, the knowledge of which has been so long denied them? If supineness was once pardonable, it is almost criminal now. For there are at least three facts in the religious condition of France to which we cannot close our eyes:

1st. For the first time in all the history of France there is *complete religious liberty*. There is no persecution, actual or prospective. No gallows or *estradales* can now be erected to frighten the timid from embracing the truth. The fires that consumed bold professors of the Reformed doctrines have been extinguished. A life-long imprisonment in convents, no hard labor in the galleys awaits the obstinate layman; no breaking upon the wheel the venturesome minister. Even the milder restrictive measures in force during the present century have come to an end. The ardent Christian who invites his neighbors to a religious meeting in his parlor no longer has to count his guests, lest by inviting more than nineteen persons he expose himself to fine or imprisonment. Religious worship is absolutely *free*. There is an untrammelled liberty where there was only a form of toleration.

2d. For the first time in all French history, the *government* is *favorable* to the spread of Protestantism. Hitherto the hostility of the officials has been a constant factor in the religious problem. It has not, indeed, been equally undisguised at all times; but it has always been real and powerful. Even under the government of Louis Philippe, under the Second Empire, and under the pseudo-Republican institutions presided over by Marshal MacMahon, the minister, the prefect, the sub-prefect, and the maire could be counted on to employ every pretext to interpose hindrances in the way of the Protestant evangelist and colporteur. Now prefects and maires *invite* the preaching of the Gospel, and ministers are either Protestants or more favorable to Protestantism than to Romanism.

3d. For the first time in all French history, *the masses of the French people are eager for the proclamation of Bible truth*. If any exception ought to be made to the universality of this statement, it would be in favor of the few years immediately preceding the outbreak of the civil wars of the sixteenth century. But even then the feeling was not so widespread, and it was soon suppressed in a torrent of bloodshed such as the world happily has but seldom witnessed. Now we are informed, on the best authority, that full two thirds of the communes of France would gladly welcome the evangelist that might come to explain the simple story of free salvation by grace.

May we not beg our readers to keep these three points in mind, and to do what their sense of Christian responsibility and privilege shall dictate, to help us in our efforts in behalf of France?

RETURN OF MR. NEWELL.—In this connection we would announce that Rev. W. W. Newell, Jr., after his trip of exploration in France, has returned to lay before the churches the results of his observations and inquiries upon the field. We bespeak for him a prayerful and attentive hearing, and a ready response to his eloquent appeals.

THE FRENCH DELEGATION arrived, we are glad to say, in time to appear before the Presbyterian Council, in Philadelphia. We need not inform those who were present in the Academy of Music in that city, on Friday evening, October 1st, that the address of M. Eugène Réveillaud, as skillfully interpreted by Rev. G. T. Dodds, constituted one of the most striking features of a religious gathering, which, for dignity and influence, has scarcely had an equal in our day. Hardly inferior in interest was the first presentation of their theme in the Fourth Avenue Presbyterian Church (Dr. Crosby's) on the succeeding Lord's Day. Many of our readers we trust will enjoy the rare treat of listening to one of the most eminent of French orators, and one of the most remarkable of living editors, speaking in his native tongue, and made intelligible to those who have but slight acquaintance with that language by one who has a rare faculty of clothing French idioms in an English dress. Messrs. Réveillaud and Dodds, after visiting Boston, Providence, Philadelphia, Baltimore, Pittsburgh, and the most important cities of the west, hope to return to New York and spend a few days in this city before their short stay in the country comes to an end.

THE FRENCH PROTESTANT "DIASPORA."—The interesting letter from the West of France which we translate in another part of the present number alludes to the danger to which Protestants scattered here and there throughout a predominantly Roman Catholic population are exposed. The peril certainly should animate their more fortunate brethren to exertions to rescue them from apostasy and ruin. If a truly Christian interest in the "dispersion" of their fellow Jews, especially such as had embraced the Gospel, induced the Apostles James and Peter to address to them epistles calculated to strengthen the faith of these "elect strangers scattered abroad" through Asia Minor and elsewhere, and to guard them against the peculiar temptations that naturally fell to their lot, we should

emulate their zeal. We have spoken of the danger of apostasy. This is no imaginary danger. Upon our own continent we have seen it realized. After the British conquest of Canada an effort was made to make the French population both Protestant and loyal to the Crown, by colonies of Scotch and English Protestants. But great lack of wisdom was manifested. The Protestant emigrants, instead of being massed at points where their collective power would have been great, were scattered by single families over a great extent of country. The result might have been foreseen. If the first generation held out nobly against surrounding error, the second or third generation was sure to succumb to the overwhelming weight of adverse influence. There are at the present day thousands of descendants of earnest Protestant ancestors, whose Scotch names unmistakably point to an origin north of the Tweed, but who are among the most decided Romanists of Canada. Not religious discussion, but the silent and persistent effect of example has accomplished this. Mixed marriages have been the rule, not the exception; and the children that were the offspring of such marriages have been reared in the only religion whose rites were practised in the neighborhood.

SIGNS OF THE TIMES IN SPAIN.—The Rev. Fritz Fliedner, whose voice some at least of our readers have heard during the last month at the great Presbyterian Council, in Philadelphia, reporting upon the religious condition of his chosen missionary field, besides editing a quarterly (lithographed) fly-sheet, in which all the Evangelical Christian workers in Spain are invited to set forth the incidents, encouraging or otherwise, of their labors, also from time to time prints for private circulation a little paper entitled "Leaves from Spain." From the last number of the latter we take the following, as not only interesting in itself from a literary point of view, but as much more important because it marks the fact that the Reformation of the sixteenth century begins to be better understood and appreciated in the ranks of the intelligent and educated men of Spain. We are not without hope that the thoughtful consideration of the fruits of that reformation as seen in the contrast between the Roman Catholic and Protestant nations of Christendom may yet lead to an awakening such as that whose beginnings we are witnessing in France. "The need of something better," says Mr. Fliedner, "is in many places undoubtedly felt, and appreciation of real original Christianity is not wanting; a fire, though often hidden under the appearance of outward indifference, has been kindled, which cannot be extinguished. A few weeks ago we had an evident proof of this

in a brilliant assembly in the Athenæum of Madrid, the most important scientific association of Spain, where, before a crowded audience, consisting of the best known representatives of art and science, the greatest living poet of Spain, Gaspar Nunez de Arce, read his last then unpublished poem: 'The Vision of Brother Martin.' This Brother Martin is no less a personage than Dr. Martin Luther, who is introduced to us by the poet in a cell of the monastery engaged in battle with doubt which attacked him when he saw everywhere around him the 'shameful abuse of ecclesiastic power.' Worn out with fasting and self-elected torments of his body, he falls into a faint, in which he sees the power of priestly Rome at first fighting in the forefront of all the nations under the banner of the cross, and showing all people the way to heaven. But soon it is changed into the whore of the Apococalypse, the great Babylon, whose deeds of darkness under the popes who immediately preceded the Reformation, are shortly and sharply criticised. 'O Rome, Rome,' cries Brother Martin in despair, 'what hast thou done with my God?' But, above the noisy sea of nations, he sees the Word, that Word which is strong enough to break Rome's fetters, and to destroy the might of Babylon. Then Brother Martin awakes: the monks who had feared for his life, stand anxiously around him; but when he tells them that a new life must now begin for him, and that he is ashamed of his cowl, they think he has gone mad, and flee from him. Only one old monk who remains by him, asks: 'What wilt thou do?' and he answers: 'I will vanquish Rome!' It is true that the poem then ends with the curse which the prior speaks on his presumptuous resolve: a necessary and clever defence of the poet from the hatred of the Romish church, and the power of her influence in Spain; but the force of the attack against 'Rome, which makes a trade out of the forgiveness of sins,' is not lessened thereby, and it is not too much to maintain that till now no Spanish poet of our times has dared to speak so freely against Rome, or with such a deep appreciation of the inner causes of the Reformation, or of the nobility or heroism of Luther's character, who hitherto has been represented in Spain as an immoral and hypocritical monk, who, blinded by arrogance, laid the foundation of Protestantism, 'this evil which in the moral world is what the plague is in the material,' as may be literally read in the catechism of the Archbishop of Santiago, for the information of the faithful, in regard to Protestantism. We may joyfully hail, as a proof of a gradual change of opinion, the fact that the vision of Brother Martin, after its publication, reached no less than four editions in the first month."

LUTHER'S WEDDING RING.—We had the pleasure, within a few days, of receiving a visit from Mr. Fliedner and of conversing with him respecting the progress of Evangelical work in that country. Mr. F., who is a German by birth and a son of one whose name is so justly celebrated in connection with the institution for the training of deaconesses at Kaiserswerth, below Dusseldorf, on the Rhine, was sent out to Spain, in 1870, by several German missionary committees, at Stuttgart and elsewhere. The work has so grown upon his hands, during the ten years of his residence in Spain, that the resources of these committees, though taxed to the utmost, have not been adequate to meet the demand. But, often in unexpected ways, help has come in. Some of these Mr. Fliedner related to us, among others the incident of a ring and watch-key of comparatively small intrinsic value, which were dropped into the contribution-plate and became indirectly the means of raising a not insignificant sum for the work. Besides they induced a gentleman in Germany who is the possessor of what is believed to be Martin Luther's wedding ring to make it serviceable to the cause. We find the incident which Mr. Fliedner related in his conversation in our office thus told in his letter in *Leaves from Spain* for August last:

"I must still translate one letter from Germany. 'On hearing you mention the history of the watch-key and the ring, an heirloom in my possession occurred to me, and I would like to devote it to your work in Spain. It is the enclosed ring, whose principal value consists in its being said to be the marriage-ring of Dr. Martin Luther and Catharine von Bora. May it please the Lord to give a similar blessing with this gift to that he gave with the poor girl's ring, and let the corruptible gold which is so beautifully and thoughtfully worked, serve to open the way to God's Word, and the free grace offered in it to many a soul.'

"The originality of the ring cannot be proved, but it agrees exactly with the drawing and description of Dr. Martin Luther's ring, and possesses great historical value. It is a masterpiece of art in jewelry, in the style of the renaissance. On the principal ring, which is formed of the trunk of a tree in gold, we find a finely executed figure of the crucified Saviour. At his feet are the dice in memory of the lots cast by the soldiers for Jesus' garment. The back of the ring consists of the pillar bound to which Christ was scourged and crowned with thorns. The other ornaments represent the hammer, nails, ropes, and ladder. Inside the principal ring stand the names of the betrothed, and inside the smaller ring, in small letters, the 13th June, 1525. This is the date

both of the betrothal and marriage. In the ancient description of this betrothal ring is added: This ring was given by Luther to his Kate, whilst that which she gave her husband is looked on as the marriage ring. In the ring, however, we find the words, 'D. Martin Luther Catharine v. Boren,' so that it seems to be a present from her to him, a circumstance which, if it does not speak for the originality, speaks at least for the exact faithfulness of the imitation: for this alteration proves that the ring has preserved the historical exactitude better than the ancient description. However it may be, it is a remarkable Providence that our German Reformer's ring must now serve the cause of the gospel amongst his bitterest enemies, as his first letter to those persecuted for the gospel was to the brethren in the Spanish Netherlands. So we close joyfully with the words of that letter: 'He who has begun will also perfect.'"

RIVISTA CRISTIANA is the title of a new periodical started by our Evangelical Spanish brethren on the 1st of January last. It is published in Madrid, on the 15th and last days of each month, and is intended to be, as its sub-title indicates, both scientific and religious. In other words, it fills a place which no previously existing paper or magazine under Protestant influences undertook to fill. The better educated and more intelligent men and women of the Liberal party could previously find nothing in the purely popular publications of the Protestants to meet their taste and attract them to the Gospel. We are happy to learn that the *Rivista Cristiana* is thus far decidedly successful, and we see ample reasons for success in the ability and variety of the articles contained in the numbers now upon our table. The tone is scholarly and dignified, combining with much learning a lively interest in the events of the day, political, social, and religious. We believe that an arrangement will be made whereby subscriptions may be made at one of our booksellers in New York. If so (and we shall be glad to announce the fact), we know of no way in which a good cause can be better helped at a very insignificant cost than by subscribing to a really able periodical which needs and ought to have liberal support. The subscription rate will be about one and a half or possibly, two dollars of our currency per annum.

THE DISPERSED PROTESTANTS OF VENDEE.

We take pleasure in translating, for the benefit of our readers the following interesting communication from a pastor of the neighborhood of La Rochelle, France, taken up mainly with the religious wants of the Protestants scattered in small numbers here and there among Roman Catholic populations. — ED. CHRISTIAN WORLD.

LA RICHARDIERE, Sept. 16, 1880.

DEAR SIR AND VERY HONORED BROTHER :

A friend who is specially interested in the evangelization of the West of France has prevailed upon me to write to you. Not having the advantage of being personally known to you, I ought to begin by telling you that the writer of these lines has, for more than thirteen years been pastor of a parish of scattered Protestants whose centre is at La-Rochesur-Yon, capital of the Department of Vendée. Called to this post when it was created by the *Société Centrale* in 1867, I became a pastor of the Reformed Church of France, when the post was recognized by the State as an official parish. •

The Protestants are thinly scattered in the western part of Vendée. My parish is very extensive, but *little peopled*. It contains three church buildings situated at a distance of nine or ten leagues from each other, of which two have been remodeled or built since I have been at La Roche, and the third existed before the creation of our parish and was attached to it in 1873.

I have been led by different circumstances to make the acquaintance of groups of families of scattered Protestants residing outside of the bounds of my official parish and to become convinced of the utility of the co-operation of an evangelist, who while lending me assistance often indispensable in the discharge of my duties within my parish, would employ the greater part of his time (making use of the numerous lines of railway that pass through La Roche) in visiting those scattered groups and families which I cannot think of visiting in any regular manner and which are out of the reach and the circle of activity of the pastors of our region.

With the co-operation of two of our religious societies and of the churches of La Rochelle and Rochefort, we have, these last years, succeeded in maintaining an agent whose duty it is to visit the scattered Protestants of our region, to discover our co-religionists, whenever they can be met with, to busy himself so far as possible with the religious education of their children, and to organize, when the thing can be done, religious meetings, whether temporary or periodical. A committee was

instituted to direct this work. Monsieur Good, President of the Consistory of La Rochelle, became president, and the undersigned secretary of this committee. But the resources at our disposition are insufficient. In order that this work now scarcely begun may be maintained, strengthened, and developed, it is indispensable that we should seek and find new support.

In a general manner, it may be said that the evangelization of the scattered (Protestants) ought to receive the most serious attention of all those who are interested in the destinies of Protestantism in France. As a result of the growing removal of the population from place to place, a large number of families find themselves brought to localities where both parents and children find themselves deprived of regular worship and often of all religious assistance. Unless care be taken, this very circumstance may become a cause of the decline of Protestantism in France. For there are many chances to one that a large number of these persons, thus left to themselves, will be absorbed by Romanism or fall into indifference and atheism. On the other hand, where, with God's help, we may be able to bring scattered families of Protestants to a living and stable faith, to a solid and true piety, they may in the sequel become extremely valuable starting-points for the evangelization of the Roman Catholics surrounding them.

The situation of the scattered Protestants of our region is so much the more worthy of interest, as they are, in the first place, more difficult to be reached on account of their extreme dispersion, and, as, in the next place, those of them who are only *Protestants* without being truly Christians, are in many respects exposed to the influence and pressure of that clericalism which knows how to employ its many means of action to prevent Protestantism from taking—or, to speak more correctly, from retaking root in the west of Vendée, one of its reserved possessions.

While, however, honored brother, pleading here specially in behalf of our scattered Protestants, I ought to make you observe that, in point of fact, our evangelist has already been led, while going to and fro, to visit numerous localities, situated more or less upon his route, where there were no Protestants; but where he has found a welcome among certain Roman Catholic families. Thus, in the marshes of Vendée (Marais vendéen), the visits of our evangelist have contributed to prepare and render possible religious meetings held last winter and to be continued next winter—meetings from which I hope we may expect good, with God's blessing, if only they are continued in the same spirit in which they were begun, in a spirit of faithfulness and of peace, avoiding the assumption of an

aggressive attitude, taking for a motto the words of the apostle : "for edifying, and not for destruction"—adopting for their mission not to engage in polemic discussions which are most frequently barren of profit, but to assert clearly and energetically the grand truths of the Gospel, and to bring the hearers to the foot of the cross of Jesus Christ.

In future, in proportion as the work grows strong, our evangelist will, according as circumstances require and other friends co-operate, be able to busy himself with the evangelization of Roman Catholics, as he will also have it in his power to take part in the McAll meetings which have just been started in La Rochelle and Rochefort. Still I think that it is of importance to maintain, so far as possible, in our religious work the character it has received from the beginning, not from caprice but as the result of circumstances and the necessities of a given situation. Saint Paul said that the Gospel was intended for the Jews first and afterwards for the Greeks. I believe it is well to remind ourselves of this maxim, and that it is wise, especially in our West, to take as our first objective point our Protestant co-religionists, while entreating God that this work of evangelizing the scattered Protestants may become the occasion and means of spreading the Gospel in an ever-increasing circle and of reaching progressively all those who are athirst for something else than the waters of Lourdes and Salette.

I have the conviction, nay, even the certainty, that the work I am speaking to you of has not been altogether fruitless. I am certain that, on the one hand, a number of persons have at least had their hearts drawn to a true Christianity. And, on the other, in a general way, where our worship is celebrated with regularity, people have learned to form a more correct idea of what our worship is and what it represents. Long since, at La Roche itself a woman of the common people, speaking of us, said to another person: "You do not know then that these people adore the devil?" To-day it is generally known that we do not adore the devil, and many persons, without attending our services are in their hearts in sympathy with us. There are many who show themselves well-disposed to admit that the truth is rather on our side. Last winter the meetings held in the Marshes of Vendée were quite well attended. A good man, formerly a Roman Catholic, but to-day a serious Protestant with deep convictions, exposed himself to great annoyance by holding at his house a religious meeting to which there came about a hundred Roman Catholics. At several other points those of our friends who have been able to go and hold religious meetings were welcomed with open arms. Even in our West, the present state of things recalls the words of Jesus: "Lift up your eyes, and look on the fields; for they are white already to harvest!"

At the same time, dear sir, the fact must be recognized that the results which can be considered as definitely gained, are still very small. Most of the religious meetings which *our* evangelist has been enabled to hold — I use this expression for greater clearness and brevity; for until now *four* evangelists have been successively entrusted with the work which I am describing — the most of our religious meetings among our co-religionists, I say, have numbered only ten, twenty, thirty or so hearers. And, in view of the different difficulties which we have to contend with, it may well be that our work will advance and develop with less rapidity than some other works in other parts of France. But is not the kingdom of God like unto a grain of mustard seed? Is not God able to make use of the weak things of the world to confound the mighty? Will not the Gospel continue to be the power of God? Very certainly we must maintain and favor the preaching of the Gospel in our West of France, in the very heart of Catholicism, of clericalism.

There is near me in La Roche-sur-Yon a church surmounted on either side by a cross overtopped in all its height by a large statue of the Virgin with a crown on her head and bearing the globe in her hand. Every time I see this great idol, it seems to me that it is there expressly to remind us that we must continue to proclaim the Gospel in its simplicity, without losing courage, leaving to God the care of bringing to us the souls that have deep religious needs, *protesting* against their Mariolatry not by direct and violent polemics, but by the preaching of Him whose name is the only name given to men by which they must be saved. The weaker we are in the presence of that powerful organization of Catholicism, the greater our need, relying first of all upon God, to claim the co-operation and help of the friends who interest themselves in the evangelization of France.

Leaving to you the care to make such use of this communication as may seem best, I beg you, dear sir and honored brother, to receive the assurance of respect of your devoted friend,

H. MEYER,

Pastor and President of the Consistory of Pouzauges.

RELIGIOUS TOLERANCE IN SPAIN.

By Rev. Fritz Fliedner, of Madrid.

When, on Alphonso's accession to the throne of San Fernando, the religious freedom, till then enjoyed by the Spaniards who were not Catholics, was revoked and restricted to a small measure of religious tolerance, this backward step might be excused, perhaps, on account of the importance attributed to the support of the Catholic population in

view of the Carlist war, which was then devastating the country. Now the war has long been at an end; besides this, the pretender, Don Carlos, has been brought into the greatest discredit by the Milan lawsuit, which in all its details was made known to the Spanish public. Now one would think it was time to grant more freedom to the liberal aspirations which are stirring in the breast of the noblest part of the Spanish nation. But, strange to say, the very opposite is taking place, and this fact will certainly not prove very favorable to the reigning dynasty.

The Government makes the following calculation: If the Carlists are now discouraged in their hopes and endeavors, we must do all in our power to win them entirely. It forgets, however, that the Carlists lay far more importance on the male succession to the throne which they find in the family of Don Carlos, and on the rights and privileges of the three Basque Provinces, than on antiquated intolerance; and secondly, it seems to have lost all remembrance of the fact, that the fall of Isabella was caused in a great measure by her connection with the ultramontanes, Pater Claret and the *Sor Patrocinio*. It is no wonder that the inclination toward ultramontanism shown at present by the leading statesmen disgusts all serious and thinking Spaniards, as it is as clear as daylight that religion is a matter of no importance to them. The private life of the Premier is all but exemplary, and when lately the Minister of the Interior carried a banner in the procession of Corpus Christi, in his native village, not a man in Spain but was provoked to smile, and not a single paper belonging to the opposition but poured out its derision. The invasion of the Jesuits, with which Spain is at present visited, has even forced the papers which are friendly to the Government to utter serious warnings in memory of the past. In the following lines we shall only seek to illustrate the present state of affairs and their tendency by facts which have lately taken place. The Government has ordered a draft to be made by the Minister of Justice for a new penal code. Till now the disturbance of public worship, scandal, slander of religion, etc., were included in one article; the new penal code, however, makes a great difference between offences against the religion of the State and those against that of the Dissenters. It punishes with imprisonment of the middle and highest degree, and with hard labor of the lowest degree, the disturbance of the public worship of the Romish religion, inside or outside the church, by violence, interruption or scandal; he who does the same at a dissenting act of worship, on the contrary, is only punished with the mildest form of imprison-

ment. This draft, however, has been withdrawn. Public opinion said, in order to make it more unfavorable to the dissenters.

In fact, the new scheme of the penal code, as it now stands in the *State Gazette*, is just as intolerant as the infamous code of 1848. Under the title, "Crimes of infraction of the Constitutional Law in reference to public worship and religion," which alone proves that every religious offence is to be regarded as a crime against the Spanish Constitution, the 134th article says, "He who exercises ceremonies or public manifestations of worship which are not those of the Catholic, Apostolic, Romish religion, shall be punished with imprisonment." Let us compare this with the 129th article of the old penal code of 1848: "He who celebrates public acts of worship which are not those of the Catholic, Apostolic, Romish religion, will be punished with temporary banishment." It is evident that both laws declare the public worship of those confessing a different faith to be a crime. We have only now to await the moment when the Jesuits shall feel themselves strong enough in the country to see all the Protestant places of worship closed and the hearers thrown into prison; for of course their worship is public.

It is true that, ere it comes to this, another wintry storm may usher in a new spring-time of freedom; but it is very interesting to see how the Spanish Government understands its promises of toleration to dissenters. The 11th article of the Constitution says: "No one will be disturbed on account of his religious opinions, nor hindered in the exercise of his acts of worship, excepting in case respect for Christian morals be offended. At the same time, no other public ceremonies and manifestations are allowed besides those of the religion of the State." And from this paragraph, a very masterpiece in respect to elasticity, is deduced the punishment of an act of public worship, if it be not that of the Jesuits.

It is a dangerous path by which the counsellors of the King are leading him into the arms of the Catholic party, although it is said that the young prince, for his own part, is inclined to be very tolerant. The Spanish proverb says: "The string that is too tightly drawn breaks at its weakest part." If the young monarch himself does not soon take the initiative and calm the tumultuous spirits in his kingdom by granting more liberty, the black chain of the Jesuits will not bind the throne to the country, but tear it down with themselves to ruin.

That we do not regard the present attitude of the Government in too dark a light, is not proved only by the crowds of religious orders, the Jesuits in the forefront, which are overrunning the whole of Spain, but

also by a number of facts, a few only of the most important of which we will mention. We must keep in mind that even in Spain, in accordance with the Concordat, only three religious orders are permitted—those of San Vicente de Paula, of San Felipe Neri, and a single order of monks. The Government would, therefore, only fulfill its duty were it not to tolerate the Franciscans, Trappists, Capuchins, Dominicans and Jesuits, and is responsible for allowing the country to be overrun by them. But this indulgence on the one hand is accompanied by significant facts on the other. No less than three lawsuits against Protestant clergymen are in process, all undertaken by the authorities. One is accused of having buried a Protestant in the general cemetery, and, on his pleading the order of the Mayor, the latter also is accused. Another had, in accordance with the law, held a Protestant service with not more than twenty persons, but on leaving the house found a number of persons on the threshing-floor, which he crossed, speaking to several of them, but neither delivering an address nor holding a service: and he is now condemned by the Court of Appeal to two months' imprisonment. There is little prospect that the upper court may repeal this sentence, for it has just decided that any one who does not take off his hat when a Roman Catholic funeral passes, can be imprisoned. This was in the case of a half blind man, who did not even see that the funeral procession was near. Even the attorney-general had moved his being declared not guilty: but the president of the upper tribunal is Calderon Collantes, the author of the infamous retrospective decree, rendering the civil marriages of the priests null, and so the condemnation followed. And if this is done in the higher courts, is it to be wondered at that the village authorities leave full play to the fanaticism of the priests and their followers?

This is oftenest to be seen in the question of the grave-yards. A professor of the gymnasium of Pontevedra in Galicia, J. Jose Dominguez, died, and not having received the sacrament, he was to be buried in the civil cemetery, when it was found that no grave could be dug, as a piece of rock had been allotted to the Protestants as grave-yard, in which the graves would have to be hewn in the stone. In Igualada, at the request of the Protestants there, a grave yard was to them, a meter and a half in breadth and four meters long, for the town council not only wished to circumvent the law, but at the same time to mock the Protestants. In Alcazar de San Juan the former mayor had founded a civil cemetery; the Romish church summarily took possession of it, and when, a few weeks ago, a man not belonging

to her communion died, he was buried in the yard where the grave digger keeps his pigs. All these are facts, judicially proved.

The outrageous case of violation of the Protestant cemetery of which we spoke in our last number in San Vicente di Castellet, has not yet found any redress. The remains of the dead still remain exposed, and even dogs and cats are put in at night, that the superstitious people may be induced to believe, that evil spirits are howling over the graves of the doomed Protestants. Information was given to the minister who telegraphed to the governor of the province, but now, four months later, nothing has been done. In such cases the government cannot be surprised if it is looked upon as responsible for these shameful deeds. For if the village authorities did not know that they would find protection, they would not dare, not only to break so boldly the law of the land, which promises inviolability to the burying ground of the dissenters, but at the same time to trample under foot every natural feeling of respect to the dead.

But any one who observes the changes of public feeling in the Spanish people, knows, that in this embittered struggle of fanaticism, every victory on its part is but a forerunner of its fall, and fans the embers of hatred into a fire. The worst thing that could happen in Spain would be a revolution; and we do not give up the hope that the government will at last open its eyes to the threatening danger and return to the path of just tolerance. For this alone would lead to the flourishing development of this country so long tossed between so many extremes. And the best is that we know that "the Lord reigneth for ever!"

CHRISTIAN WORK AT TOULON.

By Rev. Pasteur J. Massis, in *Evangelical Christendom* for October, 1880.

I began the mission at Toulon, Var, France, in July, 1879. Before that time nothing had been done for the evangelization of a population of 82,000 inhabitants, of whom 20,000 are soldiers and sailors, and 15,000 are workmen in the large arsenal. Three mission rooms have been opened in succession, one at La Seyne, six miles distant. This town contains 14,000 inhabitants, and in it is situated the immense dockyard where the principal ships of the French navy are built. Meetings are held every evening in one of the rooms, and three times on Sunday. There is also a Sunday-school in each room; the services are conducted in the same manner as in Mr. McAll's meetings in Paris. All the families who attend the services are visited, and the Bible is read and explained. These visits

are eagerly appreciated, especially by those who are unable to read, of whom there are many. The ignorance of the *poor* Roman Catholics about religion can hardly be understood in England. The Bible is kept from them, and they know literally nothing of the way of salvation. We have had great blessing and encouragement in the numerous conversions which have taken place amongst those who have heard the Gospel within our walls. At one of the rooms an old woman, aged seventy two, attended regularly; she possessed an image of the Virgin, but having heard me preach from "Remember Lot's wife," in which I spoke of the danger of looking back on former things when once our steps were turned towards Jesus Christ, she came to me a day or two afterwards and said, "She's gon, sir; I have thrown her away, and all the saints' pictures on my walls; I understood what you meant the other evening; I have Christ in my heart, and I feel I no longer want the Virgin in my room." She begged to be allowed to do something for us, and we have given her the care of the room. Although seventy-two years old, and working all day long in the fields, she always has the room beautifully clean, and ready for the meetings. A large Bible now occupies the place where stood the Virgin; and although she has been much persecuted, she bears it calmly, saying, "Jesus suffered far more than this for us." She asked to be admitted to the Holy Communion, and wept tears of joy at the happiness which filled her heart.

At one of the meetings, a lad of sixteen was led to Jesus the very first time he entered the hall. His mother is violently opposed to his attending, but he bears her reproaches patiently, his one hope being that he may become a missionary. Lately his mother stole his testament, and he came by night to our house to beg for another.

At our room in the town of La Seyne, we have had the greatest happiness in seeing souls brought to Christ. Two families who live near each other now have family prayers together each night. The wife in one of these houses was strongly opposed at first to her husband coming to our meetings, but now we always find her Bible open on the table. She reads a verse as she goes about her work; she has learned many hymns by heart; all her thoughts are directed heavenward. In the other house is a widow. She was lately met by her former priest, who asked her, in most insulting terms, why she attended the meetings of those "demons," whose "whole aim was to blaspheme the Virgin Mary," ending by asking her, "Do you not know the Ten Commandments of your Chure?" She silenced him by replying, "And you—do *you* know the Ten Commandments of God? and do you *practise* them?"

In another family, the wife attended the meetings against the wish of the

her husband, who was a drunkard, and beat her frequently to prevent her going; but she told him she would obey him in all, except where the good of her soul was concerned. Seeing how gentle his wife was under his bad treatment, he thought he would like to hear "what those men said," and, accompanied by a friend, he came in late one evening, and remained near the door to listen. Since then both these men have attended every meeting. The husband has bought a Bible and asked for separate Gospels, that he might always have one in his pocket to read while at work. The married daughter used to scoff at her father and mother, but seeing the wonderful change in him, she too came to listen, and now is a most humble Christian, trying to bring her husband to listen to the Gospel. He is a big old Neapolitan fisherman, and now comes to the Sunday night meetings with his wife, and joins in the hymns. These are *some* of the instances of happy conversions amongst our people.

The room at La Seyne is not large enough for those who crowd into it; and the lease of it ends in September. I am anxious to accede to the earnest request of the people, to erect a small hall of our own, where they may have regular service and establish a church. The Mayor of the town has offered me some land at 2s. the yard; a mason and his two sons (converted Catholics), are anxious to construct the modest building, which will hold 250 to 300 persons. The cost will be about £400. Nothing has ever been done for the soldiers and sailors who swarm the streets of Toulon, and whose only resorts are the drinking shops which abound. By God's help, we hope to open for them a coffee temperance hall, with a religious library, and meetings will be held in the hall. I have to find the salary of the missionary who aids me, to pay for the hire of the rooms, gas, cleaning, and incidental expenses. My mission belongs to no society, and has been supported entirely by voluntary contributions. The mission has been visited by Dr. Burns Thomson, the medical missionary of Edinburgh, who stayed some months at Toulon, and who took the warmest interest in our work, and by Mrs. Prinsep, 65 Rue Micomériscle, Paris, who would gladly speak as to what they have seen. I commend this important mission to the prayers and thoughts of all loving-hearted Christians. Any contributions towards it will be thankfully received by me, at Campagne Monge, Toulon, Var, France.

J. MASSIS.

PROTESTANTISM IN FRANCE.

BY PROF. HENRY A. BUTTZ.

From the *Christian Advocate*.

It is impossible for one interested in the progress of evangelical truth to spend even a few weeks in Paris without becoming deeply in-

terested in the religious movements of those who maintain the standard of Protestantism among the French people. This great people, so fully in love with liberty, and yet so many of them willing subjects of Roman Catholic domination, deserve the most careful attention as to their needs and prospects from the Protestant world. There are in France about 35,500,000 Roman Catholics, and less than 1,000,000 Protestants, or, as a gentleman well acquainted with the subject puts it, there are thirty-eight Romanists to one Protestant.

This may seem at first view to confirm Pere Hyacinthe's statement, that Protestantism is not adapted to the genius of the French people, but it would not be difficult to show that his generalization is entirely too hasty. Warm, evangelized Protestantism has not yet had a fair trial in France, and until the opportunity is given to it to show its power, it is not fair to deny its adaptation to the people. The Protestant work in Paris at the present time is full of interest. The Rev. R. W. M'All has established meetings in various parts of Paris, which are well attended and full of promise.

It was my privilege, through the kind guidance of Mr. Hanford Crawford, to witness the mode of working. They use the old hymns, which are full of evangelism, and which stir our people at home. They are translated into French, and little hymn books are given to those who attend the meetings. It is very inspiring to a Christian from the United States to hear the familiar tunes of his home prayer and class meetings ringing out from French lips in the heart of the gay French capital. The hymns are interspersed with addresses full of instruction and fervor.

The Rev. Mr. Gibson, of the Wesleyan Church, has several stations where meetings are held, and he reports much interest. His report for the last year is as follows: Religious meetings held, 444; aggregate attendance, 25,026; meetings for children, 314; aggregate attendance, 6,584. The Rev. J. Paul Cook is well-known as one of the most earnest and successful workers in all the movements for the progress of the Gospel in France. Pastor Cook was absent from Paris during part of my stay there, speaking in Great Britain in the interest of Continental Sunday-schools. I saw him, however, in London, and heard his excellent address at the centenary celebration of the founding of Sunday-schools. Instances are told of the way in which this work is taking hold of the people, which demonstrates that the Gospel can be as effective in France as it is elsewhere.

The point of this letter, however, is to call attention to the eminent

French Protestant who is soon to visit America, M. Eugène Réveillard, the champion of evangelical religion in France, and who is regarded by many as providentially raised up to be the instrument of the regeneration of the French nation to Protestantism. Dr. Taylor, of New York, styles Monsieur Réveillard "the Luther of France," while Dr. Hitchcock, the pastor of the American Chapel in Paris, calls him "the St. Paul of France." Through the courtesy of Dr. Hitchcock I was invited with others to meet Monsieur Réveillard, which was a privilege I highly prized. I was impressed both with the sincerity and moral powers of this noble man. Dr. Hitchcock gave me a short account of his early history and conversion, a sketch of which may interest some of your readers. He was born in 1851 of Roman Catholic parents, and at nine years of age was sent to a Romish school to be educated for the priesthood. Not being pleased either with the school or his proposed destination in life, he ran away, and was afterward educated in Paris. He became at length a journalist, and also a lawyer, and was exercising a wide influence in political affairs, when he was divinely called, we believe, to the work of evangelizing France. He became a Protestant by conviction before he felt the saving power of Christ. He wrote an able work on the "Protestant Solution" of the religious question in France before he became a formal disciple himself. He happened, at the house of a French pastor, to be present at family prayers, which arrested his attention, and led him to admire the simplicity and earnestness of the Protestant life. He was led on from step to step, until one Sunday morning, when the pastor had made an earnest appeal to the people on the duty of confessing Christ, he came forward and related God's wonderful dealings with him, and how the Holy Ghost had been poured out upon him. His narrative of God's manifestation to him was detailed in a French journal, and bears a singular resemblance to that of the early Methodists. Perhaps it would be better to say, it resembles the experience of the Apostle Paul.

In the brief conversation I had with him, he spoke of the Holy Ghost as the great need of France, and joined particularly in praise of the Rev. Wm. Arthur's "Tongue of Fire." God has manifestly baptized Monsieur Réveillard with this great power, and though not a preacher in the formal sense, he goes everywhere preaching the word, and he is exercising a wide influence in France for Christ and his Church. He belongs to the Reformed Church of France, but is no bigot. He loves all who love the Lord, and is specially friendly to Methodist modes of working. His visit to America is not in the interest of any denomina-

tion, but of evangelism in France, and he will come as the accredited delegate of all the branches of French Evangelical Protestantism. It is expected that he will be accompanied by a minister, possibly the pastor of the Wesleyan Church in Paris, the Rev. Mr. Mouillpieu, who speaks with facility both French and English. [It will be remembered that Rev. C. T. Doolittle has come in Mr. Mouillpieu's stead.]

The importance of the French work is apparent to the most casual observer in France, and the visit of these delegates to America may mark an era in the work of evangelized religion, not only in France, but throughout the Continent of Europe. I am sure a hearty welcome awaits them from the whole Protestant Church in the United States.

Paris, July 29, 1880.

PERSECUTION IN AUSTRIA.

BY REV. WM. G. SCHAUFFLER, D. D.

From the *New York Observer*.

Of the few missionaries of the American Board laboring in Austria, Rev. H. A. Schaeffler and his wife are stationed at Brünn, the chief city of Moravia and the residence of the Governor of that realm. These American missionaries labor under great difficulties, and aside from the illiberal principles of the Government itself, they are annoyed and oppressed often in the most arbitrary manner by the local authorities. Even in Spain, of yore the darkest and most fanatical and priest-ridden country in nominal Christendom, the missionaries of the Board are permitted to make known the Gospel by voice and print in a manner which, if attempted in Austria, would ensure their summary expulsion.

At Brünn, Mr. and Mrs. Freytag, two excellent Christian people, have had eight or ten female scholars boarding with them. One of these scholars—a Catholic by birth—having obtained a good hope through grace, was admitted by Mr. Schaeffler to the communion (privately, as it must be there, Mr. Schaeffler not belonging to a Protestant denomination acknowledged by law), and became a regular member of their little flock in the wild desert. Her mother and her brother, both of the same mind, approved of the step. But the young lady fell into consumption and returned to her mother's house, at Brünn, where she died in the triumph of faith in Christ. Mr. Schaeffler's family spending their summer in the country at an inconvenient distance, he hastened to Brünn to attend the funeral, and made every possible exertion to obtain the usual authorization of the Police to inter the body. But the Catholic Bishop at Brünn had already inhibited at the Police any exercise whatever a

the open grave or on the way thither, so that not a breath of prayer could be uttered at the grave and not a verse from the Bible could be read. The time of the funeral came, and the city was moved, as everybody had heard of the case and was awaiting the result. This result can hardly be stated better than Mrs. Freytag has done in a letter to Mrs. Schaufler:

“BRUNN, August 7, 1880.

“*Dear Mrs. Schaufler:*

“I was very anxious to write a few lines to you last evening on the important funeral day, but my heart was too full and my mind too agitated to all w me to collect my thoughts. I was so glad that you were not here to witness what we did. Our dear Mr. Schaufler excited our tenderest sympathy as we saw him running from one Government office to the other, to the last minute, and still failing to obtain leave to read or pray audibly at the grave. We went to the house of Mrs. F. (the mother), and found the street already full, crowded with people, and we heard words, as we passed them, coarse and rude, charging the departed with having sold her faith for 260 fls. (21-00); that she died like a brute and would not be permitted a place in the burying-ground.

“The dwelling (which the Police could not control) was crowded to the very foot of the staircase. Mr. Schaufler read several very appropriate passages, and addressed those within reach solemnly and powerfully, and prayed, closing the exercises by reading the hymn (in German) — ‘Christ is my life, and death my gain,’ &c. All were very quiet and attentive, and many appeared to be deeply moved. The coffin was covered with wreaths.

Notwithstanding the trying character of much she was obliged to hear, Mrs. F. was calm and composed. Before the coffin was closed, the Roman Catholic beadle of the Church of St. Thomas, who came to see Rosa, (doubtless as a witness), accompanied the procession. You should have seen the mass of humanity that followed the procession. Many ran ahead to the grave from curiosity, but all were probably disappointed that the prayer was entirely silent. Many of the utterances heard around were truly dreadful.

“To-day we hear fearful things uttered against us in our own dwelling. We are like dogs, and worse, &c. But blessed are we if men speak evil of us for the sake of our Lord and his cause. We will continue to pray, to wait, to believe. The Lord knows the right time. The church beadle expressed to Mrs. F. his regret that there was no consecrated water there to sprinkle Rosa. She answered: “If you

want water, I will get a glassful; it will do just as well.'

"These scenes have affected me very sensibly, and I feel very sad to-day. Oh, when we look at these poor, ignorant people, we are ready to melt into tears! With faithful, sisterly affection, yours truly,

(Signed)

ROSETTA FREYTAG.

May this rude and savage scene in a professedly civilized, Christian Empire, do good by opening the eyes of thousands there to the difference between light and darkness, Christ and Belial!

A BELGIAN CURÉ AND A PROTESTANT CONVERT.

A recent number of the *Chrétien Belge* contains an account which we are sure will interest our readers, as it did us on reading it, and which we therefore gladly translate. It is of an interview between a member of one of the Evangelical Churches of Belgium and a Roman Catholic priest, of the same country:

"Greeted affectionately on the road by a priest, our brother A. entered into conversation with him. 'Sir,' said he, after having exchanged some words, 'you have just had a singular encounter, and I am sure that you are ignorant of whom you are talking to.' The *Curé*—'Completely.' A.—'Well, you are talking to a Protestant, or, rather, to Evangelical Christian.' The *Curé*—'Have you always been one?' A.—'Monsieur, I say Monsieur, because I do not know who you are——' The *Curé*—'I am the curé of the commune of S., and former vicar of T.' A.—'Well, Monsieur le Curé, I ask nothing better than to give you an answer, only it will be a long one.' The *Curé*—'Only relate your story; I will listen.' A.—'Fifteen years ago a missionary (Roman Catholic) came to V. to deliver sermons on nine successive days. In returning from the factory, I read on a handbill: 'This evening at eight o'clock, there will be a sermon on the Last Judgment, by Rev. Father P. Aweis. For men only.' I went, but after the sermon I was so cast down that I knew not what was going to become of me. It seemed to me that I saw Jesus Christ seated upon his throne, clothed with glory and majesty, and I, poor sinner, was corrupt and defiled from the soles of my feet to the crown of my head. I said to myself: 'If I were to die, my place would without doubt be with the unbelievers.' Full of agitation, I attended the sermons even to the last day, but my sadness only increased. On the ninth day I resolved to confess myself to the reverend father, thinking that thus I would obtain peace. In order to succeed better, I made a general confession, asking the missionary to be so good

as to help me to recall all my sins, which he did. But peace did not come. Then I bought a prayer book printed in large type, and I read it, to see if I might not find what I sought. I begged my wife also and my children to do their devotions, in order to draw down the blessings of God upon the house. Then, for sixteen months, I had discussions with a Protestant, and not being able to convince him, I put him out of the door. (I was a foreman at the time). The Protestant came the next morning to thank me. Thank me for a wrong! That was too much; I could not stand such humiliation. I returned home in the evening in low spirits. I wept while relating the incident to my wife, and when night came I could not sleep. I said to myself every moment, 'This Protestant is more just than I am. He has done something which I could not do: therefore he is right in all respects, and his religion is better than mine.' A few days later a Protestant came to let me a house, and while writing out the lease made me such pressing exhortations to come to the Saviour, that I could no longer resist. On Sunday I went to the Protestant church, to listen to the preaching, and at the same time to procure a Bible. Soon my wife and I understood the truth; namely, that we are sinners, and that through Jesus Christ alone can the pardon of sins be obtained. We embraced from that moment that blessed Saviour, and the peace so much desired entered into our souls—an indescribable joy took possession of our hearts.

The *Curé*—What you have just related is interesting and shows that you have great intelligence. However, at the thought that you have entered that religion I experience a certain sadness. In the first place, you know how small the number of Protestants is. In the next place, they place the Bible, without notes or traditions, in the hands of everybody, and this furnishes the impious with the opportunity to profane holy things not to speak of those who, in consequence of this reading, become insane.' A.—'Stop, stop, M. le Curé!' The *Curé*—'No, no; I must show you how wrong you were to leave our Church.' A.—'I must show you that I do not fully understand you. You, a man entrusted with the direction of a church, say that the Word of God is not intelligible without notes and traditions! Really, this is serious. First, I take the declarations of God's Word. 'Search the Scriptures,' said Jesus; and you say: 'Do not read the Scriptures; it is dangerous.' Who are you, then, to undertake to instruct God? Now, as to those who become insane, they are those who wish to search the mysteries, and not to seek the food of their souls in the Bible. I would like to have more eloquence and more charity, so as to tell you what has been burthening my

heart. But I will tell you what I feel. In your church the Bible has been taken out of the hands of the people, and what has happened? The creature is adored instead of the Creator! The Virgin, the saints, and I know not who else are adored: and God, that God of love, is ignored! You have gone still further. You put yourselves in God's place to forgive sins, although you well know that God alone can forgive them. Whither have you led the people? To indifference and unbelief!

"The debate continued on these topics, the curé trying to justify himself, and our brother showing him his errors by means of passages of Scripture. At the end of three-quarters of an hour the curé said, 'Now I am going to leave you, asking you to reflect seriously on what I have told you.' 'I have reflected for a long time,' replied our brother, 'and what is certain is, that I shall never return to your church unless it return itself to the teachings of Jesus Christ and His Apostles, which it has completely forsaken.'

"Thereupon the curé came back, and the discussion was prolonged for another half hour. The teachings of the Holy Scriptures, from Moses to Jesus Christ, were passed in review. The disputants dwelt especially upon everything that bears upon the moral law, on the ceremonial law, and the duty incumbent on the creature to adore the Creator, to fear Him, to obey Him in love, and to accept everything from His hand without murmuring. At last the curé laid down his weapons, and clapping our brother on the shoulder, said, 'Thanks for your good words; thanks for your conversation! You are a good man; you are versed in the Scriptures. Now, I grasp your hand and tell you that I do not call you any longer *Monsieur*, but *my friend*. *Au revoir*, adieu, my friend.'

EVANGELICAL SOCIETY OF GENEVA.

HISTORY AND OBJECTS.

[A few months ago we gave a statement of the work of this Society—the oldest of the continental Evangelical Societies—for the past year. We now lay before our readers a sketch of the history of the same organization. It is abridged from an address sent some time since to Scotch friends of missions.—*Ed.*]

The Evangelical Society of Geneva was planned as an agency in favor of the Gospel cause, and the formation of the theological college (or *Ecole de théologie*, as we call it here) was a part of the same scheme,

and act of faith with its originators. The Society, which has every right to be considered as a direct result of Robert Huldane's labors in Geneva, had just been formed (it was in 1834) in order to labor in the advancement of God's Kingdom through all the means that the Lord himself place within their reach. Nor was it long before a master spirit like that of Gaus sen discerned that the eclipse of faith in the church was immediately connected with the degeneracy of the ministry, a result of the total absence (we say it advisedly) of all evangelical theology in the preparation of the young ministers. The teaching of the professors in the National Church of Geneva had lost the last lineaments of Calvin's admirable doctrine. It had become a faint and pale echo of the German universities, with all their want of faith and without any of their science. The results were deplorable, the remedy obvious. But this remedy implied a great undertaking, as any one will grant who knows the requirements of a theological College in full working order. Faith, however, removes mountains. The Society, as yet consisting of its seven originators only, at its second sitting, heard favorably Gaus sen's views of the formation of the College, as paving the way to a renewed evangelical ministry. That hope, under God's blessing, soon became a reality. In 1832, the College was opened, with five professors and about fifteen students.

Of course, the purpose of the undertaking gave the teaching its distinct character: "One Lord, one faith." It was, it is, the doctrine of the Apostles, the name of Jesus and him crucified, of Jesus, the Son of God, dead and raised again, of Jesus ascended into heaven and sending upon his disciples his spirit of holiness, the spirit of adoption by whom we are made sons of God. As it was firmly held that through these truths alone could the faith be revived, it was felt also that they alone could constitute a preparation for the laborers in that work, and form the pamply of their future struggles with the powers of infidelity and superstition. The College was based, therefore, emphatically upon evangelical principles; and it is a sufficient token of unwavering adherence to those principles, that the venerable Dr. Merle d'Aubigné was President of the College for more than forty years, to the day of his death.

Intended as a seminary for orthodox evangelism in the most catholic sense, our College has always been open to all students, without distinction or limitation, who came as simple inquirers after a better knowledge of Christian faith and scriptural doctrine. A large place has been given to the study of both Testaments in the Hebrew and Greek, so that, as much as possible, all who are to teach in the churches should

be familiar with the communications of God to man in their original shape. At the same time, no branch of study, theoretical or practical, is neglected; special attention is devoted to the composition of theological essays, to the preparation of sermons, and to the teaching of the young.

In the course of these forty-five years, young men of many nationalities and church denominations have attended the College. More than four hundred students have been, most of them for a full curriculum, others for a shorter period, under the tuition of its professors. As might be supposed, they did not all reach the goal of active employment in the field of the Great Harvest. Some few died while still in course of study; others, more numerous, no doubt, have ascertained, often with their professors' advice, that they ought to retire from a career to the high requirements of which their spiritual state was not equal; but by far the largest number have persevered and about three hundred have entered the working life of the messengers of the Gospel. Many have seen their ministry sealed with the approval of the Lord's blessing on their labor.

French being the language used in the College, it is from the countries of the French tongue that most of the students are drawn. France ranks first; French Switzerland comes next; then Belgium and the Waldensian Valleys. These last, it is true, are politically Italian; but the French though it tends to lose ground and be supplanted by the national Italian, is still the prevailing language, and young men intending to become ministers in their home parishes find it advantageous to learn by means of the same language in which they must teach. It has been a privilege of the Evangelical Society of Geneva, through its College to act very beneficially upon the religious life of that time-honored group of Christian congregations.

Of other nations, of course, the frequentation is smaller. With different degrees we note, first, Eastern Canada (all those being converts from Romanist families). Then come the German, Dutch, Hungarian and Bohemian, Italian, Spanish (and even Russian) students who from time to time partook of the resources of our college. We have had several from England. The Presbyterian Church of Ulster having consented to receive our certificates of attendance, more than twenty young brethren from the North of Ireland succeeded each other in the course of many years; and from Scotland also we have received frequent proofs of the same sympathy. We limit ourselves to the mention of three honored ministers of the United Presbyterian Church, the Revs. J. and G. Robson, the one at Aberdeen, the other at Inverness, and the

Rev. A. Campbell, of Montrose. Not only do they know our College well, but they love it, and will be ready, we are certain, to give their testimony to the high character of the teaching and to the correctness of our statements in general.

As to its external position, our College is connected with no Church. At the time of its formation, there was no faithful Church in our country or neighborhood, that could have undertaken to support it, its purpose being in a special manner to revive the faith in the bosom of those Churches from which it had departed. It has therefore no support to expect from any Church, as such, and depends entirely upon the Evangelical Society, which itself possesses no endowment, no foundation, no property of any kind. You will then understand that the College exists solely upon the voluntary aid of Christians, brought together by means of annual collections. This entails great labor for all concerned in the task of collecting: and if you remember that it has been carried on without faltering for forty-five years, you can form an idea of the amount of self-devotion displayed in the work.

At the same time the Society maintained its missionary work in full activity through its two Departments of Evangelization and Colportage. We keep up a strict distinction between the home mission, or the labor in Geneva itself, and our external missions, in France and other places, considering that it is the duty of Christians whenever not really impossible, to provide for the Lord's work out of their own means where the Lord Himself has placed them, and in their immediate vicinity. On that account, we never ask for aid with reference to the evangelization of the Genevese people. But it is obvious that when we cross our frontier to labor in neighboring countries, we, so to say the smallest people in Europe, cannot dispose of sufficient means for the evangelization of an endless multitude over an extensive territory like that of France. Besides, other fields of labor are occasionally entered upon, as for instance, colportage to the railway laborers, and summer preaching stations in a number of watering-places, where strangers congregate.

The action of our Society has been displayed in France over many departments, both in the eastern and in the western regions. Preaching-stations were formed, where a good number of the young ministers prepared in our College found immediate employment with an unlimited field of activity. It is to be noted as an encouraging fact, that almost everywhere in France, with the exception of the very small proportion of the French who are really enslaved by the priesthood, the

Gospel-messenger meets with a ready access and a willing hearing. The reports of all the agents, regularly sent in several times in the year, offer numberless proofs of that fact, as well as an endless variety of instances, from which it is interesting to collect the nature of the objections, and also the sympathies most commonly found in the French mind with reference to the preaching of the Gospel. The circumstance, to them quite new of a *religion* being brought to their hearts by the use of their mother tongue instead of the traditional Latin, takes hold up on their feelings and in some cases attracts them powerfully. In the day of their sorrow, when distress and death have entered their homes, when they experience most woefully the cheerless and comfortless character of their accustomed Romanism, they are found disposed and even prompt to listen—and many a time it is on the brink of a grave, and while doing honor to the departed, that the Evangelist is privileged to proclaim the glad tidings of salvation in the hearing of crowds who would never think of frequenting an evangelical place of worship or of deliberately sitting down to listen to a sermon. Still “the net is cast”; and wherever it is cast, is there not always a hope that it will bring to land, along with the unavoidable “bad”, some of that “good” fit for the fisherman’s “vessels”? We give every year in our General Report, and also in our circulars, published in French, information on the progress of all our operations.

In all the stations, public worship is regularly conducted by the Evangelists, and most of them have charge of several places of meeting. They have also under their care a number of day schools and Sabbath-schools; for we see of what great importance it is, to substitute, in the case of the young, the influence of the Bible for that of the priest or nun, with their godless practices and their ungodly superstitions.

Colportage, by which we mean, as you are aware, the diffusion of the Holy Scriptures through the hands of itinerant sellers, who are also in many cases expounders of Christian principles in their own elementary, but very efficient way, is very closely connected with the above scheme of evangelization. Indeed, it is one and the same work, the chief difference being this, that the Colporteur has to be always on the move, going from place to place during the winter half of the year, the season most favorable for his work, while the Evangelist is attached to his station, where he labors all the year round. The Colporteur is the true Gospel pioneer; he breaks up the fallow ground, and to him especially fall the rebuffs, and perhaps, in extreme cases, a blow or a

kick. But often his Christian meekness, and his readiness to forgive insult, coupled with his gentle pleading, have opened for him doors that indifference or prejudice would else have shut in his face. With that part of our labors, M. Davlier, well known to several of you, gentlemen, is constantly engaged as its special director and inspector. That branch of the work deserves great interest, on account of it being most properly, the labor of the sower. "How shall they believe in him of whom they have not heard?" How shall they believe if the very Book of Life remains unknown to them, as it still entirely is in many portions of the continental countries which surround us?

MISSIONARY INTELLIGENCE.

HOME WORK.

Cincinnati, O.—Jesse Farler & Schiller.

The reports of our Bible women in Cincinnati contain no incidents of special interest. These ladies have continued their self-sacrificing work of visitation among the poor, not neglecting the public institutions of the city, where they are welcomed with uniform cordiality. One of them visits more or less frequently the Roman Catholic Hospital, where she is permitted to talk with the patients who desire to converse with her and are strong enough to do so. Miss Schiller's labors have, as usual, been chiefly among the Germans.

Cleveland, O.—Rev. J. Yauch.

Rev. J. Yauch, our German City Missionary in Cleveland, Ohio, sends this statement for September:

"Among the 75 families visited were a number of Roman Catholics, as well as formal professors and materialists. Although many things were calculated to discourage me, yet in some cases I was repaid.

"It is impossible in a brief report, to enter into details, but the incident I mention shows the kind of work I am doing. I visited a German Catholic lady who claimed that the priest alone was competent to teach religious truth.

I exhorted her to obtain a Bible, and compare its teachings with those of her church. She was not willing to accept the Protestant version, and I have obtained a Douay Bible for her, and will explain to her, even from it, the difference between mere tradition and revealed truth. She has promised to study it herself, and not depend upon priestly interpretation."

Chicago, Ill.—Rev. A. Miller.

Rev. A. Miller, our German Missionary in Chicago, Ill., reports for the month of September:

"The work has not developed any special features of interest. I found some hopeful cases among the 35 families visited. Some were not inclined to converse on the subject of religion, but nearly all accepted the tracts I offered them. I also supplied the destitute with copies of the Bible, and I have the evidence that this sowing of seed is not in vain, even among Roman Catholics. There has been much sickness in the city and my time has been largely occupied in this field of benevolence. I preached three funeral sermons, and even skeptics were moved by God's truth.

"The mission chapel is comfortably filled with hearers twice every Sabbath,

and the school moves along prosperously. We are praying for still greater success in the work of the Lord."

Davenport, Iowa.—Rev. C. Hoffman.

Rev. C. Hoffman, our German missionary in Davenport, Iowa, and vicinity, says in his September report:

"On account of sickness I have not been able to do much for some time, but the work has not been neglected. I visited twenty families and preached as often as my health permitted.

"The station near Calamus has a steady growth; and at Rockingham Bluffs there are indications of a revival. I have been invited to labor in a German community near Milan, and will soon visit it. In fact, I have more calls than I can respond to, but I will do all I can for my countrymen, so many of whom are in the darkness of Romanism and skepticism. I expect to be ready for full work in a short time."

BRAZIL.

Missionary Tour in the Interior.

BY REV. JOHN BOYLE in the *Missionary*.

"As no Protestant minister had ever been farther north than Casa Branca, and as no description of the interior of Brazil has ever been published, so far as I am aware, an account of a missionary tour on muleback, over 600 miles of sandy plain, rolling prairie and mountains, may not be uninteresting to the readers of *The Missionary*. Philip Wingerter, my companion on this tour, is a German by birth, but was naturalized in the United States, and removed from Texas to Brazil at the close of our war, along with others. He was employed as colporteur for several years by the Campinas Mission, but for about two years past has been in the employ of the American Bible Society. On July 7th he left Mogy Mirim for Casa Branca, in company with two boys, to sell Bibles,

with the understanding that he was to make a detour to the east and pass the towns of Pinhal and Sao Joao de Boa Vista. Upon reaching Casa Branca he was to send me a telegram, and I was to go on the train and join him there. On July 11th, early in the morning, I was notified that they had arrived, so I bid my friends good-bye and left at 3 P. M. I reached Casa Branca at 7 P. M. On my way from the depot to the hotel I met Jose, the boy who had previously traveled with us, who told me that Wingerter was out in the country, six miles from town. The next morning, July 12th, at the breakfast table, I had a short and somewhat animated conversation with a lawyer. On learning who I was he said, "Well, you will not find any one of your faith in these regions, nor be able to convert any one here." I said that I did not expect to convert anyone, that I had no orders to do so. My Saviour simply said, "Go into all the world and preach the Gospel to every creature." In obedience to His commands, I simply preached, and left it to God to convert, which was the function of the Holy Spirit, and which I knew He could do. I told him I thought those were wise words of the old lawyer who was St. Paul's teacher. He leaned across the table toward me and asked who he was. I said, "Gamaliel; and he said to the Council that was about to condemn Peter and John, that they had better let them alone, for, if the cause was the cause of God, the Council could not prevail, and, if it was not, the Apostles could not succeed." I told him if I was working in the service of God the cause would prevail, and I knew I was working in His service. He said he was a Roman Catholic, and received all the dogmas of his Church, from the infallibility of the Pope down. I told him that I received everything that could be proved by the word of God. I asked him if he

had studied the question of religion very profoundly, and how could he prove Rome's dogmas. He said, "From the Bible itself." I was in the act of giving him my Testament, to prove from it the infallibility of the Pope, when some one rode up to the door and called him off. As he left he bid me good-bye, calling me "Doctor." I hope I shall meet him again, though I have little hope of the lawyers, doctors and the rich.

After awhile Wingerter came in. I then paid my bill, and we went down to a little *venda* (small grocery) where the animals were. In the afternoon we visited a family of believers. They are not members of our Church, but the woman's mother has charge of the children in Mr. Dagama's school, in Rio Claro, and while there on a visit they became acquainted with the Gospel, but are still weak in the faith. I talked, read and prayed with them, and arranged to preach there on Monday night. Just across the street from them lives a rich old man, who is a bitter Romanist, and I am told is one of the "grandees" of the place, overbearing and insulting to the poor. In talking with them about preaching in their house, whenever I passed Casa Branca, the woman confessed that she was afraid of this old fellow.

Later in the evening we started out to the sitio, or farm, of Mr. P. S., a young American, who married a Brazilian girl. Sunday morning, July 13th, Mr. S. and Wingerter rode around the country inviting the people to preaching at his house. At 4 o'clock about forty collected, all of the poorer class; some sat on trunks, some on stools, and others on the bed. Chairs are almost an unknown article of furniture far out in the country. I stood at the head of the bed, near the door. After telling them, as I always do in preaching to a congregation for the first time, that in our worship we pray to God, sing His

praise, read His word and explain it, I began the service, Wingerter helping me in the singing. I read various passages, where our Saviour, John the Baptist, Peter and Paul teach that we are saved by believing in Jesus Christ. I told them that the faith which saves is not simply believing in the existence of God and Jesus, not believing simply that Jesus died for sinners—for the devils believe that—but that the faith which saves causes a man to love God and the Saviour, and makes him want to do what God commands. They paid the closest attention, sometimes nodding assent. It was the first time they had ever heard the Gospel.

Monday, July 14th. The German boy who was to have accompanied us started back home this morning, having proved weakly and unable to endure the hardships of Brazilian road-life. He took his old horse, leaving me with my horse and two mules. We rode into town, and sent a small box of books on ahead of us to Franca and another across to Macoca, which is over to the east among the serras, and which we expect to visit on our way back. Casa Branca being the terminus of the railroad, all freight is sent from here into the interior on pack-mules or the big ox carts of the country.

The commission merchant who forwarded the box of books for us told me that he was more of a Protestant than Catholic, but he did not think I could do much in Casa Branca, as the people are stupid and fanatical. I told him the work was the Lord's not mine, and he could make it prosper. About 6½ o'clock I went around to the house where I had promised to preach. I had had about thirty to hear me, principally women and children. I preached in the dining room at the back of the house. The old man across the street was having a *resa*, or recitation of prayers in his house. I preached on the love o

God and salvation by faith; we sang "Vou viajado, sim," Wingerter the woman and one of her children helping me. I always tell them when I sing that Jesus and his disciples sang the night he was betrayed, that Paul and Silas sang in prison at midnight, and that Paul told all Christians to sing. They paid close attention to the whole service. The dining-table was my pulpit. Before I began, a little fellow full of fun and mischief, got upon the table and was amusing himself by making faces at his companions. His mother called him several times, but he did not seem accustomed to obey. Wingerter put his right forefinger to his nose (Brazilian style), looked at him and said: "Now, Johnny, jump down and be a good boy, for Jesus loves good children." The little fellow got down and was as good as possible. While I was preaching about God being our father and loving us, the boys had their eyes fixed on me with the most serious and earnest attention. During my last prayer, the woman of the house was called to the door, and I heard some one begin to abuse our service in loud and angry tones. It was the old man from across the street. He asked what was going on. She said, "Preaching of the Gospel." He screamed out, "The

Gospel, indeed! This is the Gospel perverted! It is Protestantism; a thing of hell! You and all here are excommunicated! What an infamy! This thing in a Christian family! Turn those fellows out; shut your doors!" The poor woman was of course very much frightened. I closed my prayer, and as he became quiet I read the hymn, "A voz de Jesus me falou." But she asked me not to sing, so I closed by saying that the sons of God and the disciples of Jesus need not fear. (One of the women who sat by Wingerter said, "What a man! (speaking of him who abused us.) The preacher is speaking so nicely and he abuses. This service is as good as his *resa*." I talked a while to the man and his wife and we took our leave. As we went back to the venda, where our animals were the vendakeeper, who had been at the house and heard my sermon, overtook us. He told me a good many things about this old man and the stupidity of the people, saying some have even the spirit to kill us, of which I haven't the least doubt. The vicar of the place is very wicked and bitter; he has lately gotten up here to preach on Sunday. As we wanted to make an early start in the morning, we mounted our mules and rode out to Mr. S.'s.

RECEIPTS.

*In behalf of the American and Foreign Christian Union for the month ending
September 30th, 1880.*

CONNECTICUT.

Norwalk, 1st Cong. Church, per Jos.
V. WILSON.....\$47.00

NEW YORK.

Tarrytown, Mrs. A. G. Phelps.....\$25.00
New York, Fourth Presb. Church..... 34.48
Trumansburg, R. Tallmadge, M. D..... 5.00
\$64.48

NEW JERSEY.

Newark, Mrs. Janet McKenzie.....\$50.00

PENNSYLVANIA.

Upper Buffalo, Presb. Church, Mrs. S. A.
Caldwell, \$5.00, others, \$41.50 which
constitutes Rev. J. D. Walkinshaw

A. L. H..... 46.50
Robinson Run, U. Presb. Church..... 13.25
Mansfield Valley, Presb. Church, Mrs. W.
J. Steen, \$5.00, others \$9.00..... 14.00
Irwin, U. Presb. Church..... 6.00
" Presb. Church..... 5.00
Center, Presb. Church..... 6.37
Bethel U. Presb. Church..... 7.52
Stewart's Station, U. Presb. Church..... 7.25
\$ 08.89

Received for the Christian World in addition to items specified above.

Mrs. B. W. Raymond, \$; Rev. A. F.
Beard \$1; Miss E. C. Jay, \$10; N. R.
Derby, M. D., \$1 \$13.10
Total Receipts for the month..... \$280.4

THE CHRISTIAN WORLD.

Vol. 31.

DECEMBER, 1880.

No. 12.

EDITORIAL NOTES.

OUR MISSIONS AND OUR MAGAZINE.—We need scarcely repeat what we have said with regard to our work abroad in late numbers of the Magazine. Our readers are fully aware that for a number of years we have been striving to kindle among American Christians an interest in the Evangelization of France. Now the opportunity presents itself as never before for effective operations. Elsewhere in the present issue of the CHRISTIAN WORLD we give statements of great interest which we trust will be carefully and prayerfully perused. May we not hope that our friends will respond with alacrity to these appeals?

Nor would we have them forget the work which we are doing—not indeed upon the scale upon which we should be glad to do it—among Roman Catholics in our own country. For the support of this we earnestly ask the help of all who desire to rescue America from the curse of the superstition and the ignorance which everywhere follow in the wake of the Church of Rome. It is the demand of piety and of patriotism alike that we give the Irish, the German, the Bohemian immigrants to the United States a better faith than that which they have brought with them from beyond the Atlantic.

As to our CHRISTIAN WORLD we can only say, as we have said before, that we solicit of our subscribers an early renewal of their subscriptions for the ensuing year, reminding them of the necessity which the present law imposes upon us of pre-paying postage on all copies sent by mail from this office. Life Members will also please to send us *ten cents* to pre-pay the postage on the copies which they are entitled to

receive free of subscription price. At the same time we reiterate our hope that all, whether annual subscribers or life members, who believe that the CHRISTIAN WORLD is doing valuable service for the cause of Christ, in diffusing correct views of religious obligation respecting the work among Roman Catholics, in pleading for religious liberty, and in combating the errors of the Papal system, will freely contribute of their means, even above our claims upon them, to secure its permanence as a publication. All sums, whether large or small, will be gratefully received.

ACTION OF THE SYNODS OF NEW YORK AND OF ALBANY.—The Presbyterian Synod of New York, which met in Peekskill, N. Y., on the 21st of October, after hearing an account of the grand openings for the proclamation of the truth in France, and of the part which our society has taken in this department of Christian benevolence, unanimously adopted the following resolution:

Resolved, That Synod having listened with great pleasure and profit to the address of the Rev. William W. Newell, Jr., concerning the American and Foreign Christian Union in France, we do heartily commend the cause to the sympathy and help of the churches of the Synod.

The Synod of Albany, at its annual session in Glen's Falls, Wednesday evening, October 13th, adopted a resolution of equal cordiality and couched in similar terms.

REV. DR. STRYKER'S LETTER.—We may be pardoned for inserting a part of a letter from Rev. Dr. Stryker, of Saratoga Springs, addressed to the New York *Evangelist*, in which, beside communicating the action of the Synod of Albany, he remarks:

I feel prompted to write a few words to you about the good work Rev. William W. Newell, Jr. is doing in our country in behalf of France. It is well known by many of your readers that this brother, who was the efficient and beloved pastor of the First Presbyterian Church at Newburyport, Mass., and previous to this in New York City, has been spending some time in France. So deeply interested did he become in the great Gospel work progressing in that land, that he has determined to return and participate in it, Providence permitting, next summer. During the fall and winter he is expecting to visit the churches here, interesting them with the wonderful story, and raising funds to enable the American and Foreign Christian Union to carry forward and enlarge the work so auspiciously begun.

On Wednesday evening, Oct. 13, Mr. Newell addressed the Synod of Albany at its annual session in Glen's Falls. . . . On Friday evening, Oct. 15, Mr. Newell visited Saratoga Springs and spoke in the First Presbyterian Church upon the same topic. This lecture was not a repetition of the one in Glen's Falls, although upon the same general subject. We were all thrilled as we listened to his account of how

Rev. R. W. McAll began his evangelical work in Paris eight years ago, and the great success which has attended his efforts since. Sure we are that other churches will want to hear this story; and as they are told about the twenty-three preaching places established in Paris, and others in Lyons and Boulogne, and in still other cities, they will feel that God's hand is in the work.

Our sympathies are so often moved by those of doubtful position, and who represent doubtful causes, that it is refreshing to have one of our own ministers come to us in the power of the Holy Ghost, and as the representative of a society in which we have the utmost confidence.

A man of Mr. Newell's earnestness and eloquence will not be idle. There will be a strife among the churches as to which shall have him, and they who succeed in securing his presence will be fortunate. That is our opinion, and we freely give it for what it is worth.

Saratoga Springs, Oct. 21, 1880.

FRENCH EDUCATION—PAPAL AND ANTI-PAPAL.—Quite recently to the question, "What is the historical character you like the least? Tell what you know of him, and state the reasons for your antipathy," the pupils of a certain public school (under priestly influence) were taught to answer: "It is Henry the Fourth." Why? "Because he gave the Edict of Nantes to the Protestants!" The school was at Sainte Foy la Grande, in the Department of Cher, not far from the spot where stands the pyramid marking the geographical centre of France. The answer is significant as indicative of the virulent hatred instilled by the clergy toward Protestantism, and toward that religious liberty which allows any other form of worship to subsist than that of the Church of Rome. It shows that the religious teachers to whom Rome claims that all instruction should be confided would gladly welcome a return to the time when Louis the Fourteenth revoked the tolerant ordinance of Henry and sought by the most tyrannical and inhuman means to secure uniformity of belief among his subjects. Happily France seems to have become thoroughly tired of such teaching, and has resolved that future generations of Frenchmen shall not imbibe in their young and tender years such dangerous notions. As a sign of the change in public opinion, we may mention on the authority of the *Bulletin* of the Protestant French Historical Society that on one of the rewards of merits distributed in the communal schools of Paris, for which there is also a picture representing religious persecution, these words are to be read: "The Dragoonades (1683-1685). The second half of the reign of Louis the Fourteenth was sullied by the most atrocious of religious persecutions. The Jesuits completely controlled the king, the court, and the bishops. They obtained the discharge of the Protestants from public trusts and employments; the prohibition of their industry by refusing them letters of freedom; the closing of their

schools, the demolition of their churches, and even the carrying of their children to be educated in the Catholic religion. The Jesuits next incited to the most bloody violence. Regiments of dragoons were sent to convert the Protestants. The men were put to the torture. The women were outraged. The children were carried off. The lands of Protestants were laid waste. Those who refused the sacraments, those who tried to leave France, those who gave an asylum to Protestant ministers, were sent to the galleys. The Revocation of the Edict of Nantes which followed (1685) made France lose more than a hundred thousand families. A great part of these took refuge in Berlin. The power of Prussia is derived from this."

FORMER SCHOOL LAWS IN FRANCE.—Among the last strongholds of religious intolerance in France were the public schools. It was reserved for the present Minister of Public Instruction, M. Jules Ferry, to put an end to a system which made the teacher of primary schools the slave of the priest, and often enjoined hypocrisy. The school regulations of 1851 contained such prescriptions as these: (Art. 2.) "The teacher must give instruction by his example as well as by his lessons; he will not confine himself to recommending and seeing to the fulfilment of the duties prescribed by religion; he will fulfil them himself." (Art. 22.) "He will take the children to the services on Sunday and on feast days." (Art. 24.) "He will lead them to attention by his own example." But the special regulations adopted by the councils of some of the departments of France carried this matter to a much greater length. In Eure-et-Loire, the teacher was obliged to train the choir boys chosen by the curate. In Cantal he was compelled to assist the curate in disposing his pupils to receive the sacraments. In Gers, he took the children to the confessional on such days and at such hours as the priest assigned him to do so. In Lozere, he was bound to teach plain singing. In Haut Saône he had to take the children to mass every morning. In his recent circular to the prefects, M. Ferry calls their attention to the altered condition of things, and insists that the school-teacher forms no exception to the universal liberty of conscience now established in the republic.

CAN THE IRISH BE CONVERTED?—It cannot be denied that this question has often been asked in a tone of undisguised scepticism. The reply can be given by the pastors of thousands of Protestant Churches in the United States, testifying to the accession to their membership of

converts from the Church of Rome. The same affirmative answer comes to us also from Ireland. In the last number of the *Banner of the Truth*, the Rev. H. C. Cory, of Clifden, gives an account of a confirmation in his parish on the 5th of July. It must be remembered that Clifden is almost the centre of the region in which persecution raged high a single year ago, and where Protestant school houses and even the humble abodes of Protestant teachers were burned to the ground by night. Mr. Cory himself has for many years devoted no insignificant portion of his time to the work among the ignorant and debased Romanists of Connemara. And what has been the result of the exertions of this Christian gentleman and his assistants? Of the 600 persons present in Clifden Church when confirmation was administered, *three-fourths* were converts from Rome gained through the instrumentality of the Irish Church Missions; while of 255 persons confirmed, *four-fifths* were former Roman Catholics whose conversion was traceable to the same agency.

And some of these new converts have attested their faith and the sincerity of the change by undergoing sharp trial. One, whose history is particularly given, had been cast out and disowned by her father. She had subsequently been sent to a mission school, and a situation had been procured for her to gain her daily bread. From this she was enticed by a sister living in the north of England to go over to her. Soon her sister began to solicit her return to the creed of her forefathers. When entreaty failed, persecution was resorted to. "Her clothes were taken from her, her Bible snatched from her hands and trampled and torn before her eyes; all in vain." She managed to escape from her sister's house, and, through the assistance of a Christian lady, returned to Ireland. Here, though refused admission to her father's house, she lives a quiet and consistent Christian life.

"IF THEY DON'T STAND TO ME, I DON'T KNOW WHAT I'LL DO."—Among the incidents jotted down by pious visitors among the sick in Ireland are some which bring out in the most affecting manner, the miserable comfort administered by the Romish system in place of the "strong consolation" of those who have fled to lay hold upon the Hope set before them in the Gospel. One record, for instance, is this: "Visited one house in which there were four Roman Catholic women. One old woman was in a dying state. I spoke to her about the future, and asked if she knew where she was going. 'I know,' she said, 'that I am fast going to the other world.' I then asked her what her hope

was? And she replied: '*I have paid for twenty-three masses, and if they don't stand to me, I don't know what I'll do?*' I told her of the Saviour, what he had done for her, and how He had saved others, and that without money. She replied, 'God bless you, avourneen.'

In another place, a poor bed-ridden old man was found quite alone. In reply to his questions as to his health he spoke of his infirmities, but then exclaimed, "Oh, what about the poor body, if the poor soul be all right?" But, alas, there was evidence in his own words that his soul was far from being right. *He had done everything a man could do*—having paid the priest two shillings and sixpence to anoint him, and having also given him money to pay for three masses for the repose of his own soul after death. This was the hope with which he was about to meet death! We need not say how his visitor, full of pity for his ignorance, endeavored to tell him of the blood of Jesus that cleanses from all sin. What we wish here to call attention to is the deplorable mistakes in the most important of all matters to a sinful man which the Church of Rome permits whole millions of her adherents to cherish—soul-destroying error which the priest far from attempting to remove even inculcates as truth.

A NOTEWORTHY ADVERTISEMENT.—Our western cities witness some singular illustrations of the methods employed by the priesthood in securing funds for church erection. Here is the most recent that has met our eye, in the columns of the *New York Tablet*, for November 6th, 1880. The advertiser who signs himself "Right Rev. Abbot Innocent Wolf, O. S. B." [Order of Saint Benedict] has in charge the building of an edifice in Atchison, Kansas, "a small but fair copy after the colossal architectural piles which under the patient and skillful hand of the children of that patriarch [St. Benedict] sprang up everywhere over the Old World, most of which are now moss-grown ruins, or are ground to dust—the work of time and of the destructive vandalism of later days." For the last fourteen years the structure has been in course of erection, and, although service has been held within its walls for all but the first three of those years, it is still unfinished. To obtain the lacking means our abbot of the incongruous name proposes to fall back upon the rich endowment of a "One hundred years' foundation Mass," conferred at the very beginning, presumably by Pius IX himself. The privilege does not expire until the 21st of March, 1966. It is thus stated:

"Whoever shall contribute a hundred dollars towards the cause is entered on the roll of benefactors, and participates in the extraordinary benefit of a daily Mass.

The amount may be sent at once, or, if desirable, and more convenient, it may be sent in regular installments of say ten dollars at a time, and thus be paid in easy stages and within a reasonable length of time.

* "Persons desirous of availing themselves of this rare privilege, either for themselves personally or for others, relatives and friends, should also send in the names of those for whose benefit they wish the Mass to be applied.

"There are, doubtless, hundreds of God-fearing souls that God has sufficiently blessed with temporal goods to be able to contribute some of their surplus to his glory, who, though the objects of charity, are neither few nor remote, would nevertheless, if they but knew of this foundation, gladly invest a tithe of their saved earnings in an enterprise which gives them the assurance that they will be thought of and prayed for at the altar, day after day, for many future years, even long after their bodies have mouldered away, and their names are forgotten. The Mass founded at St. Benedict's Church, Atchison, Kansas, by the Benedictine Fathers offers them this uncommon privilege—the privilege of a daily Mass until March 21, 1966.

"Scrupulous care is given to the celebration of this Mass in the Church itself, and usually on the privileged Altar. It may not be amiss to lay stress on this latter circumstance—a feature in the daily Mass, not originally in the plan of the Foundation. This is a privilege of our memorial Church subsequently obtained, of which it was not intended to give benefactors the benefit. To a better appreciation of this very extraordinary benefit of a privileged Altar, it is here added that each time Mass is offered for the dead at such an Altar, a Plenary Indulgence is imparted to the souls for whose benefit the Mass is applied. The records of the Mass are kept in the adjoining monastery, and each Mass is daily entered by one of the fathers of the abbey, whose exclusive duty it is to give it his care."

Who after reading so alluring an advertisement will be induced to entertain for one moment the notion of contributing his charitable gifts to the "House of the Angel Guardian," whose charities are set forth in the next column of the same paper, but which offers the life-member his choice among the following paltry premiums:—"a gold cross and gilt prayer-book," "a large chromo of His Holiness, Pope Leo XIII.," "Butler's Lives of the Saints," or "The Glories of Ireland?"

MUST WE REGARD THE MASSACRE OF ST. BARTHOLOMEW A MYTH?—The *Catholic Review*, of this city, takes the occasion of an article in the *New York Times*, in which the story of the female Pope Joan is spoken of as a forgery, to add this comment:—

"But there are many readers of *The Times* who will never give up the Pope Joan story. Nine out of ten of its readers will still allude with much satisfaction to that mythical pontiff. The *Times* had better make a strike at the Inquisition or induce Eugene Lawrence to contribute to its pages, in order to counteract the effect of his assertion which, it is rumored, has already occasioned a fear that the staunchly Protestant *Times* has gone over to Rome. The Pope Joan lie is only one story which Protestants hug to their hearts. It is almost useless to point out these lies, for Protestants like to believe them. Pope Joan, the Massacre of St

Bartholomew, the Inquisition, will continue to add rhetorical ornament to Protestant literature until there shall be no Protestant literature."

Does our Romanist contemporary wish us to understand that the bloody nuptials of August 24th, 1592, are a creation of the imagination? Or, does he mean to insinuate the truth of oft-retuted falsehood that religion had nothing to do with the bloody work of Catharine de' Medici, and the Guises? We have, within the year, shown that the Popes, the acknowledged heads of the Romish Church, both instigated the deed before it was accomplished, and after its accomplishment gave it their unqualified approval.

THE ROMISH CHURCH A FOE TO FREE GOVERNMENT. —It is somewhat strange to see a newspaper, owned and controlled by a Roman Catholic layman, boldly stating the fact that his church, so far as it has meddled in politics, has proved itself the uniform enemy of free institutions. Yet this has been the spectacle to which the people of this city have been treated in the case of the New York *Herald* during the recent campaign. Mr. James Gordon Bennett, with not a few other members of the same communion, has been sufficiently keen-sighted to see that the election of a Roman Catholic Mayor, by which the control of the most important functions of the municipal government were secured to the Roman Catholic Church, was an act injudicious in the extreme, even looking merely to the interests of that one religious body. And he and his fellow editors have been outspoken in their denunciation of the sectarian policy adopted by the leaders of one of the great political parties. We are not astonished that the Roman Catholic organs denounce the *Herald* in terms even less measured than they employed a few years ago in upbraiding it for espousing the cause of our American Common Schools, as against the virulent abuse of the priests. The particular occasion for the epithets of "detestable and disreputable paper," "infamous sheet," so freely bandied by this section of our metropolitan press, is the following paragraph appearing in the *Herald* of Saturday, Oct. 24th, 1880:—

"The people have an opportunity to see just what sort of an institution the Catholic Church is in politics, and to understand what a farce it would be to pretend that free government can continue where it is permitted to touch its hand to politics, or, indeed, to exist, for where it exists it will not leave politics alone. This is a Protestant country, and the American people are a Protestant people. They tolerate all religions, even Mohammedanism; but there are some points in all these tolerated religions to which they object and will not permit, and the vice of the Catholic Church, by which it has rotted out the political institutions of

all countries where it exists—which has made it like a flight of locusts everywhere—will be properly rebuked here when it fairly shows its purpose. This, Mr. Kelly may understand, and he may understand, moreover, that the *Herald* is in the fullest possible sympathy with American opinion on this important topic.”

THE ITALIAN WORKMEN AT MARSEILLES.

LABORS FOR THEIR EVANGELIZATION.

(For the CHRISTIAN WORLD.)

It gives me very great pleasure to furnish to the readers of the CHRISTIAN WORLD the following letter which gives account, in the words of the evangelist himself, of one of the most interesting and successful works of evangelization it was my privilege to visit in France.

Mr. Pierallini tells his story in such a straight-forward way that it leaves little to be desired. But he has not told you that his wife is a most devoted and invaluable helper with him in all this work—a lady of culture who interpreted my address from English into Italian, and who could have done the same from the French, who with her husband is indefatigable in labors, and rejoicing together in God's blessing.

The Society in Geneva, formed by Merle D'Aubigné, most heartily commends this work, and is very anxious for assistance to carry it on, as the money appropriated will soon be exhausted. The mission is no experiment, but that of a tried one on a tried field. The beneficence of America will surely not suffer such a work to cease for the lack of \$1,000 per year. May the Lord bless to you the reading of this letter.

New York, Nov., 1880.

WILLIAM W. NEWELL.

71 GRANDE RUE MARENGO, MARSEILLES, August 30th, 1880.

DEAR SIR: I am very happy to give you the details you asked me for about my work among the Italian workmen in Marseilles. And in order that you may clearly understand them, I shall begin from the time I settled here, and give you a short "résumé" of the whole.

Last year (1879), a Christian gentleman of Geneva gave a certain sum to the Evangelical Society of that town to initiate a work of evangelization amongst the Italians of Marseilles. I left Airolo where I had worked four years for the Evangelical Society, amongst the Italians, who were occupied at the Gothard tunnel, and came to Marseilles in September to see what could be done, and to do it with the Lord's blessing and by His grace.

I found that there are about 50,000 of my countrymen employed in this great city in the different manufactories (oil, soap, &c.), in the sugar

refineries, or as servants, tinkers, &c. They had no evangelist. The *Vandois* portion of them had had, up to a few months before my coming a pastor of their own; but he had gone and nobody had taken his place. The need was great.

When I arrived with my family in October, I found the most hearty and Christian welcome on the part of the ministers of the different denominations, and from Mr. Saillens, who is director here of the Evangelical popular conferences. He immediately put at my disposal all the meeting-rooms where he holds conferences, and thus facilitated my beginnings in a most wonderful way. I preached in three conference rooms, and had good audiences all the winter. But there was one quarter of Marseilles where hundreds and thousands of Italians live, and where there was no evangelist, and that was the quarter of Les Crottes, where manufactories are numerous.

In February last I succeeded in getting a room there and fitting it up for eighty hearers. It was immediately filled, and the audience never decreased: on the contrary, many were obliged to remain standing between the seats and to crowd the doorway, whilst numbers turned back without being able to enter. I had a partition wall taken down and added two small rooms to the larger one, making place for thirty persons more. Since then, the room continues to be filled by poor workmen anxious to know the truth about their souls and to learn the way of salvation. There is also a Sunday-school connected with the meeting. This station has now become the most promising of all. We have had there several conversions among the Roman Catholics; and even the Protestant part of the Italian residents, from the Valleys of Piemont, feel shaken out of their apathy and lethargy, so that several families regularly come to the conferences.

I think, dear sir, that you were satisfied with the singing of the congregation, which had the privilege of listening to your kind words of teaching and encouragement at Les Crottes. Well, they were unable to sing anything when we first began the conferences. The first attempts were truly distressing to our poor ears; however, thanks to the melodious and popular contents of a select translation of Sankey's hymns, the people soon set their hearts to singing to the best of their powers, and as I was coming one evening to give the usual conference, I heard from outside that they had struck up a hymn whilst waiting for me and were singing it heartily and very creditably, which was most gratifying to me.

Where I have conferences of Evangelization, I soon try to establish Bible Reading Classes, which I entreat all my hearers regularly to attend, as I think it the best means to reach every individual's heart, destroy prejudices or superstitions, remove doubt and ignorance, in short, cultivate and water the seed sown. I try at the same time to give to those classes the tone of simple conversations. Many came at my call and paid every attention. My plan is the following: I make them read a chapter verse by verse in turns, and then give every one liberty to make remarks or objections, or to ask explanations; then I explain the chapter, out of which I select one verse to commit to memory for the next time. He or she who can repeat the verse correctly and comment it rightly by next class has a good mark, and after five such marks gets a tract, illustrated text, etc., as a reward. Those who follow, without interruption, ten such classes, get a New Testament as a prize. Well, at the Mompenti fifty received it; fifty-eight at Les Crottes, and fifteen at the Boulevard National. Every one of those who were thus rewarded showed intense satisfaction on receiving the word of God as their very own, and promised to study it in their homes. They had learned during the classes to appreciate it and to enjoy its conversation and promises. Some, who at the beginning would scarcely spell through their verse, had besides learned to read fluently by dint of studying at home, and of reading at the meeting; so their gain was double and doubly happy they were. But what a change, also, was produced in the homes and habits of those who came to our rooms; they were thereby kept from the tavern and usefully, peacefully, in company of their wives and sometimes of their children, they spent with us the hours they used to give to card-playing and drinking at the inn. Many wives expressed their joy at such a blessed change and who can measure the amount of evil thus averted, and the good consequently derived.

As I was telling you, dear Sir, we have had several sincere conversions amongst our hearers, and I have not failed to exhort them to join some Evangelical Church for the purpose of entering into communion with God's people. They have replied they would gladly do it, but they understand French too little to be edified either at the Free Church or at the National Church, and ardently desire the foundation of an Italian Church which I am consequently thinking of establishing very soon, probably at Le Crottes, and which will be based upon the same principles as the French Free Church.

During the Summer months, the work necessarily subsides somewhat; but very soon I shall take up again what I was forced to suspend for

a time, and if we were two workers we should even then have our hands fully occupied. As it is, I have every evening one conference to five to my countrymen.

That the Italians here have want to be evangelized, there can be no doubt. They are ignorant and superstitious, poor souls, as all are who have had the misfortune to be brought up in the Roman Catholic religion. Many have been working hard from the age of twelve and even of eight years. They consequently can hardly spell, much less write their own name. They are happy to be looked after, cared for. They show it by regularly attending the meetings and attentively listening to the speaker; finally, the Lord in his goodness has deigned to accept and bless my efforts and put His seal upon them by granting me several conversions, so that I think, and so do all who have seen the work done in ten months, that there is every motive to be grateful to the Lord and to feel encouraged to proceed with renewed vigor. An Italian Church would be a very desirable improvement as it would form a centre of force and life, from which a blessed influence would soon radiate all around.

But this, dear Sir, brings me back to the beginning of my letter. The sum given by the generous Christian of Geneva, to begin this work, is spent. A Christian brother, most zealous, and who is greatly interested in the Italians, succeeded in getting what will sustain us until March, 1881. If no new resources are by that time assured for this work especially, it will have to be given up, which would be very lamentable indeed considering the liberty there is now of preaching and the willingness of the people to be taught.

But we trust that, as the Lord called us here in answer to the prayers of several Christians, Italian and others, He is rich in means to forward the work begun and can incline the hearts of those who have means, in order that they may be *His ministers* in fulfilling His will which is that the Gospel should be preached to every creature. It is He that opens and no man shuts: that shuts and no man opens.

I thought well, dear Sir, to give you these somewhat lengthy details, as you showed such kind interest for the Italians on your visit here and make bold to hope that you will give some notice of us to your countrymen, and that you will "come over and help us." Acts 16. 9.

I am, dear sir, yours most faithfully and sincerely in the Lord.

VIRGILIO PIERALLINI, Evangelist.

THE "ŒUVRE DES CONFÉRENCES."

[This is the title of one of the chapters of a little pamphlet just printed by the American Tract Society. The pamphlet is "*God's Wonderful Work in France. An introduction of the deputation from the Protestants of France to the American churches. By Rev. Leonard W. Bacon,*" and it is published "for the Special Commission on the Work of the Deputation." We reprint most of the fourth chapter, omitting a few unimportant passages.—ED. CHRISTIAN WORLD.

A singular fact presented itself to the observer when the government of President McMahon had gone down on this issue, whether France would tolerate a government of priestcraft. With that sobriety of conduct which has wonderfully distinguished the Third Republic from its two predecessors, they proceeded to install in the offices of administration men whose moderation and capacity for affairs had been well proved in public life. And when, by-and-by, it occurred to some one to make the inquiry, it appeared that of the nine ministers of the Waddington Cabinet, *five* were Protestants—the remaining four were Catholics or freethinkers. A marvellous thing, that the little persecuted remnant of the Huguenot Church, being only one in twenty* of the population, should give more than one-half of its chiefs of state! The Freycinet cabinet showed a like proportion of Protestants; and if this has now been supplanted by a ministry in which no Protestant is found, their leaving power is not less honorable to them than their entering on it; for they are supplanted for lack of zeal in pressing the laws to the disadvantage of their immemorial enemies, who have never spared in executing oppressive laws against them. A nobler testimony to religious liberty was never borne than this which the Protestants of France are bearing to day. "God's slaughtered saints" begin to be avenged in deed when the persecutor is looking to the children of his victims for defence and help.

A most dramatic illustration of the changed relation of Protestantism to the government was that given on Sunday, November 2, 1879, when, the meeting-house at Versailles being under repairs, Protestant worship was held, by permission of the authorities, in a hall of the palace of Louis XIV., at Versailles. The place chosen was under the hall of the *Oeil-de-Bœuf*, not far from the chamber where, in 1715, the *Grand Monarque* expired. It is the vast room decorated by Cotelie with paintings of the royal residences. Before a great canvas representing the palace and park of St. Cloud, had been sent up a temporary pulpit; and through the crowded congregation passed the president of the Consistory of Paris, and the pastor of Versailles, each bearing a copy of the Holy Scriptures,

* Probably not more than one in forty.—ED. CHRISTIAN WORLD.

and with them the officers of the congregation. A young French poet, who was among the worshippers, utters the sentiments which the occasion could not but inspire :

"Not without a glow of honest pride we passed before the colossal bronze statue of Louis, stretching out his hand as if to defend his palace against the intrusion of modern and heretical ideas. And when we heard the Bible and the Huguenot liturgy read in that building in which, just overhead, Madame de Maintenon had induced Louis XIV. to sign the revocation of the Edict of Nantes,* well nigh two hundred years ago, we were thrilled with emotion, and blessed God from our inmost heart. At that solemn moment our thoughts seemed to bring back the dead. On the one side, Bossuet, acclaiming, in his mighty voice, the new Theodosius and the new Constantine, under the very roof in which we were singing forth the old 138th Psalm :

"Il faut, grand Dieu, que de mon coeur
La sainte ardeur
Te glorifie,
Qu' a toi, des mains et de la voix
Devant les rois
Je psalmodie ;'

("Great God, to thee my heart unsprings,
And joyful sings,
Thy glory raising ;
Unawed by kings, with hands and voice
I will rejoice
In thanks and praising ;')

That court in which superstition and immorality joined hands to hold France in subjection ; those courtiers, beribboned and beplumed, among whom the king moved about as a god come down to earth—these on the one side. On the other side, our proscribed forefathers of the 'pretended reformed religion,' forced to quit the ruins of their churches, hunted and torured by the dragoons, gathering in caves and forest-clearings ; those glorious Camisards who harried and foiled the troops of Buville and Villars and Louvois, that had vainly dreamed of exterminating the Reformation. The day of our vindication was come ! What would have been the rage of the one, what the joy of the other, could they have foreseen that in two centuries the very palace of Versailles would resound with the worship of a Protestant congregation."

The Spirit of God had put it into the hearts of many Frenchmen, both of the old and the new Protestants, to speak to the people the free gospel—the gospel of freedom ; and (as will soon appear) had wakened among all the people an earnest desire to hear. Now the providence of God, by the new enactments of religious liberty, flings

* The revocatory edict was, however, signed at Fontainebleau, Oct. 22, 1785. ED. CHRISTIAN WORLD.

wide an effectual door—rather, flings down all walls and barriers—before the feet of his messengers. They are not slow in entering upon their work—not the work of preaching to religious worshippers, but that of haranguing the general crowds of Frenchmen, in all towns and villages, concerning that Protestant Christianity of which they have heard nothing except that "it is everywhere spoken against."

A more just impression of the character and grandeur of this "*œuvre des conférences*"—lecturing work—can hardly be given, than by transcribing from a single number of M. Réveillaud's newspaper "*Le Signal*," the news of one week in the spring of 1880.

The first items come from the South—the department of Vaucluse, rich in sentimental memories of Petrarch and his Laura, in histories and monuments of the sojourn of the popes at Avignon, and in sacred traditions of Huguenot confessors and martyrs. At Cavaillon, a considerable town, fifty or sixty families have lately withdrawn from the Roman church, and connected themselves with the Reformed church. They are reported to be constant in attendance at the worship, which is held by permission in the court-house, and as talking about securing a house of their own, as the court-room has become too small. At Pertuis, another large town on the Durance, the Protestants have just secured a larger place of worship, the dedication of which was attended by a very large concourse, the major part of whom were Catholics; some of these have since become regular attendants upon the meetings. A pastor at this town went to the neighboring village of Villelaure to minister to the four or five Protestants who live there. They told him that there would be a crowd at the meeting, and he accordingly took for his subject, "Protestantism, its origin and its doctrines." The little room was crowded with upwards of eighty people. He went again on a Sunday and they had engaged a hall half as large again; but this also was found too small. He is to go again and speak in the ball-room—the largest room in the place. The minister thinks that the movement is one of genuine religious interest.*

So much for the South—the old seat of persecution and martyrdom. Now hear from M. Fournau, who has made a visit along the banks of the Loire, a region hitherto unvisited by Protestant speakers. "Last Tuesday I set out for Blois with high hopes, which have not been disappointed. That evening I demonstrated the superiority of the gospel

* The lower part of the Valley of the Durance was the scene of the "Massacre of Mérindol and Cabrières" in 1545, when in the course of eleven weeks, twenty-two villages inhabited by Vaudois or Waldenses, were burned, and at least one thousand of their inhabitants were butchered, while many more were driven away homeless and poverty-stricken. Villelaure was one of these Vaudois villages.—ED. CHRIST. WORLD.

to all human religions, before an audience of nearly two hundred and fifty persons. The next day they nearly all came again, and others with them making an audience of nearly three hundred, all that the little meetinghouse would hold. The theme of my second lecture was, 'The regeneration of society cannot be effected by clericalism, nor by free-thinking, but by the gospel, known, received, and practised, first in the family, then in the community.' The greater part of the audience were Catholics, but manifested full sympathy with the speaker. An English friend, who has been living at Tours for several years, had hired for two days the *Circus* of that city, having about fourteen hundred sittings, and announced the lectures by posters. There were eight hundred persons at the first lecture, and over one thousand at the second; the subjects were the same as at Blois. The speaker is to return for a third lecture on the Person of Christ. The population of Tours is one-half clerical, the other half infidel; and there was no mincing of words with either of 'these two ways of hindering the soul from seeking God,' and yet the speaker was received with such demonstrations as encourage him to go again with the simple message of salvation. At the end of the second lecture twelve hundred tracts were distributed, and the speaker lamented that he had left behind him one hundred and twenty Testaments he had meant to bring."

Turn to the map of France, and look for the famous old city of Troyes, on the upper Seine. To the southwest of it stretches a hilly region, sprinkled with numerous villages, called "the Forest of Othe." In the sixteenth century this was a Protestant region; but the reformed churches perished under persecutions and massacres and outrages, for which the French language has names untranslatable in English. The pastors were murdered or driven into exile. The meeting-houses were closed and desecrated, or burned to the ground. No trace of the Huguenot spirit remained discoverable except a marked antipathy to kings and priests. The pastor of one solitary little Protestant church of that region had the thought of passing among these villages and trying to rekindle among the people that faith which had been quenched in the blood of their fathers. And this is his report:

March 14, at Neuville, out of a population of 500, 200 persons were present at the meeting, fifty of them women, notwithstanding the efforts of the priest, who sent out personal invitations to gather the people at his own house. Hardly any accepted his invitation, and even the parish clerk was on the platform with the Protestant pastor. The hall was lighted gratuitously, and on the platform were the dignitaries of the

place—a retired army captain and others. The argument of Pastor Rus-sier, that "clericalism is not Christianity, but only a caricature of it," was received with frequent applause, notwithstanding the request for silence. At the close were distributed 200 of M. Bouchard's tracts and twenty copies of M. Réveillaud's little pamphlet, "The Religious Question and the Protestant Solution," were sold. The next day, March 15, at Aix-en-Othe, there were 350 present, by actual count. There was the same enthusiastic reception of the pastor, with hearty thanks for his discourse, and invitations to him to come again. On the 15th, at St. Mards, he was taken to see the house which, three centuries ago, was a Protestant church, near which stands a cross still called "the Preacher's Cross." At the meeting in the evening there was an audience of 456 persons, by actual count, not less than 100 of whom were women. (Observe that the number of *women* present is reckoned a strong sign of success. Ordinarily the women are the last to let go the superstitious of the old church. When the lecturer, alluding to the ancient scenes of persecution which the place had witnessed, reminded the people that in the neighboring woods a pastor had been assassinated by his own nephew at the instigation of the Jesuits, and exclaimed "almost every one of you has Huguenot blood in his veins!" a visible sensation ran through the assembly. After the meeting people bought forty copies of M. Réveillaud's pamphlet. Just so on the 17th, at Maraye-en-Othe, there were 255 hearers, 100 of them women; the same attention, applause, exclamations of "Good!" "True!" and the same invitations to the pastor to return, which he means to do, and to send other lecturers to the same field.

It is observed that the Liberal newspapers in the country towns, in general, take favorable notice of this Protestant propaganda, sometimes printing full reports of the discourses. The *Reveil National* of Dreux, at the close of a full report of one of M. Réveillaud's discourses, added these words:

"We need not say that this peroration (proposing to take up anew the work of the Reformation that was broken off in the sixteenth century) was almost drowned in applause. M. Réveillaud has had a great success; every word of his has gone to the heart of his hearers. We must have another opportunity to hear the brave and ringing utterance of a man who is not afraid to put his finger on the wound."

Finally, to the summary of the news of the week is added this item—the appearance of a new tract by M. Paul Bouchard, the earliest leader in this great exodus from the house of bondage in the Romish church. This new tract, like the four that have preceded it from the same pen, is a cheap little vest-pocket affair of sixteen pages, sold for distribution at

three dollars a thousand. This one is addressed to *Republican peasants*, for, strange to say, the French peasants have become clearly and firmly Republican. The tract tells the story of the constant alliance of the Catholic church in France with despotism, and winds up with this practical conclusion:

"Disgusted with religion as you have been—you who are husbands and fathers by the abuses of that religion in which you have had the misfortune to be born, you see, nevertheless, that we need a religion. Reason tells you so, your heart confirms it. What better course, then, than to quit that Catholic religion, source of all our woes, and go over to the rival church, in which you find liberty, independence and the satisfaction of all your religious wants?

"There, no enforced celibacy—consequently no confessional. You have to do with good husbands and fathers, ready to render you every service and encouragement you may seek. Saints and relics they have none; to trust in God, to bow before him alone, to pray to him without intermediary, and tell him our sorrow for our sins, and ask his help, and to guide our lives according to the morality of the gospel—this is Protestant teaching; it is none other than that of the Master himself, as it has come to us through the primitive church. Accept it all for your own. Become Protestants. It will be the best service you can render to our government which knows not how to protect us from the Roman church so long as you persist in adhering to it. Free yourselves from this most odious of tyrannies, and history will declare that, liberated by themselves, the peasantry of France have saved the Republic."

And then, by way of postscript, the little tract gives directions how to register one's self as Protestant, and recommends applying to the nearest Protestant pastor.

It is not easy to refuse ourselves the pleasure of adding here some of the inspiring reports that come from every part of France to indicate the welcome that meets, and often anticipates, the coming of the evangelist. But perhaps the adding of incidents culled from the whole course of this "lecture work" would weaken the just impression to be derived from the contemplation of the *single week's* news, of which a part has just been given. What hath God wrought! No wonder that the eloquence of Pastor Puaux, at the meeting of the "Central Protestant Evangelization Society," in April, 1880, was kindled by the retrospect of two hundred years. Said he:

"My thoughts have been carried back two centuries almost to a day. It was in June, 1680, that the Jesuit Society, faithful to its plans of perfidy and treason, holding control of the mind of the king, was marching on to supreme power, seeking with a detestable ferocity the ruin of the Protestants. The king gave docile ear to them, and was induced to declare that no one of his Catholic subjects should be permitted, under any pretext, to embrace the Protestant Reformed Religion, under pain of perpetual banishment. It was the prelude of the storm which broke in the revocation of the Edict of Nantes. Charenton crumbles; and in my own Normandy,

in a few years, the great church at Rouen, that numbered 15,000 souls, is brought to naught. From Dieppe one-half the population goes into exile, and in Havre not one Protestant remains. The iniquity is consummated, and from his banishment comes back the despairing cry of the fugitive, 'Why must they tear the Frenchman's heart out of our bosom? What a conflict was that, and what times were those that followed it! Children torn from their mother's arms, galley-slaves dying for the faith of Christ, pastors bleeding on the wheel or dangling from the gibbet—such is the history of the Reformation in France.

"In the eighteenth century, any one having dealings with a Protestant is accounted infamous; and when at last the hour of deliverance strikes, the old faith of the Reformation has been so far lost, that not far from this place a pastor baptizes 'into the name of the Supreme Existence.'

"The nineteenth century begins, and Parish as one pastor and one meetinghouse

"And now behold how it fares with us today!

"This is no place to talk of discouragement or despair. I have no love for those prophets of evil who take pleasure in saying that the Latin races are doomed to irremediable decay. No! this is not to be. Into this generous and genial mass of French society you have only to infuse new principles, and you shall see coming forth again from their ashes those Huguenots of the sixteenth century, of whom Bunsen said, 'They are the most glorious impersonation of manhood to be found in history.'

The history of evangelization in Saint Just and its vicinity may be given as one more illustration, and a very brief one, of the attitude of the French common people towards the gospel. Observe that this is a town of Picardy, on the railroad line from Paris to Calais, in a region that has not yet been reached for nearly three hundred years by any Protestant influence. Until the visit of M. Réveillaud, very early in 1880, the population had been in utter ignorance of what Protestantism was. Owing to some special occasion of dissatisfaction with the Roman Catholic clergy and their teachings, M. Réveillaud was sent for to give an address. He awakened an eager interest, which his brief visit did not suffice to satisfy; and Dr. de Pressensé was sent for on a like business. But the more they heard, the more they wished to hear. M. Dhombres, one of the most eloquent preachers in Paris, went thither and found an audience of a thousand souls assembled to hear his declaration of a pure and simple gospel. The people responded with a cordial and earnest acceptance of it. The seed thus sown was watered, from time to time, by other preachers; and at the end of eight months from M. Réveillaud's visit, the harvest was ready to be gathered and a church to be organized. M. Réveillaud and Pastor Lorriaux, Secretary of the *Société Centrale d'Évangélisation*, went on to Saint Just to aid in the organization. Three hundred men (out of a town of two thousand) had gathered, by special invitation, to meet them. These were the leading men of the town, the men of wealth, position, and influence.

animated with the earnest and devout desire to lay the foundation of a Protestant community and a gospel church. They needed instruction in all the details of Protestant church organization and worship; but they had the teachableness of children. They were promised a pastor who would "expound unto them the way of God more perfectly." They were ready to give of their substance towards the building of the new church, and on the spot made a subscription amounting to 1,300 francs.

On the way to Saint Just, M. Réveillaud took the opportunity to respond to another invitation of the same sort that had first introduced him to the people of Saint Just. He had been invited to Warloy, a town of three thousand people, near Amiens, to inaugurate a Protestant religious movement. There was no hall in the town that could hold the people who wished to hear, and so a large tent was pitched for the purpose. Two thousand people were estimated to be present. On the platform behind the speaker were seated the mayors of six of the adjoining villages, together with several members of the Council General of the Department. It was an impressive demonstration this meeting (such as would not have been tolerated in France for centuries before), as manifesting the deep alienation of the French people from the Roman Church, and their eager desire, not to abolish religion, but to seek a better and purer Christianity. The argument of M. Réveillaud was followed with closest attention throughout his two hours' address, and with constant marks of sympathy and assent. Everything prophesied results similar to those at Saint Just; while the leading men from the different communes "besought that the same words might be preached" in their villages "on the next Sabbath."

THE SOCIÉTÉ CENTRALE D'ÉVANGÉLISATION.

PROGRESS OF RELIGIOUS LIBERTY.

The last report of this society, in some respects the most influential of the organizations now at work in France, contains many facts of importance. As we have several times stated, it is chiefly dependent on members of the French Reformed Church connected with the State, or rather of the Evangelical wing of that church. For, as to the Liberal or Unitarian wing, its adherents show no disposition to engage in any efforts

looking to the conversion of the Roman Catholic masses. And the Société Centrale can point to fruits of its efforts in the shape of new church organizations started under its auspices which have, after a period of support, been recognized and adopted by the State. On page seventeen of the report before us, we find a list of not less than forty-two such churches, the first taken up by the State in 1846, the last in 1878.

The receipts of the Society for the last year were 192,128 francs, and the expenditures for the same period were 196,870 francs, or about \$38,000. This is exclusive of 8,198 francs sent to be transmitted directly to certain specified objects.

Among other things, the Société Centrale supports a preparatory theological school in Paris, which for the past thirty-four years has proved a very useful institution. It has (after deducting those of its pupils who have died or abandoned their vocation before completing their studies) prepared *one hundred and twenty-five* young men who have become pastors, and *thirty-three* others who are at present pursuing their theological course. There are also thirty-three in the school at present. The literary success of these pupils is said to be very encouraging, as is evidenced by the fact that of *ten* who were presented for examination by the State Examiners for the baccalaureate degree, *nine* were passed.

M. Lorriaux begins his account of the operations of the year by some paragraphs that strikingly exhibit the progress in public sentiment during the past ten years. He says :

“ On the night between the 3d and 4th of March last, in consequence of a frightful storm, an English vessel was cast upon the coast of France, at Surtainville, not far from Cherbourg. There had been heard cries, despairing appeals, mingled with the roar of the waves, but gradually the voices had ceased ; the worst was over, the shipwreck was complete. Not a survivor was there to relate the tragic circumstances of this terrible drama, not a friend to pay the last tribute of affection to the seventeen victims thrown on the strand. Who were these unfortunates ? To what religion did they belong ? No one could say. In looking over the wreck of the vessel there were found Bibles and Roman Catholic prayer books. There were therefore among those on board Roman Catholics and Protestants.

“ In view of this fact, the *maire* proposed to the Protestant pastor and to the curate to take part together in the funeral rites. On the refusal of the latter, the authorities begged the pastor to preside at the burial of fourteen of the victims, and the *maire* had the graves dug in honorable ground. The municipal council and almost the entire population were present at this mournful ceremony. It was the first time an evangelical

sermon was heard in the place, and Pasteur Capillery writes to us that the effect produced was marked.

“What strikes us in the preceding account, which we take from a Cherbourg journal, *is the progress made in ten years.* Then the press was, so far as our worship or our belief was concerned, either disdainful or inimical. To-day, with the exception of those organs whose function seems to be to insult or injure religion, the press gives us justice, and shows us deference. Listen to these reflections of a newspaper in the West, on the subject of the ‘conferences’ given, in the city where it is published, by a Protestant pastor: ‘The speaker won from the very first the sympathy of his hearers by the manner, at once elevated and broad, with which he treated his subject, showing how painful it is for parents to entrust their children, to teachers whose anti-liberal views shock their dearest convictions. ‘Happily,’ adds the journal, ‘there is a religion which, while resting on a divine revelation, respects the human conscience, a religion that loves and spreads abroad true liberty and genuine equality. That religion has but one head, Jesus Christ, and but one God, our everlasting Father. It is primitive Christianity that is restored to us, the Christianity of the Gospel, which gave birth to saints and martyrs, and has freed nations. These principles, brought to light by the Reformers of the sixteenth century, have given Protestant nations an incontestible superiority. In adopting these principles a man does not change his religion; he returns to the Gospel, he goes up to the spring of the pure truth.’

“Certainly such testimony from a Catholic pen has a high value. And wherever Evangelical conferences are held, journals are found to reproduce the principal ideas, sometimes the entire text, and to speak of them with sympathy. We could cite numerous examples. Are there acts of self-devotion on the part of Protestants? The press is eager to pay the deserved tribute. Thus, in a village of Savoy, a Catholic schoolmistress, a widow and the mother of three children, was attacked by a terrible disease. For her healing it was necessary that some one should undergo a terrible operation. A young Swiss woman, the Protestant teacher, devoted herself: the operation was successful, and to-day the two patients are well. ‘Ah!’ exclaims the local journal that records the incident. ‘here is a beautiful example of charity given to us by this young Protestant girl.’ Is it not touching to see a man, Catholic by birth (M. Jules Favre), who has occupied one of the most lofty positions in a Catholic country, turn to Protestantism, embrace its doctrines, and when dying ask that the pastor, who was present at his last moments, should alone conduct his funeral? Is that not still further a remarkable testimony

given by a magistrate addressing a political man, an excellent Protestant and a member of our Committee, and telling him, 'I congratulate you on belonging to a religion which can be practised altogether without shocking the heart or the conscience.' And if there is a growing movement of tolerance and of sympathy in the press and in public opinion, there is one of not less importance in the legislation that governs us.

"I recall the time, on the 7th of June, 1873, when I was expelled by the *maire* and *gendarmes* from a hall in which I was very peaceably conducting a religious service. In looking over the annals of the Society I see a place of worship closed for twenty years without even having been dedicated. I see a pastor dragged to prison with a part of his audience. I see obstacles, suspicion, suits, persecutions. How much I feel the need of thanking the men who during these last years have been contending for liberty of conscience, those men whom everybody can name. We salute them with affection and respect. They have at last succeeded in entering upon our statutes this truly emancipatory regulation: '*Public meetings can be held without previous authorization.*'"

"This law, voted by the Chamber of Deputies, and which the Senate will certainly ratify, will be accompanied, doubtless, by two great measures that will crown the structure of our religious liberties. The cemeteries will be in reality a communal property, and the priest will bless the graves as they are occupied. Henceforth, no more Protestants buried in a dishonored place, no more bodies remaining, even to twenty days, without burial, while waiting from the administration an equitable and just decision. A law on associations will authorize the establishment of regular worship wherever the want of it may make itself felt. A new era is opening before us, and if, in the pre-occupations of our legislators, the fortunes of the Gospel awaken but feeble solicitude, it is none the less true that we have for the first time in our hands this great instrument of evangelization—religious liberty. Let us add that we desire this liberty for everybody. We reprobate and repudiate every encroachment upon the lawful rights of a single one of our fellow-citizens."

MISSIONARY INTELLIGENCE.

Louisville, Ky.—Mrs. J. M. Sadd.

Our missionary in Louisville, Mrs. J. M. Sadd, records some interesting incidents showing that the truth is reaching Roman Catholics, and enlightening their minds. These incidents we do not gen-

erally feel at liberty to publish, as caution is frequently necessary to prevent the special activity of the priests in counteracting the good influences exerted. We may, however, publish this circumstance. Among the parents whose

children attend the school under Mrs. Sadd's care, is a widow, formerly a Roman Catholic. When the priest discovered that the children were under Protestant instruction, she was ordered to remove them. This command she refused to obey. She continued to send her children to the mission school, and herself attended the Mothers' Meeting. At last she was told that she could expect no assistance if she persisted, and that she must make her choice at once. "Very well," she replied, "I choose the Lord for my helper, and the Bible for my guide."

Cincinnati, O.—Misses Furlier & Schiller.

Our Bible-women in Cincinnati have continued their labors uninterruptedly. Miss Furlier reports about one hundred, and Miss Schiller about one hundred and fifty visits during the month of October. The public institutions have also had a share of their attention. One of these ladies mentions the encouraging fact that "so many Roman Catholic mothers are so interested in the sewing school as to send their girls, knowing, as they do, that the object of the school is to instruct the mind of the children in Scripture truths, as well as to guide their fingers through their task." "But so it is," she adds, "and I trust the work will not be in vain."

Chicago, Ill.—Rev. A. Miller.

Our German City Missionary in Chicago Ill., Rev. A. Miller, reports for the month of October:

"During the month I visited eighty-five families, giving them religious instruction, and inviting them to attend our meetings. If too far from our chapel I advised them to go to the nearest church where the Gospel is truly preached. A Roman Catholic woman told me that no man, woman, or child could enter

heaven without passing through the fires of purgatory. I replied that fire had no moral purifying power, and then read to her those passages in the Bible which declare that Christ's blood cleanses from all sin. May the Lord enlighten and save her.

"The prevalence of sickness has opened many avenues of religious opportunity. I preached a funeral sermon in our chapel, and I believe that the service was profitable even to the worldly. Our meetings on Sabbath morning and evening are full, and would be larger if we had more room. A young man of 22 years was recently converted, and I have given him a class in our Sabbath school."

Muscoda, Wis.—Rev. J. Zvolanek.

Rev. J. Zvolanek, our Bohemian missionary in Muscoda, Wis., and vicinity, sends these items for the month of October:

"We are moving along as usual, feeding the 'little flock,' and occasionally adding a few to our number. Sometimes we receive an accession from Bohemia, but the larger part who come from my native land to America are Roman Catholics.

"Our free schools are doing much to incline the Bohemians to Protestantism, and their children are rapidly accepting American ideas. The only danger is that they will drift into scepticism. Hence I am careful to instil correct views in the minds of the young around me.

"In my medical practice I find open doors of usefulness for the Master, who himself was the 'great Physician.' What a grand work our profession might do if all were religious men, and would prescribe for the soul as well as the body. Although far advanced in years, I am trying to 'make full proof of my ministry.'"

Cleveland, Ohio.—Rev. J. Yauch.

Our German City Missionary in Cleveland, Ohio, Rev. J. Yauch, writes of his work during the month of October:

"Seventy families were visited and supplied with tracts. I presented a Bible to an aged man, a German Roman Catholic, and though the copy was much worn, he thanked me very much, and said that I could not have favored him more if I had given him twenty-five dollars. He is evidently awakened, and I expect to see him converted to God.

"An intelligent German lady, in reply to my inquiry, confessed that she had not attended religious services for some time. On asking her how she could have neglected such a blessed privilege, she said that she had been burdened with trouble. The Lord had taken away a darling child, and I urged her to become a Christian, so that she might meet it in the better land. She acknowledged her wrong, and promised to seek the Lord. Thus the city missionary carried light into many disconsolate homes, and is encouraged to work on."

Davenport, Iowa.—Rev. C. Hoffman.

Rev. C. Hoffman, our German missionary in Davenport, Iowa, and vicinity, sends the following items for the month of October:

"In the neighborhood of Calamus and Dewitt I made twenty-four visits. The majority of the Germans in the latter place are Roman Catholics, and a large part of the Protestants are saloon-keepers. Many of the Roman Catholics attend our meetings.

"In Preemption, Illinois, I made 18 visits, and on Sabbath preached to about 35 persons. The attendance would have been larger, but the notice for the meeting was not generally circulated. There were some Roman Catholics in the audience, and the interest was good. I have promised to preach to them

regularly.

"In Davenport and Rock Island I made 26 visits, and assisted a brother minister at a funeral service in Rock Island. The attendance was large, many infidels being present. I hope that the Word spoken will find lodgment in their hearts."

San Francisco, Cal.—Rev. E. Verrue.

Rev. E. Verrue, our French Missionary in San Francisco, Cal., reports for September and October:

"There is great need of Bibles and New Testaments in many languages spoken by those among whom we labor, and our work therefore is to some extent retarded.

"It is seldom that we meet with Roman Catholics who refuse to accept the New Testament. I conversed with one who told me she had all that she needed in the books of her own church. If the Scriptures were more circulated, more Roman Catholics would ask their priests why they prohibit the reading of the Bible, and would soon find out that it is for the same reason which influences infidels—they dread the sacred volume. It condemns them and their Church, and leads the soul to Christ without any human interference.

"The cosmopolitan prayer-meeting in the 'Big Tent' attracts a great number of people, and the interest is increasing. Fifteen different nationalities have testified of 'the wonderful works of God' in all parts of the world in twelve different languages. This has made the Christian people of this city feel not only the importance of having the Gospel preached to all the nations, whose representatives are gathered here in such vast numbers that they make one half of the population, but have also made them realize their responsibility to God in having neglected so long and so thoroughly this duty imposed by our Saviour.

"The Lord has prepared two evangelists for the work, one in Italian and the other in French. The interest felt has been expressed in a tangible form. Donations and subscriptions have enabled us to look out for two places of worship and we hope soon to inaugurate both. God has sent us two faithful and capable evangelists in whose hands we can place the special meetings. We have the laborers, the fields are ready and we now ask the Lord to open the hearts of the people to give us the means. These two brethren have volunteered their labors for the Sabbath and one evening in the week, but the work is vast enough to absorb all their time and tax all their capacities. Hence our monthly subscriptions must be increased to give some adequate remuneration to these laborers. How many readers of the CHRISTIAN WORLD will respond.

"Our assistant reports: 'The receptions I have met with on board of ships have been very encouraging. I am satisfied that my work is understood by all and appreciated by many of the shipmasters with whom I have come in contact. Lately I met a French sailor who related to me some circumstances of his life. He was educated by pious parents but he soon shook off what he called the fetters of religion and went away free in the wide world. But God had mercy

upon his soul. Wounded at the storming of Fort Pero in China, he found at the hospital, in the bed next to his, a young man of his native village who was fatally wounded. He saw him die like a Christian, and at this sight his heart was moved by the grace of God; the prayers learned in his childhood came back to his memory, and thus the death of his friend was instrumental in giving him a new life in Christ.'

"Again he reports: 'Last week I distributed some New Testaments on board a ship, and two hours afterwards passing by the same ship, I noticed half a dozen men sitting in a semicircle and one of them reading aloud from God's word.'

"During September and October there were distributed one hundred and sixty-six New Testaments in English, thirteen in French, twenty-six in German, seven in Swedish, five in Danish, three in Spanish, four in Portuguese, and five in Italian, besides sixteen Bibles in several languages. On board of thirty-five ships there were distributed fifty-nine New Testaments in English, thirty-two in French, seven in German, seven in Swedish, eight in Danish, fourteen in Spanish, nine in Portuguese, five in Italian, five in Russ, and seven in Dutch, besides fourteen Bibles and 1,821 periodicals and tracts."

LITERARY NOTICES.

Publications of the American Tract Society.

The Bible Text-Book, or the Principal Texts relating to the Persons, Places, and Subjects, occurring in the Holy Scriptures.

This admirable manual for the student of the Word of God here appears in a

much improved shape—octavo, instead of duodecimo; and it is rendered still more valuable by the addition of an "Index to the Four Gospels," by T. B. Bishop, and of the "Bible Student's Manual," containing a chronological index to the Bible, a synopsis of Robinson's Harmony of the Gospels, the Para-

bles and Miracles, an index of the first line of each psalm, table of Hebrew times and festivals, weights, measures, and money, the physical features of Palestine, etc. Besides all this, there are eleven large maps, which, from the cursory examination we have been able to give to them, seem to be remarkably good, incorporating the results of much modern research. The tenth map, of the environs of Jerusalem, is particularly fresh and well executed, giving all the hills, plateaux, etc., and all the modern names of places. We most heartily commend this volume, which is furnished at the extremely low price of 90 cents.

Among the other valuable and interesting books of this excellent Society we call attention to *Stories for Sunday*, by Rev. Theron Brown (price 75 cents); *Marie Manning and Others*, by Bittersweet (price 60 cents); *Leo Bertram, or the Brave Heart* (price 80 cents); *Erolie at the Seaside*, by Mrs. M. F. Butts (price 80 cents); *Father's House*, by Howe Benning, all good books for children, the last-named intended for somewhat older children or youth. Then there is *A Young Man's Safeguard in the Perils of the Age*, by William Guest, F. G. S., not an entirely new book—it is in its tenth edition—but a most suitable one for the class of persons for whom it is designed.

Mr. R. Worthington, (770 Broadway) publishes some admirable illustrated books for children:—*Chatterbox Junior* and *Sunday Chatterbox* are both in large quarto, and filled with handsome wood engravings; the latter being especially adapted for Sunday reading. (Price \$1 each.)

Lastly, we have a very valuable work *Meditations on the Last Days of Christ*, by the Rev. W. G. Schanffler, D.D., late missionary of the American Board at Constantinople. This beautiful volume, well printed and well bound, ought to be in many a Christian home, both on account of its intrinsic merits, and as a memento of the honored missionary whose praise, even whilst he is still alive, is in all the churches. It is extremely suggestive and edifying. It lends additional interest to it to read the introduction by the late Rev. Dr. William Adams, dated in July last, doubtless one of the last things written by that able and polished writer, that manly, Christian scholar.

From W. G. Corthill—Mission Rooms, Boston—we have received *The Vintons and the Karens: Memorials of Rev. Justus H. Vinton and Calista H. Vinton*. By Calista V. Luther. This tribute of a daughter to the Christian devotion of her sainted father and mother, to use her own words, is dedicated "to the Baptist Churches of Connecticut, who, through long years, by their sympathy, prayers, and contributions, sustained and cheered my beloved parents in their work for God and the Karens." It will be found a valuable record of an important chapter in the modern history of missions.

What Rosy Did, and *Trot's Journey*, and other stories, are smaller in shape, but equally attractive. The sketches by Kate Greenaway in the last mentioned book are, as are all her illustrations, remarkable for their neatness and quaint touches of nature. (Price 75 cents each.)

R E C E I P T S

*In behalf of the American and Foreign Christian Union for the month ending
October 31st, 1880.*

MASSACHUSETTS.

East Boston, Maverick Cong. Ch.....	\$21 75
Boston, Perry Fund	92 50
Newburyport, 1st Presb. Ch, a friend...	50 00
	<u>\$164.25</u>

CONNECTICUT.

Rockville, A friend	\$5 00
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NEW YORK

Port Jervis, Rev. S. W. Mills.....	\$ 5 00
Saratoga Springs, 1st Presb. Ch.. and for Wm Deischtell \$1.80	17 76
Troy, Woodside Presb. Ch. per T. S. Hamlin	34 00
" 2d Presb. Ch. per Rev. Wm Irvin..	82 00
Waterford, 1st Presb. Ch. Union Service	20 47
Peekskill, 2d " " a friend.....	5 00
Sing Sing, Ossining Institute, Rev. Dr. Rice.....	9 07
Wappinger's Falls, 1st Presb. Ch.....	15 00
Rondout, 1st Presb. Ch.....	15 00
	<u>\$203 30</u>

NEW JERSEY.

Newark, 1st Presb. Ch.....	\$73 50
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PENNSYLVANIA.

Perryville, Presb. Ch.....	\$ 6 50
" German Ch.....	1 00
" John Rynd	5 00
Pinefore, Union U. P. Ch in part	11 50
Sharpsburg, Presb. Ch. in part.....	4 50
Glade Run, U. Presb. Ch. in part	5 00
Bakerstown, Presb. Church	7 37
Cross Roads, Presb. Church	8 50
Mount Jackson, Rev. W. M. Taylor	1 00
Meadville, Rev., J. V. Reynolds, D.D....	1 00
Johnston, English Evan. Luth. h	5 00
" Exangelical Ch.....	1 20
Pine Creek, U. P. Ch.....	5 25
Leechburg, Presb. Church.....	8 75
	<u>\$11 57</u>

IOWA.

Washington, Presb. Ch. in part	\$16 00
Downey, Meth. Prot. Ch.....	10 25

IOWA—Continued.

Mechanicsville, Presb. Ch	22 00
	<u>\$48 52</u>

CALIFORNIA.

San Francisco, Rev. E. Verrue for C. W....	\$5 50
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FRANCE.

Paris, Collection in Hotel	\$25 00
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*Received for the Christian World in addi-
tion to items specified above.*

D. Maul, \$1.10; Rev. J. F. Moffat, \$3.50; P. Ayer, \$1.10; Rev. E. C. Mitchell, 1.30; Smaller sums, \$1.20.....	\$10 20
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*Receipts for the American Fund for the
Evangelization of France.*

Ridgefield, N. J. Mrs. E. M. Schelky. \$5; Rev. A. B. Taylor. \$1.....	\$ 6 00
Providence, R. I. Union Cong. Ch. A. C. Tourtelot, Treas	301 10
Pawtucket, R. I. Pawtucket Cong. Ch. T. P. Barnefield, Tr.....	82 84
New Haven, Conn. Church of the Re- deemer, per J. B. Baldwin.....	70 50
New Haven, Conn. North Church, per F. T. Jarman.....	155 07
New Haven, Conn. Centre Church, per F. T. Jarman.....	63 23
Norwich, Conn. A pastor.....	2 00
New Britain, South Cong. Ch. in part, Rev. J. W. Cooper.....	310 53
Amherst, Mass. 1st Cong. Church and College, in part, collection \$47.50; Mrs. W. A. Stearns, \$10; W. L. Mon- tague, \$10	67 50
Newburyport, Mass. 1st Presb. Ch.....	30 00
N. Y. City. A friend in the Cong. Club	10 00
Baltimore, Md. A pastor.....	2 00
	<u>\$1,100 77</u>

Total for the month.....\$1,707 94

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